Intersectionality and Crisis Management

A Path to Social Equity

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Introduction

We are living in an unprecedented time of crisis. It permeates our news, our social media, our own lives, and we live in a continuously heightened state of alert. Leaders and managers navigate a complex and networked environment of policy-making and action, frequently occurring in real time, under constant media exposure. The pervasive availability of this news from around the world, on virtually every platform and device, produces a lingering anxiety about the inevitability of danger. It isn't just the flooding in your state you have to worry about, now it's flooding far away on the other side of the world. A contaminated food or medical product doesn't just lead to a localized recall, it causes massive supply chain disruptions. Economic recession doesn't just affect your job, it is global, affecting millions of individuals. This perpetual state of emergency is broad in scope and it is unavoidable; whether the situation is widespread – war, natural disaster, recession – or personal – a house fire, the loss of a job, mental health challenges. Consequently, concerns over how public planning directs resources and distributes risk mitigation are now viewed in a global spotlight.

From water management to energy consumption, every decision creates downslope impact. Droughts, like those experienced in the American Southwest, evidence downslope impact. Tribal lands have long foreshadowed the larger scale drought, having faced perpetual water shortages. In 2022, multiple states are planning water utilization priorities to contend with the Colorado River volume loss. Some, like energy-planning, create both local and global challenges that result in competing resource demands. In turn, public policymaking and planning must decide which demands are met with public and private resources. How do we decide who gets the limited water resources in the American Southwest? Do we use our public resources to bolster another country's healthcare system during early-stage

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health emergencies, before their arrival in our own country? Do we incentivize private business to build in protections against recessionary periods to avoid job loss at home? The choices are endless. Yet, these choices are made every day, by management decision-makers all over the world and in our own communities. The question is, what determinants are used to understand a fuller picture of the people adversely affected by these decisions in order to determine greater or lesser impact?

We suggest this new generational and pervasive exposure to news and information provides a turning point to reflect on the interconnected and often inequitable outcomes of leadership decisions. This live exposure means public management decisions can be assessed differently under the pressure of public scrutiny. This scrutiny demands answers about who is valued and who is not based upon how they are buffered from danger or calamity. This global spotlight exposes vulnerabilities and social equity challenges on a scale unseen before this generation. This constant exposure to catastrophe and injustice of course has the potential to desensitize us. But we argue instead that it can also have the opposite effect – shining a light on societal structural and moral underpinnings that weaken social systems and inequitably distribute risk and protection. It is for this reason that we turn the spotlight on crisis management.

At the same time, information availability is extending to changes in social norms. We're currently experiencing a growing awareness that people are defined not just by single attributes (gender or race or sexual orientation or socioeconomic strata or ethnicity, etc.) but by constructs of multiple *intersectional* attributes (gender and race and (dis)ability for example). These attributes more accurately reflect who we are and what we need based upon these human experiences (type of employment, caregiving responsibilities, (dis)ability, geography, nationality, religion, language, etc.). We've come to realize these ever-evolving constructs influence how public policies are made and implemented. In the context of this book, these constructs determine how we perceive potential problems and influence the degree to which we prepare for, manage, and recover from crisis, both as a society and as individuals. Because of the visibility of these policy outcomes, the lack of equity across these intersectional constructs is exposed. The unequal impact of the COVID-19 pandemic response on working women with children is one example of this, and it is discussed more thoroughly in subsequent chapters in this book.

This constant exposure to crisis and the emerging understanding of the impact of intersectionality led us to write this book. It is our intention to provide new insights, spur debate, and to recommend opportunities for improving equity in the context of this particularly complex public policy area. We acknowledge that change can be difficult and that transformation is

ultimately a disruptive act. To this end, we adopt Blessett's (2020) assertion that there is "the potential of intersectionality to deconstruct and disarm the systems of domination" (p. 4) for the purpose of upending crisis management. Therefore, we urge readers to proceed through the subsequent chapters in this book with a critical eye toward disrupting the status quo to create more equitable practices.

