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Imperfect Interventions for Speaking Up and Supporting Women in STEM

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Introduction

Despite numerous calls within engineering to broaden participation of racially and ethnically minoritized (REM) people in the field, racial diversity remains a systemic problem. Many engineering educational environments, particularly at Primarily White Institutions (PWI), are often seen as a White space as defined by Anderson, in which people of color are "typically absent, not expected, or marginalized when present" [1]. Individuals in the majority (white staff, faculty, and students) often view these spaces as well integrated or neutral, yet REM people (faculty and students of color) and women approach these spaces with caution as they often experience discrimination or isolation. Makerspaces are an area within the engineering educational environment that are approached with caution amongst REM people (faculty and students of color) and women students.

Makerspaces provide students with rich out-of-classroom experiences that deepen technical knowledge[2] and aid in the formation of peer-to-peer relationships[3] through a shared identity as a "maker". Makerspaces are unique learning environments that center around the act of "making," a broad term that includes almost all forms of creative manufacture such as sewing, woodworking, mechatronics, etc. Communities of practice form within these spaces as the collaborative use of machines and technologies promote the sharing of ideas, knowledge, and experience[4] and a shared identity as a maker. Hilton[5] found that participation in university Makerspaces led to an increase in engineering design self-efficacy amongst undergraduate engineering students. Tomko[2] demonstrated that engagement in Makerspaces increased engineering students' motivation and expectation of success. Proponents of "Making" and the "Maker" movement often credit the emergence of this movement and complimentary technologies with the democratization of design and manufacturing, allowing "anyone" to become a maker.

However, while the "Maker Movement" is credited with the democratization of design[6], critics point to a significant lack of racial and gender diversity within maker communities[7]. For example, Bar-El et al. found that 85% of the cover art for Make Magazine featured men or boys [8].

A significant gap exists between the perceptions of Makerspaces as inclusive communities for "all makers" and the realities of the Maker movement, which is predominately white and male. Further, implicit biases, unwelcoming or hostile environments, systematic barriers, or other factors may limit or negate REM and women students' ability to effectively engage with these spaces. While countless studies point to the many benefits of Makerspace engagement[2]–[4], [6], [7], no work has studied how these benefits are inequitably distributed based on race or gender, or what interventions may be needed to ensure Makerspace environments foster a sense of belonging amongst REM and women students.

In professions that are significantly gendered and raced, any "otherness" affects the ways in which women and/or REMs are treated with respect to their technical capabilities[9]. This is particularly true in engineering, which is predominantly White and male [10].

The purpose of this paper is to reflect on the experience of supporting a group of undergraduate students, made up of both white and REM women, who faced pushback in their efforts to create a more welcoming environment for REM and women students in a large Northeastern University's Maker Space.

Setting up the Case: Maker Spaces are Not Only for Men
A Brief History of the Organization and Its Purpose
In light of the challenges faced by REM and women students in engineering education environments, faculty at a large northeastern university sought to institute a program that would at its core, shift the culture of the makerspace to foster belonging for REM students and women. Strategies to accomplish this goal included revamping the training for student and staff working at the university makerspace, creating images for safety training that included REM and women faces, and adapted safety policies to address needs of diverse communities (e.g. headdress options for Muslim women). The second approach was to initiate a student group made up of REM women and white women to lead BUILD (Building Undergraduate Innovation and Leadership through Design) nights. These BUILD nights targeted REM students and women by creating fun, informative, build sessions, where these groups could gather with others who shared similar lived experiences, and gain confidence in building and making in the university's makerspace environment. The group was named Maker Ambassadors and it served to develop confidence and self-efficacy in REM and women students in utilizing maker spaces and encouraging others to use the space. The program worked to build leadership for the Maker Ambassadors and to change the demographics of maker spaces and help to foster change in behaviors related to inclusion and belonging. This program aimed to create a sustainable pipeline of REM and women students engaged in the university Maker Space.

