Intersectionality, Equity, Diversity, Inclusion, and Access

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This resource examines five interrelated concepts that underpin equal opportunity policies and practices in higher education and related industries: intersectionality, equity, diversity, inclusion and access.

What follows is a comprehensive, though not exhaustive, introduction into the barriers and solutions to inequality in academia. The issues are restricted to career trajectory from postgraduate years to senior faculty for educators and researchers. Each section includes a discussion of the theoretical and empirical literature, with practical, evidence solutions listed in text boxes, capturing my long-standing career in equity and diversity program management, education and research.

This resource is split into five pages, for the purposes of improving reading experience; however, all five sections are intended to paint a holistic picture for social change. You can navigate up or down the page wherever you see arrows (at the beginning and end of each section).

While this resource provides numerous actions that institutions can take to improve equity, diversity, inclusion and access, by using a framework of intersectionality, the strategies might be broadly summarised thus:

1. **Inequity is institutional, not individual:** education and training workshops aimed to improve awareness of bias are limited in their effectiveness to directly improve outcomes and career satisfaction of minorities and White women. These approaches, which include confidence boosting, networking opportunities and unconscious bias training, erroneously position inequity as the property of individuals. Institutions must be ready to systematically evaluate and publicly redress a plan of action with *key performance indicators* for departments, Executives and managers. Everyone in a decision-making and people management role must have clear actions they must take to improve equity, diversity, inclusion and accessibility (for example, see Frank Dobbin and Alexandra Kalev 2014).
2. **Discrimination is interconnected**: we cannot achieve equity without first addressing racial injustice for First Nations people, and systematically removing racism, sexism, homophobia, transphobia, ableism and other forms of discrimination. This work begins

with Aboriginal and Torres Strait Islander sovereignty, such as an institutional response to the Uluru Statement from the Heart, and appointing First Nations people into Executive roles, and other competitively remunerated decision-making positions, across all areas of equity, diversity, inclusion and accessibility.

3. **Quotas and targets work:** equity and diversity progress is hampered by policies that are divorced from the day-to-day work of institutions (Sara Ahmed 2012). Targets and quotas are paramount to correcting historical inequalities, however, where institutions have them, they are often too broad and focused on recruiting junior staff on short-term contracts. Targets must be set at every level of the organisation, including senior leadership. Goals should address promotion, retention and career satisfaction, to ensure minorities and White women are not being relegated to small areas with little career progression and institutional safety.
4. **Zero tolerance for discrimination and harassment:** institutions often protect abusers and fail in their duty of care for scholars who are Aboriginal and Torres Strait Islander, other minorities and White women. Institutional policies alone do not improve experiences and access for staff and students. Rules and guidelines must be proactively actioned by principal investigators, managers and Executives. Policies require swift and transparent resolution processes and a clear point of contact for resolving complaints.

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A note about this resource: *this is intended as a living document, meaning I may add or revise the content over time. Posters, checklists and other free resources to promote action in your institution are forthcoming. The suggested citation is at the bottom of the page.*

1. Intersectionality

Intersectionality shows how gender and racial inequalities are interconnected and compound other forms of social exclusion, such as sexuality, disability, class, age, religion, geography and so on.

Race, ethnicity, sexuality, gender, class, age, disability, place and other social dynamics impact on how we teach and carry out research. As such, **intersectionality** brings to light how structural inequalities influence how we talk about what it means to be a researcher, who benefits from academic and scientific endeavours, and who is left behind.

In Australia, Aboriginal and Torres Strait Islander women academics, and migrant women researchers, have been systematically examining the intersections gender, race, class and other forms of oppression since the 1970s (Aileen Moreton-Robinson, 2000; Gill Bottomley, Marie de Lepervanche and Jeannie Martin 1991). The same is true for minority women in other Western nations, such as the UK, and in developing nations, who explored gender, class and colonialism (for example, see Floya Anthias and Nira Yuval-Davis 1992; Kumari Jayawardena 1986). And so, while popular culture might see intersectionality as a recent phenomena, the struggle to place gender equity issues within a broader set of intersecting forms of discrimination has a long history for First Nations and minority women in academia. This tradition can be traced back for centuries for activists, service providers and community organisers (see for example, Dulcie Flower, Mum Shirl, and Ruby Langford Ginibi).

Kimberlé Crenshaw's (1989) original theorisation of intersectionality was a framework for understanding the limitations of industrial law for Black women in the USA. Organisational policies force Black women to compartmentalise their experiences of inequality at work. In the late 1980s in the USA, Black women were forced to choose to take formal action about *either* racial or gender discrimination, when in fact, these experiences are interconnected. In many ways, this is still the situation Black and other racial minority women face in academia.

Expecting Aboriginal and Torres Strait Islander women and femmes, other Black women, and other gender minorities to challenge systems of inequality without changing the cultural and structural barriers they face leaves them vulnerable to further exploitation and alienation.

A stronger understanding of the connections between gender equity, racial justice and other issues of intersectionality will therefore lead to better outcomes for minorities.

https://youtu.be/akOe5-UsQ2o?t=4m53s

Most universities and research institutes have an **equity and diversity strategy**. They tend to mention research excellence, scientific rigour, ethical conduct, valuing individuality, respecting difference, work/life balance, and fairness. These are all good things. But the activity areas are often distinct: cultural and racial discrimination is about multicultural 'tolerance,' gender equity is about 'women,' disability is about accessibility - mostly framed around physical access, LGBTQIA+ policies are about eliminating homophobia (with less explicit detail about other forms of discrimination, such as transphobia), and there is usually a Reconciliation Action Plan addressing Indigenous people. Then other policies cover bullying, sexual harassment, racism and other recruitment or employment grievances.

This approach essentialises experiences of disadvantage, atomising race from gender from disability and other forms of inequity. This is the antithesis of intersectionality, which is an attempt to understand the interlocking aspects of structural inequalities. Below are some ideas to start reviewing your organisation's equity and diversity strategic plan.

Text Box 1: How to use intersectionality to improve equity and diversity strategy

Publicise and review policies and practices. Policies that meet legal requirements are the bare minimum and have not worked to change the gender landscape.

- Publicly commit to critical and ongoing evaluation and revision of policies and practices.
- Publish a clear summary of policies on the organisation's external facing website.
- Make available detailed policies in plain language (not in legalese or in HR speak).

Adopt gender-inclusive language as standard practice.

- Review policies, using phrases such as *"all genders"* rather than "men and women."
- Embrace gender inclusive pronouns such as *"they"* rather than "he/she."