To begin this transformative perspective, we reconceptualize crisis so it is contextualized differently. Understanding the impact of intersectionality affords us a time-sensitive exploration of management practices that often reveal catastrophic inequities. It is our hope that by applying an intersectional framework, we can improve resiliency outcomes. As a result of better-informed management decisions, we can ameliorate social inequities, leading to more comprehensive and inclusive preparations for, and recovery from, crisis. By considering the intersectional framework through which to structure crisis management, we demonstrate how contemporary crisis management can benefit through this timely understanding of intersectionality.

We begin our definition of intersectionality as "the crossing, juxtaposition, or meeting point, of two or more social categories and axes, or systems of power, dominance, or oppression" (Atewologun, 2018, p. 2). Over time, this understanding may yield novel approaches to crisis recovery or even methods of prevention. Indeed, Branicki (2020) argues for a transformational, feminist approach to crisis management, that moves beyond the traditional, rational, gendered, and racially hegemonic approach to crisis. She argues that applying Gilligan's (1993) ethics of care approach is more appropriate in that it is relationship oriented, building on the concept of leaving no one behind. Gilligan's work is notable for shifting the emphasis outside of male-dominated assumptions and perspectives and instead situates decision-making on helping and caring within relationship networks rather than centered in impartiality or neutrality. This is a basic tenet of understanding intersectionality.

Intersectionality provides a framework for understanding how categorizations of people drive social constructs of discrimination and oppression (Diggs, 2022). This results in bias and oppression, resulting in a loss of social and intellectual capital and opportunity that is recursive – creating an endless cycle of unbroken inequity and systemic privation. However, it can be challenging to overcome these deeply rooted categorizations of people and their associated social constructs. How clearly are we able to understand and respect differing cultural norms? Why does this matter? It matters a great deal for crisis managers and policy-makers. Indeed, Haupt and Connolly Knox (2018) identify that cultural competence has not been fully integrated into the emergency manager's toolkit, consequently, their ability to understand and best serve "socially vulnerable" populations is limited.

Clearly, cultural competence proficiency has been slow moving as it was traditionally promoted as a management concept, yet, it is still largely missing from public and private management decision-making. Cultural competence emerged to lead organizations in their work to incorporate the understanding of "cultural" difference in populations and to be proactive in creating policies that acknowledge and address these differences while also recruiting and training their workforce to understand the needs of a diverse citizenry (Borrego & Johnson III, 2017; Carrizales, Zahradnik, & Silverio, 2016). This can be particularly challenging as overlapping intersectionalities are often related to communication differences and trust issues linked to historical discrimination and oppression (Haupt, 2020; Wright & Merritt, 2020). While cultural competency has been a key initiative in the public sector and human resource management in recent years, the term itself implies an emphasis on social/cultural characteristics, such as race and gender. We recognize that viewing crisis through this framing also depends upon a foundation of cultural competence and therefore assert that it is time to re-imagine what is meant by cultural competence in light of crisis management and intersectionality.

Understanding how intersectionality affects management operations affords unique interdisciplinary theory building with implications for practice. Accordingly, we embed intersectionality into the academic and practitioner crisis management discourse. Cultural norms and civic action have the capacity to affect decision-making within the complex environment of crisis (Knox, Goodman, Entress, & Tyler, 2022). These norms and actions contribute to an intersectional lens, providing a clearer path to better preparedness and recovery. Ultimately, this improved resilience and recovery model will yield a more inclusive and equitable crisis response.

Foundations and Definitions

Crisis, in its various iterations, is one thing that all sectors, public, for-profit, and nonprofit, share in the understanding that it is not "if" but rather "when." The word "crisis" brings to mind different understandings and narratives. Basic definitions of crisis often focus on situations that require large-scale, urgent, or critical responses, situations that pose threats to lives, values, or structures (both physical and systemic), or situations that may have serious emotional impacts (Bundy, Pfarrer, Short, & Coombs, 2017; Christensen & Lægreid, 2020; Moon, Sasangohar, Son, & Peres, 2020). Others view this definition as too limited on decision-making elements and often overlooking or diminishing trauma as an ongoing element with disparate impacts (Mitroff & Alpaslan, 2020). Still others focus on the social construction of crisis in terms of the aftermath (Hutter & Lloyd-Bostock,

2013), with events "radically redefining" circumstances (Gilpin & Murphy, 2008, p. 4), with long-term implications on policies, practices, and/or reputations or career prospects for individuals or organizations (Bundy et al., 2017; Gilpin & Murphy, 2008).