Together the group of women crafted their own mission statement:
> Maker Ambassadors are a student group who strives to encourage new students to use the Learning Factory as a creative space to build confidence in making and designing. We bridge the gap between creative ideas and the skills needed to bring them to life through BUILD Nights, where everyone, particularly students of color, women, members of the LGBTQ+ community, and other marginalized groups, regardless of skill level or background, can learn to create within inclusive maker spaces.

The Maker Ambassador Program operates as a year-long program and provides 10-12 BUILD nights per year. The nights include an introduction of the Maker Ambassador organization, a guest speaker from a faculty member who is typically a REM person or woman, instructions on how to do the BUILD. Students then spend the rest of the evening completing the BUILD. Maker Ambassadors are there to support by answering questions, assisting with the machinery, and running interference with the makerspace staff. Maker Ambassadors work as a team to prepare the BUILD by prototyping, ordering supplies, creating instructional materials and presentations, and marketing the event targeting REM and women populations. The first ever BUILD night had over 100 registrants, with about 60 attending the first event. Subsequent BUILD nights have hovered around 60 registrants and about 30 in attendance for each BUILD. With relatively small REM and women population at the large northeastern institution, these numbers were promising in meeting the goal of exposing those in marginalized groups to the makerspace opportunities.

Recognizing the Need for Intervention: Building with Coalition
An Overview of the Problem

Despite the growth, this program is not without its challenges. Namely, the Maker Ambassadors themselves expressed frustration and a lack of confidence in dealing with backlash from white male

engineers during events or in working to promote the events. Faculty supporting the program (including Authors 2 and 3) first noticed that the Maker Ambassadors in general seemed to shy away from communicating the mission of the organization. Stories emerged where Maker Ambassadors did share the mission and faced combative situations in which white males pushed back on the group's mission stating reverse discrimination or asking why there had to be a special program aimed at the audience of the maker ambassador program. Maker Ambassadors felt ill-equipped to handle these conversations in a professional and effective manner.

Beyond the pushback, the Maker Ambassadors faced internal tensions as well: though the women in the group seemed to agree that the pushback was a problem, the impact and the experience of the pushback varied greatly among the women, in part because of racial differences. White women's depictions of the pushback or events failed to account for the experiences of Women of Color or even acknowledge that Women of Color might have experienced the pushback differently than the white women. These challenges led faculty advisors to consider what kind of help would be appropriate to support the group as they faced these challenges.

Coalitions and Intersectionality
Two primary concerns faced the advisors of the Maker Ambassador program: 1) the Maker Ambassadors were facing push back and potential harm in delivering their share outs and 2) because the Maker Ambassadors occupied a variety of positionalities (racial, class, religious) the potential for harm and the experience of the pushback differed within the group. These two concurrent concerns suggested that an intervention was needed but that building that intervention in isolation or without members of an intersectional coalition (that is, a coalition positioned to consider the ways systemic oppressions overlap and complicate experiences of individuals and groups) could create additional harm and internal strife for the Maker Ambassadors.

These two concepts, coalition and intersectionality, drove an early conversation between Authors 1 & 2. Author 2, as acting advisor for the group, needed a coalition of others working to address injustices, who could help guide next steps and shape the intervention. According to Chavez [11], coalitions form around the need for change that "reflects an orientation to others and a shared commitment to change" (p. 246). Because Author 1 engages the field of engineering education with an eye towards social justice and change, the need to build an intervention seemed obvious as did the need to consider the limits of what she (as a white woman) might offer in terms of a solution to the Makers' problems. Building from best practices among Black Feminist scholars, she immediately consulted other members of her existing coalition, Black women and white women alike, explaining the context and asking for perspective. The context, as articulated by Author 1, included the following:

- A group of women engineers were getting pushback for their attempts to create a space for women engineers;
- The group of women is racially diverse, and there's not shared agreement about the impact of the pushback;
- They want a script, a way to speak back about this;
- It needs to be done quickly (as in, in a few days);
- All of the faculty advisors involved (at this point) are white women, and we want to be sure to not do harm and to address the range of concerns.