Analyse equity and inclusion, and publish results. Collecting numbers about "men and women" does little to shift the dial on racism, ableism, ageism, classism, homophobia and transphobia in organisations.

- Use an intersectionality framework to evaluate how faculty, staff and students understand and experience gender equity issues.
- Create a transparent plan for change that can be easily accessed by the entire organisation.

Use intersectionality to overhaul decision-making, resource allocation, improvement of services and representation. Foster a climate that welcomes and values the safety of minorities, especially people of colour from underrepresented backgrounds, over and above the comfort of White people.

- Provide funding for cross-disciplinary groups and research opportunities for women and femmes of colour to widen their networks of support.
- Respond rapidly and unequivocally to remove racial injustice, ableism, homophobia, transphobia, classism and other forms of exclusion.
- Prominently showcase minorities and White women across the institution, at all levels, including in the physical environment (update portraits and artworks on walls, names of buildings and rooms)

- Develop explicit guidelines and set processes for funding that consciously take into consideration biases in the publication system

1.1 Indigenous scholars

Aboriginal and Torres Strait Islander people bring a wide breadth of knowledge and skills that are applicable across every academic and research domain. For example:

- Science and academia (Makere Stewart-Harawira, et. al. 2013)
- Research methods (Maggie Walter and Michele Suina 2018)
- Feminism (Aileen Moreton-Robinson 2000; 2014; Jackie Huggins 1987)
- Arts, humanities and social sciences (Pearl Duncan 2014; Kaye Price 2015; Maggie Walter and Kathy Butler 2013)
- History (Aileen Moreton-Robinson 2015; Rachel Perkins and Marcia Langton 2010)
- Politics and legal reform (Megan Davis 2018; Megan Davis and Marcia Langton 2016)
- Medicine and health (CATSIM 2017; Pat Dudgeon, et. al. 2016; Bronwyn Fredericks, et. al., 2017; Megan Davis 2015)
- Sustainability and climate justice (Marie McInerney 2017)
- Astronomy (Krystal De Napoli 2018)
- Mathematics (Chris Matthews , 2015)

- Other natural and physical sciences (Jill Milroy and Grant Revell 2013; Bruce Pascoe 2018; Tamina Pitt 2017; Joe Sambono 2018)

Aboriginal and Torres Strait Islander people make up around 2.8% of Australia's population, but are underrepresented in the academy and related industries (ABS 2017). Around 1,200 students who completed a degree in 2011 graduated with a diploma or postgraduate degree (Judith Wilks & Katie Wilson 2015). Of those still studying, Universities Australia (2017) reports that Indigenous students comprise only 1.6% of student enrolments at universities. It has set a target for the higher education sector, to increase the proportion of Indigenous students by 50% by 2020. (That is now, at the time of writing!) The goal is not unprecedented; New Zealand managed to increase similarly ambitious targets for Maori PhD students and academics in a four-year period (Dominic O'Sullivan 2018).

And yet, as Gamilaroi woman and academic, Amy Thunig, notes, universities are built on the ongoing history of colonialism, from the people they're named after, to the denial of genocide and White supremacy.

https://youtu.be/Ec_xrcO4N0s

Racial injustice leads to loss of talent

Research shows that attracting Indigenous students can be tough, as some see no obvious benefits to additional qualifications, especially given the geographic isolation and racism they will face (Jenny Gore 2017). "Prestigious" institutions in metro areas especially struggle to attract Indigenous students, who opt for regional universities (Kelsey Munro and Eryk Bagshaw 2017).

Other research shows that Indigenous PhD students often feel disrespected by their supervisors, who belittle their students' interests and the cultural authority they can offer on different subjects (Michelle Trudgett 2011). Research also shows that Aboriginal PhD candidates have distinct demographic patterns, such as being mature age, meaning academic engagement requires novel approaches (Michelle Trudgett et. al. 2016). Better content and training for educators is equally paramount, to create meaningful pedagogy to cater to the diverse cultural and linguistic diversity of Indigenous people.

Beyond these junior levels, Indigenous workers must navigate racism in their everyday life, alongside being subjected to hostile working environments. In a survey by the Diversity Australia Council (2017), 31% of Aboriginal and Torres Strait Islander workers had experienced workplace discrimination in the past 12 months, compared to 16% of non-Indigenous staff.

Another study of 22,000 academics finds that 28% of academics have experienced workplace bullying, especially women, racial and ethnic minorities and people with caring responsibilities (Skinner et. al. 2015). However, this is most acute for faculty at regional universities (42%), with Aboriginal people reporting the highest level of harassment of all groups, especially in regional universities, where they are employed in relatively greater numbers. This study also finds regional universities are also more likely to employ people without doctorates and on temporary

contracts, thereby compounding gender, race and class effects for Aboriginal people. The study also finds that negative attitudes towards family commitments at work is correlated with workplace bullying.

Taken together, this creates a culture of hostility that impinges on general wellbeing of Indigenous scholars, demonstrating the need to take an intersectionality approach to equity and diversity. The *motherhood penalty* experienced by Aboriginal and Torres Strait Islander women is greater, not just leading to loss of income, but higher experiences of workplace bullying. It seems likely that the *fatherhood bonus* may not apply to Aboriginal men (research on the motherhood penalty and fatherhood bonus has not addressed First Nations people to date).

Senior leadership opportunities are lacking

In 2010, only 0.8% of full-time academic staff and 1.2% of general university staff were Aboriginal and Torres Strait Islander people (Universities Australia 2014). In 2016, this translates to only 400 Indigenous academics working in Australian universities, with only one-quarter at the associate professor level and above (Bridget Brennan 2017). Within the natural and physical sciences, the number might go up to 1,200 people when counting both teaching and research roles as well as professional and support roles (ABS data held by Zevallos 2015 unpublished). Of these, 68% are men and only 32% are Indigenous women (ABS data held by Zevallos 2015 unpublished).

These statistics are the circular outcome of the structural racism within academia. Indigenous people continue to battle the intergenerational trauma of colonialism and forced removal of children, known as the *Stolen Generations* (National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families 1997; Marlene Longbottom, et. al. 2019). Aboriginal and Torres Strait Islander people have only been counted as citizens since the 1967 Referendum, and were, for the greater part of two centuries, denied basic rights to education and economic opportunities in mainstream institutions. Academic and other research positions require a PhD, a high number of publications, a history of successful grants and other requirements that often preclude junior Indigenous scholars, who are discouraged from pursuing an academic career.

This is why inequality is not simply about gender; **equity and diversity is also about racial justice**. Barriers must be removed, structural changes made to the way in which we think about and reward knowledge, and novel entryways need to be created along the "pipeline."