Even the more simplified definition focusing on significant and/or unexpected situations outside the normal, day-to-day environment brings to mind different interpretations. These may include natural disasters such as hurricanes, floods, tornadoes, etc. that require emergency crisis management. These crises may be localized in a narrow geographic region (i.e. tornado), span significant areas on a national scale, or be multi-national or global (i.e. the 2004 tsunami that impacted multiple nations bordering the Indian Ocean or the recent COVID-19 pandemic). Other interpretations of "crisis" may be related to either a broader societal impact, such as an ecosystem, or more narrowed to small groups or individuals (see Ch 2, Whetstone & Demiroz, 2023). For instance, crisis in economics could mean the 2008 financial crisis or it could mean groups of employees or individual employees getting laid off. Similarly, health crisis could mean the aforementioned COVID-19 pandemic (see Ch 3, Silverio, Montalvo-Liendo, & Carrizales, 2023) or HIV/AIDS, policy changes regarding reproductive rights or access, or it could be the diagnosis of cancer, heart disease, etc. that significantly impacts an individual or families' well-being.

Crisis is often linked to the necessity of intersectoral assistance, spanning government, nonprofit, and for-profit sector partnerships (see Ch 5, Diggs, Castillo Krewson, & McCandless, 2023). More recently we have seen new interpretations of crisis emanating from shifts in social norms in areas such as sexual harassment (#MeToo) (Knepper, Scutelnicu, & Tekula, 2020) that have significantly impacted individuals, companies, and overall management practices. Crisis may also result in dramatic shifts in human resource management practices, such as the need for work-from-home due to the global pandemic (see Ch 4, Hoang, Cline, & Sabharwal, 2023). All of these situations are contributing to what can be considered the "*new normal*" for society and for management, with particular emphasis in this book on crisis management. We have adapted a definition of "*new normal*" from Tomsett (2020) to explain the context for its use throughout this book. We use his phrase to characterize trends that emerged during the COVID-19 pandemic that have affected our society in terms of workplace behaviors and tools, our changing expectations of the workplace, our responses to the crisis of the pandemic, and how we use technology for work.

Understanding intersectionality is more complex. Atewologun (2018) recently defined it on the most basic level as the intersection of two or more points. At the same time the definition highlights both the importance or urgency of the subject as well as providing glimpses into the depth of

challenges by focusing on implications for power and oppression. These components highlight the general consensus on how the concept is often tackled in the literature, with one key approach focusing on the intersection of demographics and the evolution of our understanding of concepts such as gender or race.

Perhaps the most notable scholar on the subject of intersectionality, Kimberlé Crenshaw (1989, 1991, 2020) highlights society's tendency to focus on demographic categories as exclusive and defined, without the consideration of how categories of "difference" are often interrelated, overlapping, and therefore infinitely more complicated, with marginalization burdens and impacts building upon each other. When the term intersectionality first emerged, it was often framed and focused on the intersection of race and gender – but today the term is generally expanded to encompass a much broader range of intersecting and overlapping "difference" in many areas, building to include sexuality and gender identity, (dis)ability, class, etc. within theoretical applications involving hegemonic power and privilege and marginalized burdens and impacts (Breslin, Pandey, & Riccucci, 2017; Diggs, 2022; Jashinsky, King, Kwiat, Henry, & Lockett-Glover, 2021; Nash, 2008). Silberstein, Tramontano, and Nayak (2020) build upon the "intersections of . . . vectors of diversity" and expand the focus to include the challenge of navigating the social construction of identities with differing interpretations and ongoing evolution of societal understanding of these concepts that often include value judgments, privileges, and burdens (pp. 4-5).

The battles for intersectional equity are frequently framed as focused on external and existing power dynamics, such as the feminist movement battling against patriarchal practices limiting workplace access, advancement opportunities, and equal pay (Hamidullah & Riccucci, 2017). At the same time, intersectional power dynamics can be internal, such as the marginalization of Black or lesbian women in the early women's rights movement (Diggs, 2022; Pomerleau, 2010). These dynamics have been referred to as "political intersectionality" and "intersectional solidarity," combining elements of social construction with both the challenges and necessity of solidarity to achieve social change (Crowder & Smith, 2020).