This *reveal* prompted a shared sense of urgency *and* needed to account for the realities of the ways Black women's time, energy, and expertise had been stretched thin, particularly since the election of Donald Trump.

We agreed: this needed to be done, but it didn't need to be done *by a Woman of Color*. We just needed an intersectional approach to thinking about the problem. Intersectionality, as articulated by scholars like Crenshaw[12], [13] Nash, [14]and Hill Collins [15], [16](outside of engineering education), and Pawley[17], Cross[18], [19], and Moore et al[20] (within engineering education), is a *praxis* (part theory, part practice) that illustrates the ways intersecting oppressions shape the experiences of marginalized and multiply marginalized individuals, more than an identification of multiple immutable traits (like race and gender), intersectionality frames action in a way that acknowledges and responds to differences when experiencing oppression. This shaped the development of our meeting agenda with the Makers: we needed to understand the pushback to the collective while also leaving room for the ways Women of Color might experience it differently than white women.

Devising and Delivering an Intervention, Quickly and Intersectionally (Kristen)
The 4Rs as a Guide: Recognize, Reveal, Reject, Replace
In their book *Technical Communication After the Social Justice Turn: Building Coalitions Toward Action,* Walton, Moore, and Jones[21] articulate a four step applied theory of inclusion (the 4Rs), which walk practitioners through four steps of change for addressing injustices:
- *Recognize* that the injustice occurred
- *Reveal:* the problem to others
- *Reject:* the problem in coalition with others
- *Replace:* the unjust policy, procedure, or practice with something else

These four steps can lead individuals along a coalitional path to addressing inequities and injustices. As Moore, Jones, and Walton[22] articulate, revealing injustices is complicated by one's privilege and positionality. This bore out in thinking through how to teach student Maker Ambassadors how to address (or reveal) push back.
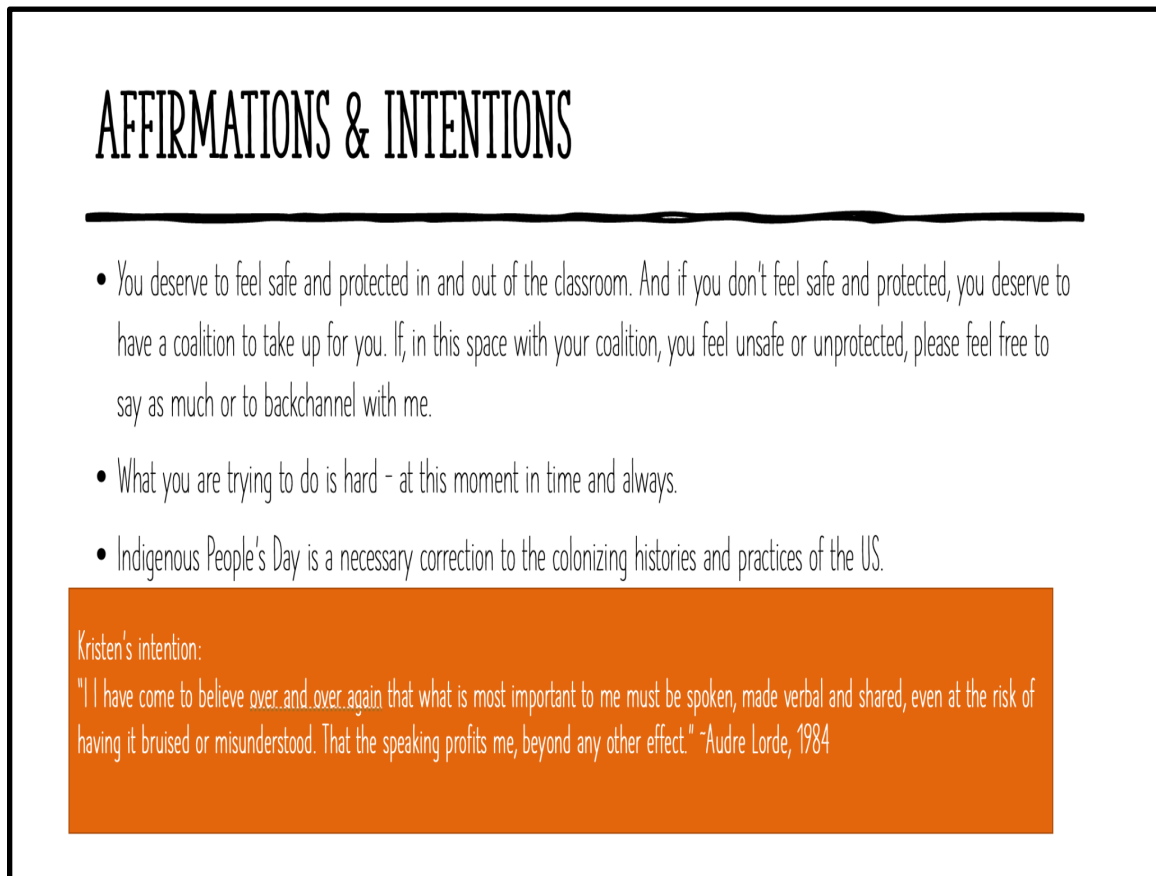
First, it was clear to them (and to the leaders) that men pushing back against their desire for a Makerspace that was inclusive was a form of injustice. But the actual work of speaking up and addressing those problems was a difficulty. Second, the position and privilege of white women stood in contrast to the position and privilege of the women of color. By that we mean that the experience of the injustice (men pushing back against their proposed efforts) was different for white women than women of color, as such, the conversation needed to be pitched for these disparate experiences. No small task, to be sure.