In short, growing the academic workforce will require a configuration of where Indigenous academics are positioned. The Aboriginal and Torres Strait Islander Higher Education Advisory Council (ATSIHEAC 2015b) writes:

> *"Indigenous academics must not be sidelined in meaningless roles that do not provide them the opportunity to develop and contribute to the academy to their full potential. This should be self-evident for all would-be academics, but there appear to be disciplinary and systemic drivers that serve to disproportionately push*

Indigenous academics and aspirants into roles and disciplines not considered high value in the academy generally."

https://www.facebook.com/othersociologist/posts/1407067066029620

1.2 Meaningful career pathways for Indigenous students and faculty

Concrete changes to the development and delivery of curriculum are needed to build a path to inclusion. This includes policy reform led by Indigenous experts (Sunanda Creagh 2013); specialised tutors who are multilingual (Lesley Neale 2017); and tailored training programs for PhD students alongside more scholarships (Ian Anderson and Elizabeth McKinley 2016).

Policy reform might also include these strategies:

Build engagement with local Indigenous leaders and representative groups into all stages of gender equity policy development and implementation of programs. Consult with Indigenous community leaders in specific local regions, as well as staff and representative groups to evaluate issues and opportunities for Indigenous inclusion. Remunerate Indigenous experts for their time and contributions.

Improve recruitment and career development of Indigenous researchers. For example, pro-actively assist with applications for new positions, promotions and grants. Implement culturally relevant professional development initiatives such as leadership courses.

Commit to decolonising curricula and research practices. Review citations, examples used in classrooms and lab experiments, bring in paid Indigenous experts for workshops with students. Find opportunities to integrate Indigenous research and teaching methodologies, including principles of reciprocity and cultural relevance. (See this example led by Professor Langton and colleagues at the University of Melbourne, developed for school kids.)

Text Box 2: How to promote careers of Indigenous scholars

Here are a few strategies to promote Indigenous-led policies and programs that meet the unique needs and interests of Indigenous scholars:

- **Build cultural awareness training** into gender equity mentoring and leadership.
- **Create Indigenous-specific places** in professional development programs.
- **Make explicit culturally-specific leave** and flex work arrangements for Indigenous staff and students, such as additional bereavement responsibilities (sorry business) and community activities.
- **Address racial justice action** as part of unconscious bias training (concrete changes, not just 'awareness').
- **Cultivate deep and practical understanding of intersectionality** to support Indigenous women and gender minorities, such as multiple disadvantages they face. Recognise and promote their leadership and knowledge.

- **Promote Indigenous activities, images and symbols** throughout the institution. Hire Indigenous artists, catering staff and other Indigenous businesses for university events and promotions.
- **Develop Indigenous-specific recruitment initiatives**, including targets/ quotas, a landing webpage on a website with case studies and testimonials on the policies, opportunities and diverse career pathways available to Indigenous faculty, staff and students.
- **Invest in culturally appropriate mentors and sponsors** (who are paid) instead of over-burdening Indigenous staff and students with unpaid support.
- **Develop Indigenous-specific scholarships and awards**, including targeted initiatives for cis women, gender minorities and/or men in underrepresented disciplines.
- **Reward how Indigenous staff are valued and promoted** in speaking and media opportunities, awards, publicity and other honours.
- **Remunerate and protect the social media engagement** undertaken by First Nations staff and students. Aboriginal people are high adopters of new technologies (Bronwyn Carlson, 2017). They create strong connections and disseminate their work widely online, but they are also exposed to high rates of racism as a result. Online and offline activism by Aboriginal academics must be supported and valued by institutions.

- **Address intersectionality of Indigenous representation** on senior committees, being aware of potential challenges of committee overload. Create deputy roles for junior First Nations staff to contribute and lead in key committees, to increase visibility and boost opportunity for promotion.

2. Equity

Equity refers to identifying barriers, issues and solutions to structural disadvantage.

It is well-established that wherever women are employed in low numbers, they face greater stress, pressure to conform, to be perfect, to not draw attention to themselves—all the while being more socially isolated, judged against negative stereotypes and denied professional credibility (Rosabeth Moss Kante Kanter 1977).

Then again, **women and femmes of colour,** along with other gender minorities, are 'presumed incompetent,' routinely questioned by White women and men faculty and students about their credentials and seen as a 'tokenistic' or 'affirmative action' hires (Gabriella Gutiérrez y Muhs et al. 2012). The latter myth persists even though White middle class women are the biggest beneficiaries of affirmative action initiatives (Victoria Massie 2016; Tim Wise 1998). Common experiences include a Black woman professor told to drop her research to teach summer courses because she is 'nurturing,' and a Latina lesbian discouraged by White women and men from applying for tenure and told to abandon her feminist research ('too controversial'). The 'physical manifestations' of racism shows another intersection: **disability and race**. Racism in

academia leads to higher rates of **physical and mental health illness** for women of colour academics.

Women and femmes of colour experience extreme isolation (including by White women), professional disrespect, ignorance on the gender equity issues they face - such as competing demands of family, community and career needs, and they are 'underemployed and overused by departments and/or institutions' (Caroline Sotello Viernes Turner 2002).

The majority of equity and diversity policies in academia cater to women in dominant groups, usually White, middle-class, cisgender able-bodied women. First Nations and other women of colour do not necessarily feel protected by these policies, and they are often isolated from women's groups that are run by, and for, White women.

In short, it is not enough to look at equity as a gender issue in isolation. Instead, we must address how gender inequity and racism are compounded by disability, sexuality, class and other social disadvantages (see 'Chapter 3: Intersectionality').

https://twitter.com/OtherSociology/status/991982717125431296

'Fix the women' approaches don't lead to institutional changes

Programs that try to address equity have what I call a **"fix the women"** approach. There are four issues with this approach. First, they are tunnel-visioned by the **erroneous view that equity is solely about gender**, and specifically women's rights in relation to men. In this sense, women are positioned as a monolithic category. This means other axes of oppression are ignored. To put it another way, many equity programs don't adequately address how women from majority or privileged groups have some structural advantages over other minority women due to dynamics such as race, class, disability, sexuality and so on.

https://twitter.com/OtherSociology/status/894011895929229314

Second, equity programs **almost exclusively focus on *cisgender* White women** (that is, women who are not transgender or gender diverse). This definition of womanhood ignores the additional hurdles that women of colour face, and does not address the needs of other gender minorities, including femmes (feminine-identifying people who may or may not be cisgender women), transgender women, intersex people, agender people, and others who experience gender inequity. Women and femmes are disproportionately affected by gender inequity, but race in particular narrows life choices, especially for Aboriginal and Torres Strait Islander women and femmes, Black, other women-identifying folk of colour.