Others focus their research on concepts of identity, power, and inequality through the lens of intersectionality, or as a variable for research into other concepts (Fay, Hicklin Fryar, Meier, & Wilkins, 2021), sometimes focusing on difference through "categories . . . processes . . . [or] systems of domination" (Dhamoon, 2011, p. 233). Patricia Hill Collins (2019) calls intersectionality both a critical methodology for research as well as a form of advocacy or action for social problems and inequity. This book focuses largely on the relevance of intersectionality as an analytical tool to better

guide more inclusive and comprehensive crisis planning and to understand practices that have contributed to unequal treatment of groups that have been left behind and underserved due to their intersectional attributes.

Challenges of Intersectionality as a Lens

Despite the increased attention to intersectionality as a concept, and the increased recognition of the implications of intersectionality on policy design, management, and decision-making, intersectionality creates new battlegrounds for debate and understanding and uncovers inequitable impacts (many of which will be discussed in the following chapters). Perhaps the most basic of these considerations is that single attributes by themselves do not provide sufficient insight into understanding individuals or groups. Single attributes, such as gender or race or ethnicity or socioeconomic strata, alone are inadequate to understanding individuals and groups to sufficiently buffer them from crisis. Further, social, cultural, or other categories of difference (e.g. household conditions, caregiving, (dis)ability paired with a service animal, religion) also are not monolithic groups. Rather, it is the interactions of these varying intersectional attributes that provide clearer insight into individuals, groups, and communities, essential to effective crisis management. Within each group there may be countless subsets, each of which may overlap with other intersectionalities. For instance, race is one possible grouping, comprised of numerous subsets that have evolved over time. In the past, the U.S. Census Bureau has categorized race into five categories, White, Black/African American, Asian, Indigenous (American Indian/Alaska Native), and Native Hawaiian/Other Pacific Islander (U.S. Census Bureau, 2022). Yet, each of these categories represent numerous subgroupings, some examples of which are incorporated into Figure 1.1. Similarly, terminology changes. We see this evidenced in how "gender" is understood, moving from a traditional binary perspective into an expanded and evolving non-binary perspective (Klobus, Evans, & Knepper, 2022). But embracing a true intersectional frame for understanding individuals and groups means we must add in additional attributes that include things like religion, political affiliation, (dis)ability, caregiving responsibilities among countless others, and leads to crucial differences in understanding how circumstances and beliefs can mean a difference between inclusive crisis management practices and potentially dangerous neglectful practices. The data as illustrated in Figure 1.1 are by no means exhaustive of all possible intersectional attributes, but instead, the figure offers a visual aid to illustrate potential examples of these possibilities. There are unlimited definitions in how people and communities identify themselves. Effective crisis management depends upon not only recognizing these intersectional attributes, but