What the Workshop Looked Like
In the several days between the coalitional ask (from Author 2) and the delivery (from Author 1), Author 1 prepared a series of scripts and a contextualizing framework for moving from the paralysis of pushback to actively engaging the pushback. The workshop attempted to engage two simultaneous problems: shared resistance in outward facing presentations and internal differences in the experience of that engagement.

Objective 1: Create a Shared Sense of Purpose and Coalition

The opening of the workshop invited introductions and affirmations. Author 1's affirmation drew on Nigel Golden's (2020) talk, "A Politic of Harm Reduction," in which he began by disclosing his own values and positionality in order to situate himself to his audience. Because Author 1 was an unknown entity entering into a complex situation, she adopted this approach, too, sharing a quote from Audre Lorde (1984) as well as a reference to Indigenous People's Day since the presentation fell on Indigenous People's day (see *Figure 1*)

Figure 1. Introductory Slide with Affirmations and Intentions

Objective 2: Offer Frameworks for Understanding the Pushback from Men *and* the Tension among Black women and white women
Before moving to solving the Maker Ambassadors' problem, the workshop introduced central concepts that might help both situate the problem facing the unit. The frames attempted to help the ambassadors answer the question, "What happens when we center the experiences of the most **vulnerable & marginalized**?" This best practice encouraged the participants to think about the various perspectives in the room. The presentation introduced three key concepts: the wheel of power/privilege (see *figure 2*), the matrix of oppression (see *figure 3*), and Patricia Hill Collins' domains of oppression[16] (see *figure 4*).
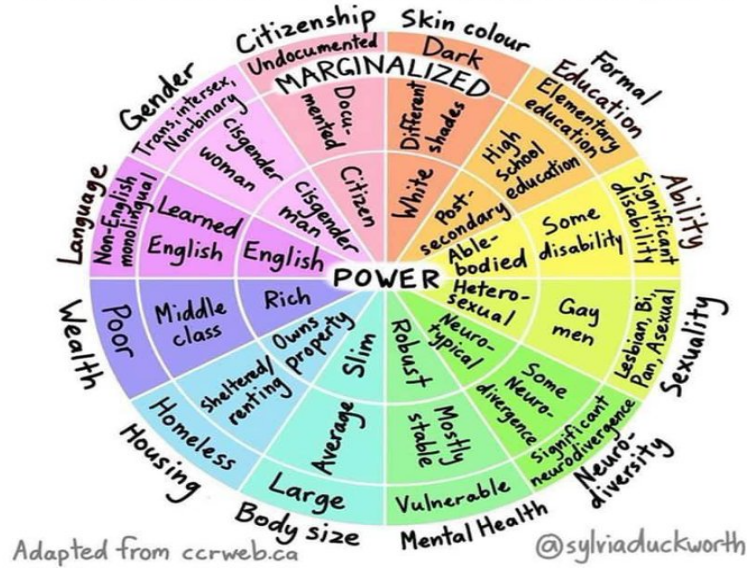
Figure 2. An adaptation of the wheel of power and privilege from @sylviaduckworth, which is adapted from ccrweb.ca.

Matrix of Oppression

Social Identity Categories	Privileged Social Groups	Border Social Groups ⟷	Targeted Social Groups	Ism
Race	White People	Biracial People (White/Latino, Black, Asian)	Asian, Black, Latino, Native People	Racism
Sex	Bio Men	Transsexual, Intersex People	Bio Women	Sexism
Gender	Gender Conforming Bio Men And Women	Gender Ambiguous Bio Men and Women	Transgender, Genderqueer, Intersex People	Transgender Oppression
Sexual Orientation	Heterosexual People	Bisexual People	Lesbians, Gay Men	Heterosexism