Third, most gender equity programs are **overly focused on individual training**, such as building up women's confidence to ask for promotions – but this misses the point. Women face structural barriers and individual approaches that expect women to change themselves (often to emulate masculine norms) do not get to the cause of gender inequity.

Longitudinal research finds that advances in gender equity have had limited impact. Where there has been improvement, the focus of programs has been mostly on approaches that have limited benefit for White women (Frank Dobbin, Soohan Kim and Alexandra Kalev 2011). For example, schemes that focus on mentoring alone do little to help women of minority backgrounds, who face not just sexism, but also racism. Similarly, training programs alone have no systematic benefits for disabled women, lesbian, gay, bisexual, transgender, transgender, queer, intersex and asexual (LGBTQIA+) women and femmes, and other minorities who cannot push for change as individuals. Why is this the case?

Equity and diversity training programs mostly ask minorities and White women to change themselves to be more like the ideal (like cisgender White men), without asking the institution to change. Even when women do follow masculine expectations, they are punished.

Studies show that women are seen as aggressive or rude when they exert their freedom to be more confident. This includes a corpus of 450 million words published in both fiction and non-fiction books, where women are called "pushy" at twice the rate of men (Nic Subtirelu 2014a), and the same goes for "bossy" (Nic Subtirelu 2014b). This comes through in performance reviews studies, which analyse the language used by managers (Kieran Snyder 2014). Men are praised for showing initiative and more positive language is used to describe their achievements. Whereas managers tend to speak more critically of women for speaking up, and negative language is used to describe not only their ambition, but performance reviews focus less on their skills and more on their personality: a team player versus too aggressive.

As we see, 'fix the women' approaches do not lead to widespread change.

Gender equity issues are not just individual women's issues. They affect everybody, including cisgender men and gender diverse people. In the rest of this section, I outline issues that lead to entrenched gender inequity in academia, from the unequal allocation of service work, to public service, to parental leave to work/life balance. But if you'd like to get started on institutional change, Text Box 3 below provides some useful strategies that target gender equity issues at the structural level, starting with hiring and promotion.

Text Box 3: How to implement gender equity in hiring and promotion

Australian law allows for targeted recruitment of women and Aboriginal people; this should be used as a recruitment asset. White women are not a proxy for any other underrepresented group; that means, hiring a White disabled woman does not achieve equity for Indigenous or other disabled people of colour. Considered recruitment efforts must be made to ensure minorities apply for jobs.

Make a public commitment to targets and quotas in the recruitment, promotion and retention of minorities and White women.

- Increase secure funding for ongoing Indigenous-identified positions at all levels, with immediate attention to senior and Executive roles.

- Contracts with recruitment companies should stipulate equity and diversity targets, which, if not met, means the company will not be used again in future by the institution

Implement best practice in hiring.

- De-identified application processes can reduce bias, but long-listed and short-listed candidates should be monitored for intersectionality at every step.
- Lack of intersectionality of short-listed candidates should be reviewed and formally reconsidered.
- Unsuccessful minorities and White women candidates should receive detailed and constructive feedback, with high-potential candidates enthusiastically invited to apply in future rounds for similar roles.
- Indigenous and other women of colour may benefit from receiving kind and constructive personalised outreach by a member of the institution to strengthen their next application.

Remove exclusionary questions and bias from interviews. Asking people to account for career gaps sends a negative signal, especially to women who are used to being penalised for taking time to care for children. Similarly asking people if they have a disability sends a message of discrimination. Even if presented as 'we need to know if we need to make special adjustments,' disabled people often face prejudice.

- Promote such adjustments in job advertisements, as well as clearly state the institution's commitment to making workplace adjustments.
- Workplaces should make buildings and roles accessible from the outset and then make additional modifications as required
- Include a list of possible adjustments for each phase of recruitment, such as varying assessment tasks for neurodiverse people, dimmed lighting for visually impaired people, the ability to conduct all phases of recruitment via Skype or using other technology.

Make adjustments 'relative to opportunity.'

- Funding applications should include a provision for researchers to signal they've had a career gap but demonstrate this is not seen as a deficiency.
- Allow ciswomen, gender minorities, disabled people and others to pick the years of research output that they'd like to be judged against.
- Develop explicit guidelines so that *quality* not quantity of publications matter during grants review.

Assemble diverse hiring and promotion panels.

- Panels should not only have broad gender representation, but also include disabled, Indigenous people, and other people of colour.
- To avoid overburdening underrepresented faculty, minority and White women academics should either be remunerated for this corporate labour or institutions should bring in panellists from other agencies or institutions.

- Recruitment and promotions panels should be required to write to the Vice Chancellor or Director of the institution to formally explain any recruitment action that favours White men over minorities.

Provide mandatory unconscious bias and other cultural awareness training about all protected characteristics.

- Training for all executives, managers, and anyone sitting on recruitment, funding and promotions panels.
- Focus on the strengths, talents and unique needs of Indigenous people, as well as other gender, racial, sexual, and disability training
- This training is not enough. It must be coupled with a practical plan of action for achieving change (such as key performance indicators) to be implemented as part of training.

Ensure equitable promotions is a core business goal.

- Ensure people at all levels clearly understand the concrete requirements for promotions.
- Promotions of minorities and White women should be tied to key performance indicators for all managers, so they invest in diversity.
- Remove tacit expectations and other barriers that presume women should emulate White men to get ahead (for example, the need to be more 'assertive' or self-interested).
- Provide peer-to-peer buddy system with recently promoted staff, as well as mentoring and networking opportunities on improving applications and to practice interviews.
- Showcase the career outcomes and opportunities of minorities and White women in career development events.
- Default minorities and White women for consideration of promotion at regular intervals.
- Alternatively, senior managers can annually review the CVs for promotion. If staff don't feel ready, compassionately listen to their reasons and encourage them by providing opportunity for training and mentoring to get them ready.
- If the barrier is presumption that senior roles preclude work/life balance, review senior positions to implement equity.
- Provide promotions at all levels for both teaching and research staff.
- Make available one-on-one coaching for women and gender minorities.

Weave equity into the induction process.

- Ensure induction covers various policies in an engaging and interactive way, rather than simply asking new staff to read volumes of dry text they will soon forget.
- Include case studies to make salient key messages on rights and responsibilities.
- Refresh equity policies and training at regular intervals, especially for all managers.