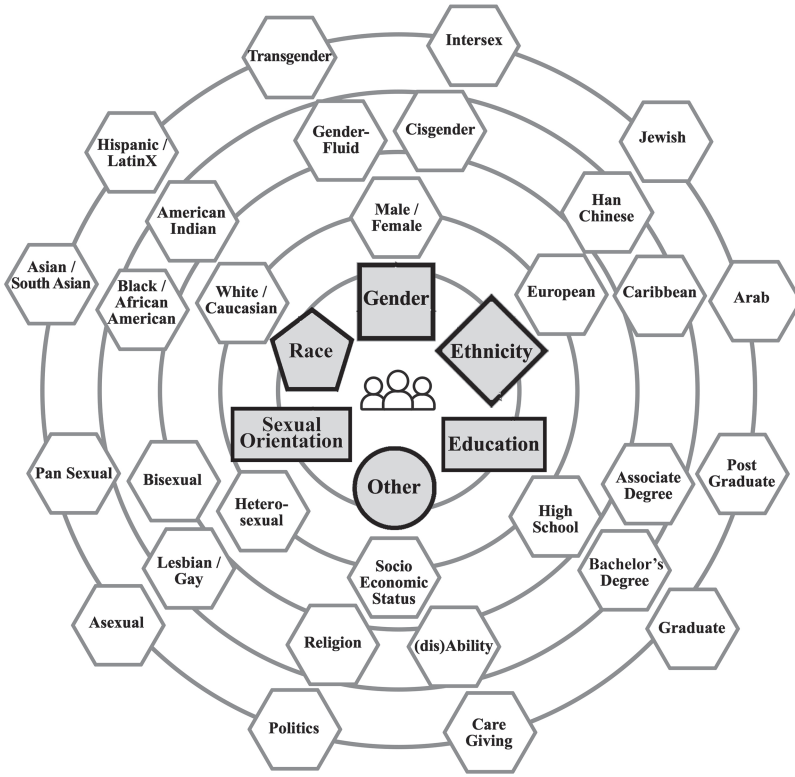

Figure 1.1 Expanding and Overlapping Intersectional Classifications

on identifying which are most important to reflect on and account for during crisis.

But even using these categories, we can take one group and break it down into countless others. For instance, "Asian" may mean an individual who resides in a host of different nations (e.g. Japan, China, Vietnam, etc.) while "South Asian" is used to differentiate still more categories (e.g. Bangladesh, Bhutan, India, Pakistan, Nepal, Sri Lanka), or it may mean someone living in the US who traces some or all of their heritage back to one of these nations. The U.S. Census has attempted to address some of the changing dynamics in regard to race/ethnicity and intersectionality, by adjusting their census forms to accommodate multiple responses for each individual (Marks & Rios-Vargas, 2021), thereby accommodating the increasing intersectional multiculturalism in society, as well as providing

more flexibility in how people self-identify. But even these smaller classifications *are not* monolithic classifications, whereby individuals within are evermore in agreement on . . . anything. It is inevitable that fully understanding any group that consists of two or more members who share a major attribute (e.g. gender, race) will be complex due to their other intersectional attributes (e.g. socioeconomics, religion, caregiving responsibilities). For instance, two siblings could be raised in the same family, with the same parents, same race, gender, and economic background, both completing their public education at the same schools and both completing college degrees. Despite the seemingly similar demographics, these two siblings are completely different based upon other intersectional differences such as different interpretations of gender identity, introverted vs extroverted, theater buff vs sports fan, politics, religious practice (or lack of), living situation, caregiving responsibilities, etc. Even a mild difference in SAT scores could influence which college they attended, which impacts their future employment opportunities leading to different starting salaries, different healthcare plans, and ultimately leading to one sibling retiring as a millionaire and the other sibling dying young due to limited access to preventative health care through lack of workplace-provided insurance.

The above example helps to demonstrate the complexity of intersectionality, where the classification options are infinite. These challenges and battlegrounds are also illustrated with some of the debates over language. Even within our intersectional classifications, we differ in our choice of terminology. These battles over language are the result of historical hegemonic power structures and are, at times, grounded in foundations of racism and sexism. Changing language preferences in societies revolve around changing power dynamics and are often themselves grounded in where one "sits" in the intersectional spectrum. Language choices are sometimes the results of attempts to walk the neutrality tightrope (i.e. gender-neutral, colorblind, etc.), but this version of neutrality is often a less than subtle way of trying to maintain the status quo and perpetuate systemic and historical inequities (Trochmann, Viswanath, Puello, & Larson, 2022). Failing to account for this new terminology and these trends in reclaiming and reusing language affects organizational crisis management because this constant state of change affords opportunities for recognizing and redressing formerly hidden inequity in staffing, communication, operations, and service delivery from planning to recovery.

This book itself is an example of these challenges and shifting norms, with the various authors and editors having different interpretations of the "right" terminology to be utilized. Table 1.1 illustrates [some] of the differences in language that could be utilized for the various demographic terms throughout this book. Often management demographic terminology

Table 1.1 Intersectionality Terminology Variations

Traditional Terminology	*Common Variations*	*Terminology Used in This Book*
Gender	Male/Female (binary), she/her, he/him Sex (binary choice) Sexual Orientation (see also LGBT) Gender identity	Gender - but meaning a range of genders rather than a binary choice
Black/African American	Black, black, African American, Black/African American People of Color Black/Indigenous/People of Color (BIPOC)	Black or BIPOC
LGBT	LGBTQ, LGBTQ+, LGBTQIA+, gay, lesbian, bisexual, transgender, homosexual, cisgender, gender identity, sexual orientation, same-sex, queer	LGBTQ+ in general, other terms when specifically necessary
Hispanic	Hispanic, Latino/Latina, Caucasian/ Hispanic origin, LatinX	LatinX