Class	Rich, Upper Class People	Middle Class People	Working Class, Poor People	Classism
Ability/Disability	Temporarily Abled-Bodied People	People with Temporary Disabilities	People with Disabilities	Ableism
Religion	Protestants	Roman Catholic (historically)	Jews, Muslims, Hindus	Religious Oppression
Age	Adults	Young Adults	Elders, Young People	Ageism/Adultism

© Teaching for Diversity and Social Justice, Second Edition, Routledge, 2007

Figure 3. The Matrix of Domination, as articulated by *Teaching for Diversity and Social Justice* (2007).

These three concepts built upon one another, moving the participants from seeing the pushback as individual acts to understanding the systemic oppressions that they were entering into. This portion of the presentation aimed to demonstrate the bravery of the women-led makerspace; it also aimed to show that the experience of Women of Color might be quite different from that of the white women in the room. After explaining the wheel of power/privilege and the matrix of domination, Author 1 noted, "Those WITH more power and privilege struggle to understand the problems of exclusion & injustice facing MMU communities." This explication inhered a double meaning: first, that those men demanding to be a part of their makerspaces likely didn't understand the reasons for the group's existence; second, that the white women in the room likely didn't understand the experiences of exclusion that the Women of Color might be experiencing as members of the group.

Although these theoretical frames are sometimes left at the level of abstraction, the purpose of the frame was to demonstrate that the work the group was trying to do was *really difficult* work, organizationally, institutionally, socially, and interpersonally. By connecting the experience of exclusion to Patricia Hill Collins domains of power[16], Author 1 framed the pushback the group experienced as complex and the struggle to respond to that pushback as not only understandable but as inherent in the complexity of the problem of oppression. Collins argues that power and oppression occur in four different domains: interpersonal, hegemonic (Author 1 uses sociocultural with undergraduates), disciplinary, and structural. Mapping the pushback the ambassadors were experiencing across these domains (see *Fig 4.*) situated the work of the Makerspace within all of its complexity and to make clear why so many of them had experienced pushback.