2.1 Gender equity in service

There is a massive problem with academic service and the undervaluing of minorities and White women's "invisible labour" – that is, the administrative and pastoral care work that goes unrecognised.

Women do more unpaid academic service and emotion work

Women in general do more academic service than men (Cassandra Guarino and Victor Borden 2017). Women as a whole also do teaching than men; they are more likely to be on administrative committees that don't advance their careers; and they have less time for research. In general, women are expected to do unpaid **emotion work** in the workplace. This includes managing our own feelings in unfair settings against social expectations of what we ought to feel *('feeling rules')*, looking after the feelings of others, and anticipating other people's needs whilst subverting our own emotions (cf. Arlie Russell Hochschild 1983). This unpaid labour has high costs on workers' **mental health**, especially those who have less organisational power but are expected to smile, overlook or otherwise fight professional **gaslighting** (George Simon 2011; Samantha Young 2016). In research and academic settings, this might mean spending long hours listening to grievances of colleagues, mentoring students even when they are not a direct supervisee, and managing the inner turmoil of not being listened to and looked after by the organisation.

https://othersociologist.tumblr.com/post/140533903342/the-idea-of-emotion-work-recognises-that-our

Women publish at similar rates as men but are not rewarded

Yet despite all this unpaid admin, pastoral and emotion work, women still publish at comparable rates to men, when viewed relative to women's proportional representation in different sub-fields (Karen Schucan Bird 2011). Men might publish in greater absolute numbers (which is an outcome of gender imbalance and therefore evidence of inequity), but women are cited more frequently (Elizabeth Culotta 1993). The issue is not that women cannot match the volume of men's work, it's that they do much more work on top.

Research suggests women academics are more collaborative and publish prolifically as co-authors, but they are less likely to be listed as first author, at least in "prestigious" journals (Leslie Rigg et. al. 2011). Men are also gaming the system; from the year 1779 to 2011 (that's the majority of formal foundation of Western academia), men are 56% more likely to cite themselves in comparison to women who cite their own works (Molly King et al. 2017). This is another indication of gendered notions of what it means to be collegial.

In short, women's research is not sufficiently recognised nor valued by our universities or the academy.

https://twitter.com/OtherSociology/status/750686406347988992

Aboriginal people's scholarship is not valued

Professor Aileen Moreton-Robinson is a Geonpul woman from Minjerribah (Stradbroke Island), Quandamooka First Nation (Moreton Bay) in Queensland. Moreton-Robinson (2000) illustrates how Aboriginal women's scholarly contributions encompass notions of relationality (generosity, respect, empathy, respect for culture, nurturing communities) and spirituality (country, mission and kinship). These central concepts which frame Indigenous contributions are not only de-valued in academia, they are openly disputed by White women and other non-Indigenous scholars, who continue to ignore or undermine Indigenous ways of knowing. Moreton Robinson argues:

> "As keepers of the family, Indigenous women are the bearers of subjugated knowledges, and their experience speak of intersubjectivity between white women and themselves in white cultural domains..."

As a result, Aboriginal women deal with additional responsibilities, not just in mentoring students, but also in navigating service to their communities. This exemplifies First Nation women's strong leadership; however, this cultural knowledge is not rewarded by the academy.

Watch the video below to hear Associate Professor Kathleen Butler, sociologist and Bundjalung and Worimi woman, talk about the methods, community service and insights that Aboriginal people bring to the academy, which are not adequately recognised.

https://youtu.be/eje0_DEn8KM

Women's public outreach is not recognised

Women academics' outreach has been limited by media conventions, with journalists more likely to contact male researchers for stories (Lafrance 2016; Yong 2018; von Roten 2010). This is slowly changing with social media, with technology providing another avenue to engage with the public. Women and male academics use social media for public communication at equal levels (McClain 2017), though women are less likely to use blogging as opposed to Twitter (Sugimoto et al. 2017). Yet public outreach is more publicly recognised when male academics do it. Women in general are more likely to be informally sanctioned by their peers over their online public outreach (Johnson et. al. 2013). The stakes are higher for women of colour and other minorities, who are targeted for harassment with little institutional support (Zevallos 2017a, 2017b).

Minority people of colour do more unpaid human rights work

On top of routine work, people of colour, especially Indigenous and other Black women, take on academic activism (Zevallos 2017b), advocacy of human rights and additional mental health support of students and colleagues. Women of colour also do the highest-cost equity work (Sara Ahmed 2015) with diminished rewards and impact for themselves (Caroline Sotello Viernes

Turner et al. 2011). This is despite the fact that they work on 'emancipative social thought' and social justice alongside other equity issues (Yolanda Flores Niemann 2012: pp. 446-500). This additional **emotion work** by academics of colour takes its toll (Louwanda Evans and Wendy Leo Moore 2015).

Institutions rely on minorities and White women - especially Indigenous and other Black women - to do the lion's share of meeting their legal responsibilities and pushing change on equity. This work goes unpaid, or where there are equity and diversity officers, they are often inadequately resourced and not given authority to act on the inequities they witness.

Aboriginal and Torres Strait Islander academics are overburdened by additional service requests, such as being asked to do Acknowledgement of Country (welcoming ritual to open events). Indigenous academics also face the burden of attempting to **decolonise** their academic disciplines, facing hostility or alienation for doing so (Kathleen Butler-McIlwraith 2006; Zevallos 2018). Further, Aboriginal people do extensive community organising, on top of other extracurricular activities. As Yiman and Bidjara woman, Professor Marcia Langton, explains in the Blackademia (2020) podcast below, being an Aboriginal academic means going to protests and showing up for community events, as much as attending meetings and conferences.

https://soundcloud.com/blacademia/season-1-episode-1-professor-marcia-langton

Murri woman from South-East Queensland, Professor Bronwyn Fredericks (2013), notes that non-Indigenous academics who espouse ideals of equity and social justice are just as likely to exercise racism towards Aboriginal and Torres Strait Islander scholars. Only eight years earlier, Fredericks and another Aboriginal woman PhD, Pamela Croft, were asked to do three days' worth of unpaid work to review university policies. Their Aboriginal knowledges and expertise were expected to be gifted to non-Aboriginal consumption, as if the exchange was equal. It is not. While many academic tasks are not remunerated, Aboriginal women are asked to do the same unpaid work as other women, along with racial justice work. Fredericks writes:

> Moreover, the whole argument that ‘you don’t have to be one to teach Indigenous Studies’ is negated when the issue of needing an Indigenous person arises for the purposes of equity, cultural diversity, representation, to sit on a committee, be a resource to assist in connecting students to community groups, or in this case to be a member of a review panel (Deloria 2004; Mihesuah 2004). In this there is a difference between authority and authenticity and legitimate and illegitimate knowledge.