follows US federal terminology such as Census Data or Bureau of Labor Statistics. But alternatively, terminology may also reflect the intersectional nature of the writer as much, if not more, than the intersectional nature of the demographic being discussed. As mentioned in the previous section, choices in language and terminology reflect changing social norms, differences in cultural, racial, economic, regional, and even education or employment differences. Language choices often represent historical dynamics that are interspersed with racism, sexism, homophobia, xenophobia, and hard-fought social justice battles, among countless other influences. We as editors recognize and empower these choices. At the same time, we also recognize the challenges in putting together a project such as this. For the sake of consistency, we have made editorial choices in terminology that will be utilized throughout this book (see Table 1.1) – but we do so with great trepidation because we value what is represented by the wider range of language. The one exception to this will be in Chapter 4 by Hoang et al, where they utilize the language consistent with the official US government sources (i.e. Bureau of Labor Statistics) discussed within their chapter.

Perhaps the most visible of these language battlegrounds in recent decades is centered in racial classifications. Language options begin with the individual racial classifications, but quickly lead to debates and differences. For instance, a seemingly basic racial classification might be "Black" vs. "White." But even the term "Black" could lead to debates and

controversy – with some individuals using African American, others preferring "People of Color," and more recently the term BIPOC (Black, Indigenous, and People of Color) has been utilized. The BIPOC term also overlaps with the acronym AAPI, which stands for Asian American and Pacific Islander. AAPI, which also overlaps with "People of Color" terminology as well as both the Asian and Native Hawaiian/Other Pacific Islander classifications by the U.S. Census, has been a focus of discussion following the increase in hate violence in the US linked to the COVID-19 pandemic. Recently, the *Associated Press* made news when they changed their style guide to capitalize the words such as Black for journalistic writing that is centered in racial or cultural contexts, with this practice intended to convey a shift in inclusiveness, with others seeing this move as a signal of changing power dynamics (Associated Press, 2020).

Older individuals may have been raised using racial terms that are now (quite rightly) considered offensive. Yet these terms are often still present in society completely separate from efforts to move away from the outdated or offensive language. The terms may be present for historical reasons, for example within the name of organizations such as the NAACP, which stands for National Association for the Advancement of Colored People. This organization was founded in 1909 and has been a leader in the battle for civil rights and fighting racial inequality (NAACP, 2022). Despite their name being self-chosen at the founding, there have been major societal changes in terminology over the last century, and perhaps significant debate within their movement, such that the full name of the organization is not utilized on the main pages of their own organization's website, only the more recognizable NAACP initials appear.

Changes in terminology are sometimes the result of changing norms in society, representing shifts in power dynamics, and linked to efforts to be more respectful and inclusive. As a counterpoint, terminology, even controversial terminology, may continue to be utilized out of preference of those within a group as a reclaiming of power over the terminology. This type of debate over the reclaiming of terminology has been seen in areas such as rap music where words are used in lyrics to describe race and gender that would not be allowed within classrooms, journalism, or to be uttered by those outside of that race (Low, 2007).

Similar battles over reclaiming language and changing societal shifts are seen in connection to LGBTQ+. The last few decades have seen a shift away from derogatory terms (i.e. the "F-word") to LGBT (lesbian, gay, bisexual, transgender), to more current variations recognizing a broadening interpretation of sexual orientation and gender identity (i.e. LGBTQ+). While these changing terms are generally classified as progress, they can also demonstrate the challenges of intersectionality in who has sway over

which terms are used (Velasco & Paxton, 2022). Even the LGBTQ+ term could be considered limiting, with others preferring LGBTQIA+, with each initial representing a new recognized identity within the broader classification (LGBTQIA Resource Center, 2022). The changing letters in this term has been described as a visible and intentional recognition of intersectionality within the LGBTQ+ social movement, thereby demonstrating the historical inequities within the "non-cisgender population" (Velasco & Paxton, 2022).

