

**The journey from equality to inclusion:
Moving from theoretical to more practice-led
understandings of inclusiveness**

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Structure of this talk

1. Equality as an (almost) shared principle
2. Diversity as a question of difference
3. Inclusion/inclusiveness/inclusivity as translation
4. Some final thoughts

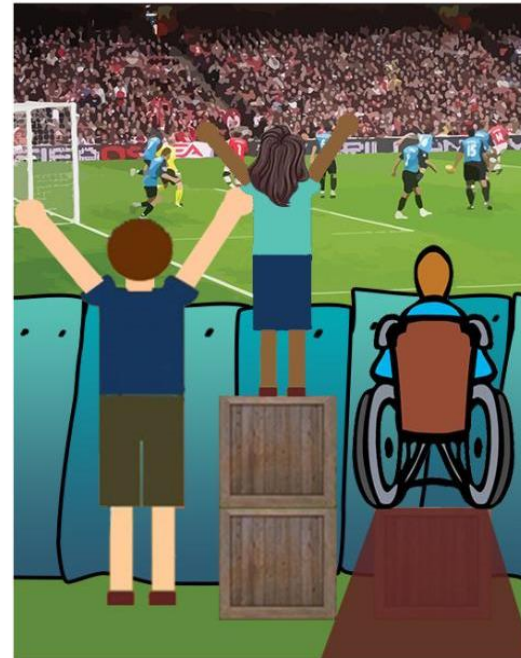
Equality as an (almost) shared principle

What does equality mean?

- Universalist but also relativist!
- Different levels (e.g. individual, organizational)
- Different orientations (e.g. opportunities, outcomes)



EQUALITY



EQUITY



SOCIAL JUSTICE 11

Diversity as a question of difference

Acknowledgement in relation to an(Other)

- Who is diverse different (to me)?
- Difference as a paradigmatic outcome – reproduction of stereotypical, deterministic, functionalist hierarchies of knowledge and power about others (e.g. whom they are, what they represent?)
- “Ask the other question” (Matsuda, 1991)
 - “When I see something that looks racist, I ask, “Where is the patriarchy in this?” When I see something that looks sexist, I ask, “Where is the heterosexism in this?” When I see something that looks homophobic, I ask, “Where are the class interests in this?”” (Matsuda, 1991: 1189).

Intersectional diversity

“Each of us in the world sits at the intersection of many categories: She is Latina, woman, short, mother, lesbian, daughter, brown-eyed, long-haired, quick-witted, short-tempered, worker, stubborn. At any one moment in time and in space, some of these categories are central to her being and her ability to act in the world. Others matter not at all. Some categories, such as race, gender, class, and sexual orientation, are important most of the time. Others are rarely important. When something or someone highlights one of her categories and brings it to the fore, she may be a dominant person, an oppressor of others. Other times, even most of the time, she may be oppressed herself. She may take lessons she has learned while in a subordinated status and apply them for good or ill when her dominant categories are highlighted.” (Grillo, 1995:17).

Inclusion/inclusiveness/inclusivity as translation

Procedural thinking – having in place

- When we think procedurally, we don't see a real issue because the processes are in place to “guarantee” equal opportunity and most of us have are not intentionally exclusive so we believe that equal access is there by virtue of process.
- Places onus on individuals to take advantage of opportunities and assumes a level-playing field.

Systemic thinking – being in place/belonging

- When we think systemically, we take a step back and think reflexively about how structures and arrangements lead up to the outcomes that we see, despite the processes in place.
- It's not just about the “the way things are” but about its consequences in creating cultures of work that continue to perpetuate and reward similar behaviours and actions.
- **Key questions:** What is the relationship between privilege and disadvantage in this that I see before me? Who does what and to what effect? What is my role in it?

Some final thoughts

- Knowledge and power intrinsically linked – we cannot address what we do not understand, recognise or see.

- Importance of framing
 - Justifications for workplaces being much more “open” or “diverse” than others can make for disempowering conversations – challenging the underlying basic assumption that it’s normal for things to be the way they are.

- Understanding privilege – recognising our own role (passive or active) in perpetuating exclusive work cultures

- The importance of the collective conversation and action (e.g. allyship, voice)
 - Questioning white, masculine, heteronormative, ableist narratives is not challenging white people, men/masculinity, heterosexuals or able-bodied people but recognising the culture of exclusivity that those narratives create.

Thank you!
Welcome your comments and questions