Gamilaroi woman, Bindi Bennett, along with Helen Redfern and Joanna Zubrzycki (2018) examined how Indigenous academics and practitioners contribute to culturally responsible methods of supporting students, families and communities in social work. For example, by emphasising knowledges embodied in land, animals, plants, waterways, skies, climate and spiritual systems, and an emphasis on culture and kinship. Intergenerational trauma means that young people need not just academic guidance but also cultural supervision (an Aboriginal or Torres Strait Islander person who can help them navigate their studies). They also need

recognition of how their education and research interests align with their community ties, and anti-racism advocacy. Moreover, Indigenous scholars are often exposed to, and forced to speak up against, racism in higher education as well as correcting historical inaccuracies in curriculum.

All of this specialised cultural work requires additional knowledge, community training, labour and time that is not rewarded by the academy.

Studies demonstrate that minority academics face multiple forms of sexism, racism and homophobia that makes academia a hostile environment (Gabriella Gutiérrez y Muhs et. al. 2012). Daily interactions reinforce that minorities are not supported and valued (Brett Stockdill et. al. 2012). People of colour, especially Indigenous and other Black women, face a disproportionate amount of harassment.

https://www.facebook.com/othersociologist/posts/1465744130161913

Text Box 4: How to reward public service and activism

Equity work is the backbone of a fairer organisation, while public outreach brings esteem to the organisation.

Make the workload transparent.

- Ensure teaching, mentoring, pastoral care and administration duties are evenly distributed across genders and at all levels.
- Formally recognise and allow time for outreach and professionally-related social-media.
- Anonymised workload should be accessible to all staff (at least broken down by gender, race, disability and other characteristics where the privacy of individuals can be protected).

Validate and reward equity work.

- Adequately remunerate or prominently recognise equity work with high-profile organisational awards.
- Empower equity and diversity workers to influence policy change and properly inform sanctioning of misconduct.
- Social justice work by Indigenous academics, disabled scholars, and other minorities should be recognised as part of promotion opportunities.
- Equity and diversity champions should be diverse. White men should not receive special kudos for this work over and above minorities and White women.

Support public outreach and social media professionalism of minorities and White women.

- Remunerate and formally recognise public outreach as part of career progression.

- Protect staff and students from public harassment following their research, education and advocacy work.

2.2 "Motherhood penalty"

As I've described previously, the **motherhood penalty** refers to the ways mothers are penalised at work. Shelley Correll and colleagues (2007) find that there is a cultural bias against women at work, and that the experience is especially acute for women who care for children. When sending fake résumés to hundreds of employers, including a line about being part of a parent-teacher association, CVs with women's names were half as likely to get a call back as men. The presumption is that women are going to be too busy looking after their kids to devote themselves to the job. Conversely, potential employers perceive men with children as being stable and committed. To bring the point home: women with children are erroneously seen as unreliable and more easily distractible, while men with children are an asset to their jobs.

Women's earning potential worsens after having children, while men's increases after fatherhood

Correll and colleagues' research also finds that, on average, mothers are offered a starting wage $11,000 less than women who are childfree. Yet fathers were offered $6,000 more than nonfathers - and $13,000 more than mothers. This suggests some inequity between women once they have children, but an even bigger gap between women and men.

A longitudinal study from 1979 to 2006 finds that men's earnings increased more than 6% when they had children (if they lived with them), while women's decreased by 4% for each child they had (Michelle Budig 2014). The gap persisted even after controlling for factors like experience, education, hours worked, and spousal incomes. While some fathers sometimes work more after they have children, this only correlates with 16% of their bonus pay. While some mothers cut back on hours or accept lower-paying jobs that are more family-friendly, this explains only a quarter to a third of the motherhood penalty.

Indigenous mothers and other women of colour are most disadvantaged

Then again, women of colour suffer even more due to employer bias, especially Indigenous and other Black women, particularly those from working class and other minority backgrounds. This is true for all professions, including academia in Australia, the UK and the USA. Women of colour suffer greater disadvantages due to their family and community responsibilities, which are not supported by the academy (Sotello Viernes Turner 2002). 'Family friendly policies' often do not take into consideration women of colour's leadership roles outside of academia, which are intricately interwoven with their academic life. For **Indigenous scholars**, their primary motivation for education and research is likely to be bound up with the cultural survival and resilience of their people; for **Latin researchers**, there's a strong community affiliation and the need to give back; for **Black academics** it is racial justice and community strength.

https://www.facebook.com/othersociologist/posts/1737092176360439

Text Box 5: How to remove the motherhood bias

Commit to reducing the gender pay gap with honesty and transparency.

- Analyse and make public salary and benefits across genders, with some key references to marital status and family responsibilities

Promote clear and specific family-friendly policies in job ads.

- Include wording that welcomes people with career gaps to apply.
- Highlight Indigenous family-friendly policies, including flexibility to bring children and other family members to work, special time off for *sorry business* (extended bereavement leave for community rites).
- Showcase proactive policies via a special landing page on websites for applicants who wish to know more

Represent and support diversity amongst carers.

- Consider and address the unique needs of people caring for children, parents, disabled family members, foster parents, and extended family in the case of Indigenous academics.
- Make it easy to extend the period of tenure-track for all carers.

Support women's transition to maternity leave.

- Provide special fellowship or additional funds to hire a part-time or full-time research assistant to maintain funding requirements whilst on leave.
- Where welcomed by the mother, offer a singular point of contact chosen by the woman to remain in touch whilst on leave, to the pre-arranged stipulation of the mother.
- Ensure maternity leave equally covers adoption and foster care

Lift the workload of mothers returning to work.

- Explicitly allow at least one day working from home in principle.
- Partner returning mothers with other women who have previously taken maternity leave

Fund re-entry schemes to attract mothers returning after a career break.

- Following extended maternity leave, allocate scholar refreshment time for women to catch up on literature and developments in their field, as part of their return to work plan.
- Provide relief or reduced load for teaching and administrative duties upon return to work for a set period

Special support for single parents and part-time carers.

- Ensure parents, mothers and part-time carers are making full use of flexible work options (see below), without career penalties or extra unpaid work.
- Provide job-share and other arrangements to increase promotion of single parents and part-time carers.

Provide childcare.