	Structural	Disciplinary	Socio-cultural (hegemonic)	Interpersonal
Definition:	How we organize institutions - for example - most bathrooms are men/women - not gender neutral. OR more abstractly, Google algorithms produce images of white people when someone searches "pretty."	How policies are written and organizations are run - for example, at UB, applicants with disciplinary problems in HS are marked with a big stamp by way of policy.	The way our expectations are formed - for example, we expect "professional" to reflect a particular way of being in the world (usually white, male, thin, able-bodied)	How we treat one another - for example, assuming the woman will do the note-taking in a small group or refusing to take someone's ideas seriously
How this applies:	Historically, men & white people have had access to everything they've wanted - this is an example where you're taking away that unearned advantage.	You've created a policy that flies in the face of the ways policies are traditionally designed: equal does not get us closer to equality.	Men and white people expect to be at the center of organizational decisions, here, you're trying to center those who are typically *not* catered to.	An individual sees you and believes you need to justify the terms and specifications of your project because they think they deserve something from you (or from everyone).

Figure 4. Slide from the Framing Section of the Workshop that connected Patricia Hill Collins four domains of power/oppression to the actual work of the Makers.

The theoretical frameworks had two purposes: 1) to equip the makers to really understand and recognize not just that the pushback is rude or hostile--but that it's rooted in systems of inequity and 2) to provide a space from which to develop their own responses when they recognized that the pushback was occurring in the moment. In their work on revealing injustices (or intervening through communication), Moore, Jones, & Walton[22] draw on interviews to explain that reveals happen in two ways 1) after the fact and 2) in the moment. In some ways, they explain, in the moment reveals are more difficult because they *require* that the individual *recognize* the problem or injustice at the time. By offering the frameworks, Author 1 sought to offer a framework for *recognizing* the problems facing the ambassadors in-the-moment so that they were prepared to respond (or *reveal,* to borrow Walton et al's 2019 framework). Importantly, these three frameworks were also fundamental to the development of sample scripts and a heuristic for responding to the pushback in the moment.

Objective 3: Provide sample scripts + a heuristic for developing their own scripts
The primary reason for this intervention was that the leaders of the Maker Ambassadors recognized a need for new strategies to respond to pushback. The students in the group needed to be equipped with language that felt both appropriate and effective. Because Author 1 studies communication surrounding equity and inclusion, the final portion of the presentation was a series of sample scripts that emerged from a heuristic that the ambassadors could use to adapt and make their own scripts.

The heuristic required the students to determine one of two audiences first: Is this person trying to learn? Or is this person giving you grief? Either way a four-step heuristic script can help: (1) Optional gracious appreciation; (2) Return to the mission; (3) Provide some evidence; and (4) Offer to follow up. After offering the heuristic, Author 1 provided a number of example scripts.

> "Thanks for that question. We see our mission as a problem-solving mission: to address the exclusion of particular groups of people from engineering and STEM more broadly. So, in terms of problem definition, particular end users fall outside of the specs for this project and organization because, simply put, not all end users face this problem.   In the US, engineers continue to be disproportionately white/Asian men, and research suggests that target programs can be designed to address that lack of representation. So right now, our problem-solving strategy is based in the research, which we're happy to send you." *Sample Script 1*.

In *Table 1* we map this script and the two others offered to the group across the heuristic steps described above.

Table 1. An overview of the scripts offered to the Maker Ambassadors in the Intervention

General Step	Sample Script 1: To someone who doesn't understand	Sample Script 2: To someone who doesn't understand	Sample Script 3: To someone who's giving them trouble.
Gracious appreciation (optional):	"Thank you for that question."	"Thank you for that question."	
Return to the mission:.	We see our mission as a problem-solving mission: to address the exclusion of particular groups of people from engineering and STEM more broadly. So, in terms of problem definition, particular end users fall outside of the specs for this project and organization because, simply put, not all end users face this problem.	One of the problems facing young Women of Color and white women (in addition to other marginalized groups) is that, simply put, the field of engineering is not designed with them in mind. Heck, the WORLD isn't designed with them in mind. Because engineers get to design the world, we think more folks who look like us should get to be engineers.	So I hear you bringing up some concerns that fall outside the scope of our mission and that rely on assumptions that don't extend from the research.