But even the letters of the LGBTQ+ term can be battlegrounds, demonstrated by the letter "Q" – with some identifying the letter for "Questioning" and others defining it as "Queer." The latter term has been an example of previously offensive slurs being reclaimed by some as a sign of empowerment, while others, particularly those of an older generation, may find that term triggering and offensive. At the same time, there are different interpretations of which terms can, or should, be used based upon intersectional categories – such as differences in which terms are utilized depending if you are influenced by governmental classification terms, journalistic practices, or whether you are an academic. For instance, the U.S. Census uses the term American Indian while many within the community use variations of "Native" or "Indigenous." Within journalism, the current practice is to use either the term American Indian or Native Americans, with terminology shifting to First Nation for tribes in Canada and the term Indian restricted to usage in reference specifically to the nation of India (Associated Press Stylebook, 2022). Similar debates revolve around the terms Hispanic, Latino/Latina, regional terms such as Central American, or even variations such as Caucasian/Non-Hispanic. Within academia, terms such as LatinX are being utilized as a sign of recognition and diversity, one that spans to broad differences in terminology and is both inclusive as well as gender-neutral. While these are notable motivations, a recent Pew Research Center report found that only 3% of those within the demographic utilize the term LatinX (Noe-Bustamante, Mora, & Lopez, 2020). Similarly, academia frequently utilizes the word "Queer," as in queer theories or queer studies, despite the differing interpretations of that word within the LGBTQ+ community ranging from empowering, as a reclamation of history, as a form of "critical resistance," or "rejection of normalcy and assimilation" (Langlois, 2017, p. 244), while at the same time being perceived by some as a term of oppression and disrespect (Thelwall, Devonport, Makita, Russell, & Ferguson, 2022).

Clearly, there are complex challenges related to understanding intersectionality and with how best to use this information to guide crisis management. These challenges also raise awareness about the role that informed communication plays within crisis management efforts. A good starting point is to first recognize that terminology and social norms are constantly

shifting and evolving. This recognition should enable greater sensitivity to differences to guide key organizational and community actors within crisis management networks. Ultimately, this awareness should lead to a more equitable approach.

Articulating Intersectionality and Crisis Management: A Path to Social Equity

As the reader progresses through this book, the chapters are laid out to frame several key areas of crisis management leadership and to articulate its role in building greater social equity in resilience and recovery. In Chapter 2, Whetstone and Demiroz explore definitions of intersectionality and crisis management, tracing the slow evolution of intersectionality in crisis management scholarship and discussing how this framework can improve resilience in practice. In Chapter 3, Silverio, Montalvo-Liendo, and Carrizales position intersectionality at the center of policy, research, and practice while emphasizing open communication among healthcare stakeholders during crisis. They suggest discourse that is intersectional in nature to transform medical and health education with alternative forms of service delivery to address health inequities. In Chapter 4, Hoang, Cline, and Sabharwal explore human resources management to spotlight the negative impact of workplace disruptions on women during times of crisis. They propose a restructuring of human resources policies and approaches at the Macro, Meso, and Micro levels. The authors also advocate for organizations to employ empathy and relationship building practices to preserve and maintain diversity and inclusion in an effort to advance social equity. In Chapter 5, Diggs, Castillo Krewson, and McCandless examine inequities in the public and nonprofit sector. They explore legal and representative dimensions of intersectionality and demonstrate how statutory, case law, and organizations can promote fairness and justice. They suggest intersectional management strategies to address overlapping inequities in the public and nonprofit sectors during times of crisis.

The remaining chapters articulate how intersectionality and crisis management coexist and interact in networked ways that parallel what Aaron Wachhaus (2012, p. 40) suggests is more of an "anarchist orientation" of "dynamic" interactions among various actors. Preparing for, navigating, and recovering from crisis requires expert, strategic, and integrative management of these various actors and across various network iterations. The ability to effectively manage crisis can be measured in part to the degree with which "whole communities" are fully engaged in planning and managing for it (Hu, Knox, & Kapucu, 2014) and to the degree with which varying intersectional constructs within communities are understood, recognized,

and integrated into planning efforts. Kapucu and Hu (2022, p. 8) frame this as a joint crisis response "that enhances the resilience of a community or nation." Consequently, this book asks the reader to consider each chapter's contribution within these conceptualizations that include a networked, inclusive, and intersectional approach of engaging whole communities to best understand what is necessary to be prepared for crisis, before, during, and after the event.

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