- Review the need for childcare at least biannually, with the aim to build or increase on-site facilities.
- Otherwise create subsidies with nearby childcare providers or coordinate with other research institutions to build or lease new facilities.
- All local conferences should provide childcare options or rebates. For smaller institutions, corporate sponsorship is a good way to fund this option.
- Make travel bursaries or scholarships available to cover childcare

Cultivate a family-friendly culture.

- Designate family spaces or special events where families can visit, where this poses no occupational health and safety risk.
- Parents' room in a toilet is not adequate for breastfeeding. Designate a clean, comfortable and lockable room for breastfeeding, with facilities to express milk (a mini-fridge, armchair, and adjacent bathroom). Providing a confidential online sign-up sheet might help mothers to coordinate feeds or expressing.

2.3 “Fatherhood Bonus”

Robert B. Townsend (2013) finds that male academics who have children receive tenure, on average, two years quicker than women. His research shows that 25.6% of women history professors take leave following the birth of a child, while only 3.4%of male professors do the same. Moreover, 8.3% of women professors said that they had taken a leave for child-care reasons, while only 4.8% of male professors had done so.

Men spend less time on childcare and take less parental leave

While both men and women work the same number of hours, women spend more time on child or elder care. Townsend finds that, at associate professor level, women do 13.6 hours a week compared to men's 9.1 hours. At the full professor level, the gap is 5.2 hours a week compared to 2.9 hours a week. Townshend finds women were also more likely to leave a position in order to support their spouse or partner's career. To make these differences even more visible, Townsend reports 85% of male history professors think women are treated fairly, while only

55% of women professors agree. Jessica McCutcheon and Melanie Morrison (2016) have similarly found that women academics spend at least 10 hours more on childcare than men and this impacts negatively on their sense of productivity.

In another study by Steven and Christopher Rhoads (2012), the researchers find that 69% of academic women take parental leave after a child is born but only 12% of men do the same, even when it's paid leave. When they do take leave, men are more likely to use this time to do research and finish off papers.

The 'fatherhood bonus' exists because heterosexual men who work full-time benefit from the unpaid domestic, emotion and childcare labour of their women partners. Heterosexual men do not return this labour to their women academic partners, leading to physical and mental 'burn-out' (Gizem Günçavdı et al. 2017). Women are more likely than men to be married to an academic but women academics are also more likely to make career sacrifices than their partners (Mary Ann Mason et al. 2013). In short, inequity is built into both the working and home lives of academics. As such, the academy must act by reorganising its labour relations.

Structural dynamics limit personal choices

Often, dynamics of inequity are framed as a personal choice - women make a decision to have children and stop working to be the primary caregiver. Yet the choice is made under structural constraints created by the academic system. Research careers demand long hours, making it difficult to continue working full-time as a primary caregiver. Women academics are paid less than men. So, when the decision comes to plan a family, the financial context makes it more likely that women will suffer. If the academic culture could shift to meet modern demands of family, then flexible work arrangements should make it equally likely that any parent of any gender takes time out to look after their children. Moreover, part-time options would be promoted to men and be supportive of single parents as much as it is for dual-parent families.

What might a more equitable paternity and part-time workforce look like? Read on below for some ideas your organisation might consider.

Text Box 6: How to promote equitable parental leave and part-time work options

Promote equitable paternal leave as an opportunity to connect with family, and remove pressure to work. Ensure paternity is equally accessible to transgender, same-sex and adoptive fathers. Do not disadvantage non-biological parents (foster and adoptive dads). Allow flexibility to share or transfer parental leave to free up men to be the primary caregiver.

Comprehensive parental leave pack actively promoted to men as well as others, including information on parental leave policies, flexible work arrangements, campus childcare facilities, testimonials from executive managers promoting paternity leave benefits for diverse men and their partners, and case studies of men who have thrived by sharing parenting responsibilities as well as support for single parents.

Make part-time and shared-work arrangements universal. Advertise all positions as shared work. Executives should meet with managers and supervisors to encourage uptake. Where roles have unique needs that require full-time hours, negotiate alternatives, such as a fixed number of hours equivalent to part-time that must be met in six or 12 month blocks. Perhaps for parents this might mean a few weeks of consecutive work, with a couple of weeks off.

Regularly review part-time arrangements, so tasks and performance are judged fairly. Part-time carers in particular are penalised for their output if they work their required hours, as they are often judged against ideals set by full-time workers. Part-time workers often work full-time hours to keep up with funding requirements. Develop more equitable metrics to ensure part-time workers are free to work their best and be assessed against the hours they actually work.

Provide leadership opportunities for part-time and share-work staff.

Support fair transition from part-time to full-time workers. Senior managers should meet regularly to monitor and alleviate workload and any other challenges for staff that have chosen to transition to full-time work.

2.4 Work/ life balance

On average, senior academics work between 51 hours (Roderick Duncan et al. 2015) and 61 hours per week (John Zicher 2014), including weekend work. Most of this time is spent teaching in an environment that has become more strained than previous decades (Arthur Levine 2017). While men and women professionals work similar hours, especially at senior levels, men are more likely to report feeling pressure to work long hours (Erin Reid 2015). In general, men feel a sense of pressure to work 80 hours and a pressure to over-report the number of hours they actually work as a result.

Long working hours negatively impact on wellbeing and family

Where people feel in control of their work hours, health is less impacted (Andrea Bassanini 2014). This is true for academics who feel fulfilled by their job and satisfied with their institution (Andrea Brew et al. 2017). Work strain negatively impacts men and women academics alike (Ataus Samad 2014), though longer work hours are especially damaging to the psychological wellbeing of women academics (Victoria Hogan et al. 2015). There is a growing debate about longer hours and productivity, versus quality of work and wellbeing (Meghan Duffy 2015). Work/ life balance have led to a growing call for 'slowing down' academic work (Ruth Müller 2014; Margaret O'Neill 2014)

There is also an increase among men to report wanting to share caring responsibilities, but feeling as if academia is not parent-friendly. Physics professor Philip Moriarty (2014) writes how he's only been able to cut down on the amount of travel to conferences and workshops because he's now more senior in his career. Yet he still feels he spends "too much time away" from his children.

Men increasingly report missing out on family time

A study by Sarah Damaske and colleagues (2014) finds that the majority of academic men reported feeling "pull of fatherhood" was in tension with the demands of academic science. Sixty-four percent of men wanted to spend more time with their children, and 15% said they chose not to become fathers because they thought they could not balance this with their careers. A small number of men believed they may never have children because they saw fatherhood as incompatible with the demands of academic science. The researchers writes:

> These findings suggest to us that the academy does not merely have a gender problem, but also a child-rearing problem -- men who want to have and spend time with their children likely will face challenges in academic science.