Provide some evidence.	In the US, engineers continue to be disproportionately white/Asian men, and research suggests that target programs can be designed to address that lack of representation.	And research suggests that one of the primary ways to do that is to design programs FOR THESE GROUPS specifically. It's like with any engineering project: you can't just design it for "the general public." That's how we ended up with seatbelts that disproportionately kill women. So we're trying to do efficacious, focused work that solves a very particular problem for a particular group of students. We're not trying to be all things to all people.	What we know is that engineering and STEM fields consistently fail to recruit white women, Women of Color and others from marginalized groups— and even when they do manage to recruit them, they are unable to retain them long-term. This, in part, is because they are surrounded by those who fail to acknowledge their unearned advantages, like having the whole world (like seatbelts, cameras, and facial recognition software) designed with their likeness in mind. So for now, we're letting the research guide our approach.
Offer to follow up.	So right now, our problem-solving strategy is based in the research, which we're happy to send you	Let me know if you'd like more information about the mission or research basis.	We would be happy to send you that research if you'd like to learn more

We situated the scripts within the organizational tension between the Women of Color and white women by offering a few final thoughts. First, we dove into the larger realities of what happens when there's pushback (see *Figure 5*) by exploring the question: What if the scripts don't satisfy the person who is pushing back? In *Figure 5*, the presentation suggests that a tag team approach might be necessary--that someone else with additional bandwidth, power, or privilege might need to step in at this point. Or, that the best move might be to get out of there. The presentation then included follow up language for three different next steps (See *Table 2)*:

1. Work to protect others in the room from harm by shutting down a show of privilege/power
2. Work to protect yourself by getting out of there.
3. Work to build connections with someone even though they're being rude.

Here, we'll note the conversational language is intentional. The challenges facing the students were significant, and the presentation sought to meet them where they were at. These final scripts assumed that there would need to be significant bravery in following up. Throughout the scripted responses, you'll find caveats and notes from Author 1. These caveats and notes tried to remind the participants that 1) they weren't the only one responsible for this work and 2) that they did not need to apologize to folks pushing

back against them. This seemed to be an important element of preparing the women to respond from their own individual positionalities.

Table 2. An overview of the follow up scripts offered to Maker Ambassadors.

If you want to...	Work to protect others in the room from harm by shutting down a show of privilege/power	Work to protect yourself by getting out of there.	Work to build connections with someone even though they're being rude..
Say this...	Wow. I can appreciate your frustration. We have a specialist on call to help those who can't understand the complexities of this initiative. Her name is Author 1. She will meet with you one-on-one and answer all your questions. Would you like me to text her your information right now?	Okay. that's all the time we have. OR Sir, if we keep having this conversation, I won't get through this important mission-driven information. [a note: YOU DO NOT NEED TO APOLOGIZE FOR PROTECTING YOURSELF FROM TRAUMA OR HARM.]	You know what? This isn't the best time to have this conversation, but maybe we can talk more about that after this meeting.
	Wow. You seem really upset about not having access to this space, and I get it. But frankly, your needs are not at the center of this particular program. [If you'd like to see how your needs are being catered to, I recommend reading an unabridged history of the field of engineering.]	Okay. So, I'm feeling pretty unsafe right now, so I'm going to ask to end this conversation. [Or ask you to leave.] If that's not something you're willing to do, I'll be calling the campus police [editorial note: this was an addition from the students that required a conversation about which bodies felt safe with the police.]	

The last piece of the presentation sought to remind the white women in the room that their experiences of privilege have a long history. Author 1 has written quite a bit about the problems of white feminism and white women in relationship to Women of Color, and in conversations with other coalition members, two slides were added that draw attention to the need for white women to step in. One of those slides included

a note from Author 1 about the problems white women often face in doing this work: "[white] women are often socialized to be "nice" and "peaceful," which makes it hard to interject when things like this happen. But white feminism (as Author 1 writes about it) does harm by not acknowledging the unearned advantages we have AND by abandoning the intersectional experiences of Women of Color. Gender OVER race because our race gives us privilege. We can fix it." Although Zakaria[23] had not yet published her book *Against White Feminism*, this note reflects the long history that emerged as feminism prioritized gender problems over other systemic oppression. In truth, Author 1 was uncertain if she'd get to this slide. Yet, the content seemed to emerge naturally from a comment or suggestion that was made: to add a threat to call the cops if someone feels threatened (see *Table 2*). This suggestion, of course, is a reasonable one, and Author 1 pointed out to the group that perhaps this was *not* a safe option for Women of Color. At that point, the slides felt like an organic extension of the conversations.

Reflecting on the Intervention

As we reflect on this intervention, more than a year later, we three authors agree that practically speaking, this was a success. After the intervention, the students consistently communicated the mission of the organization, with what appeared to be a bit more confidence. The documents were saved on a share drive for students to refer to as they worked to build confidence in communicating the mission of the organization in the face of such strong pushback.

These successes set a tone for the group and also provided some understanding of the group dynamics. Through feedback, we learned that not all of the students perceived the intervention in the same way. In some cases, students were uncomfortable being forced to think about their own power and positionality. In other cases, the critique revolved around a white woman discussing inequities from a white woman's perspective. Despite the lengths to which the authors went to draw attention to the problem of conflating experiences that were racialized, from at least one student's perspective, it missed the mark. We learned that while the group could get behind the mission and get work done, we need to do more work to develop a coalition of women working intersectionally to carry forth that mission.

In other words, while the practical pieces of the intervention were exactly what the students had asked, we missed the deeper need of creating a coalition of women, fully united, under the mission of the organization. We did not fully take the time to build a coalition where everyone trusted each other and recognized the different lived experiences that impact the various situations the Maker Ambassadors faced. While the students joined the organization as a coalition toward a need for change in Makerspaces, perhaps we didn't prepare the group prior to the talk on how the experience of marginalized groups in the space differ from the experience of White women. This is true of the students in the group and the faculty leaders of the organization. For future iterations of this group, embracing the concept of a coalition and practicing being a coalition, would help set any outside speakers up for success regardless of race and positionality.

In response, Authors 1 and 2 invited the students to meet, sharing that the purpose of the meeting was to learn more and repair harm. This framework, pulled from restorative justice and Nigel Golden's approach to harm reduction, suggested that regardless of whether we authors agreed with the critiques (in some ways we did; in others we didn't), our primary responsibility is always to address the harm of those most

marginalized and with the least amount of power. The meeting was actually not hostile or even particularly critical. Instead, the meeting was an opportunity to learn more from the students, to apologize that harm had been done. And in the meeting, the students reported that, in fact, they didn't feel harmed and that the scripts were actually quite helpful.

A year later, we are thankful for the opportunity to learn with the Maker Ambassadors about the ways we can and should handle pushback from folx who occupy positions of cultural power, who believe they belong everywhere. Our imperfect intervention offers some lessons as we move forward:

1) We should be building diversity into the leadership of women-only spaces, particularly because intersectionality is hard to enact.
2) Coalitional work takes time and needs to be intentional.
3) Listening with humility must be a cornerstone of any work towards equity and inclusion.

When we're trying to intervene in injustices, or when we *recognize* injustices, imperfections are bound to creep in. We hope this paper will offer some strategies or vantage points for others who are working to build coalitions that support women students in all of their intersectional experiences.

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