Text Box 7: Actively promote work/life balance

I've shown elsewhere that simple changes can promote a healthy work/life culture. Some tips:

- **Analyse faculty and staff awareness of flex-work policies**, as well as uptake and managerial practices. Reduce the need for formal approval of flex work for short periods. Develop teaching timetables in ways that provide flexibility and don't penalise junior staff or carers.
- **Implement core hours.** While this will depend on the business culture of your country, in Australia this might ideally be from 9.30am to 3.30pm, which aligns with dropping off or picking up kids for school. Important meetings and seminars should not be scheduled outside of this time. This ensures people with caring responsibilities do not miss out on activities that will impact their career progression. Do not schedule important meetings on days where part-time staff are out of the office. Vary meeting days to maximise attendance from a broad range of members. Consider timing of meetings so they do not regularly clash with prayer times and religious festivals.
- **No emails or corporate communications to be sent outside business hours,** unless it is an emergency or time-pressured issue. Review circumstances and provide additional support to staff who consistently send emails on the weekend. Exemptions might be made as part of flexible work with a disclaimer, such as *'I am sending this email now as it suits my work/life balance but I do not expect you to respond outside of work hours'.*
- **Promote corporate activities to normalise working flexibly**. For example, **grey out calendars outside of business hours** (9am to 5pm in Australia) to discourage meetings at unfriendly times, and to entice flexibility for start and end times (see Cindy Wiryakusuma et al. 2017). **'Leaders leaving loudly***'* is a practice where managers and executives have regular positive conversations with staff about the benefits of flex-work and ensuring they model behaviour by making a point to show they leave early.
- **Positively promote working-from-home arrangements**. While some academic workplaces take it as a given that researchers can manage their work hours as they see fit, not all research workplaces implement this. In other cases, it simply leads to overwork. Publicising case studies where staff and students of all genders and

backgrounds have accessed flexible work and furthered their careers to show others what possibilities are available.

- **Monitor and address the impact of flex work:** part-time staff are often expected to work the equivalent of full-time staff, and are not given promotions opportunities. Similarly, people with disability are often denied access to flex work options, such as working from home for additional days, and using compressed or varied hours. Institutions should implement checks and balances to ensure part-time staff and people with disabilities have the same rights and opportunities to progress into leadership, including through secondments, acting up and promotion.
- **Vary the times and types of social and corporate events**. Always hosting dinner and drinks at night makes it tough for people with caring responsibilities, and it's especially tough for single parents. Similarly, **minimise breakfast meetings.** These are exclusive to people who cannot afford a paid carer. **Avoid scheduling staff celebrations during important religious or cultural holidays**. Reconsider all-staff events on contentious dates, such as Australia Day (a day of mourning for First Nations), as this is both alienating and directly contradicts equity and inclusion.
- **Provide alcohol-free options**. Corporate celebrations that always involve alcohol are prohibitive for Muslim and other religious minorities as well as staff managing alcohol dependency. For occasional evening events, ensure important speeches and awards are announced early so staff who may be uncomfortable around alcohol can enjoy the key highlights. Offer a fun and tasty range of non-alcoholic drinks, rather than simply just orange juice. If your workplace can afford beer and wine, it can also serve non-alcoholic "mocktails," so that staff abstaining from drinking are not confined to a limited social experience.

3. Diversity

Diversity is, at its core, a concept that explains **the *differences, divisions and categorisations* of any given phenomena**, including the very people who carry out research, policy and other work about diversity.

Diversity is a common organising principle within and across all scientific disciplines. **Diversity studies** refers to the *categorisation and theoretical interpretations of variety, balance and disparities across the natural, physical and social sciences*. The study of diversity is not simply about acknowledging differences. It is also the *critical reflection* of how we come to understand and value these differences

In a workplace context, diversity encompasses older notions of Equal Employment Opportunity, though it is now more explicitly about protecting and supporting difference, including gender, age, language, disability, ethnicity, culture, sexuality, religious beliefs and other characteristics that need special protections, such as marital status and caring responsibilities (AHRC 2014).

More specifically in higher education workplaces, the concept of diversity allows the systematic exploration of how differences challenge existing modes of knowledge and what we take for granted, as well as how knowledge is in turn responded to, resisted and transformed through understandings of difference.

Diversity impacts the choices educators make in the classroom about what to teach, and what to leave out of their lessons (Sonia Netto and Patty Bode 2011). Training on diversity will affect the images, examples and types of knowledge presented to students. A critical understanding of diversity makes the difference between an educator discussing how the history of racism shapes learning, to ignoring the power of racism in the classroom.

Feminist research has shown that having a critical understanding of diversity will positively impact on how we teach, train and carry out research methods (Shulamit Reinharz 1992). Diversity knowledge impacts how we approach scientific problems in a study; the types of questions we ask; and those we ignore. A deep understanding of diversity shapes our writing about science and its "subjects," and it helps us develop a more profound understanding of how people are impacted by research conclusions. In particular, a feminist understanding of diversity in research means having the ability to see that the people we study and those who are impacted by research are not homogeneous.

3.1 Workplace culture and bullying

Workplace bullying costs the Australian workforce $6 billion annually in missed work and health impacts (Anne O'Rourke and Sarah Kathryn Antioch 2016). Research shows that the adversarial culture within academia affects people of different backgrounds in different ways. The percentage of people who have experienced bullying within academic settings is twice as high as national averages (Sam Farley and Christine Sprigg 2014). Harassment and bullying is highest for Aboriginal employees (DCA 2017; Skinner et. al. 2015), other women of colour (Clancy et. al. 2017) and LGBTQIA+ people,* especially bisexual and transgender women (Atherton et. al. 2016; Davidson 2016; Pride in Diversity 2016). Disabled people also disproportionately experience workplace bullying, with the additional strain of being pathologised as a problem to be managed by the institution when coming forward (Duncan Lewis, Ria Deakin and Frances-Louise McGregor 2018).

Furthermore, while the academy promotes values of collegiality, the competitive nature of funding and other aspects of academia can create a “toxic environment” where negative stress becomes the norm.

More academics, especially at minority people and men at junior levels, are speaking up about bullying and other unhealthy dynamics of academia, and supporting the benefits of gender equity for all genders.

Sociologist Dr Eric Anthony Grollman (2014) writes about how being a Black, queer man, academia had forced him to work even harder to prove his place, and that this pattern of working long hours and feeling competitive about boosting his CV had a negative impact on his

health, leading to increased anxiety. He made the decision to move away from a research-intensive university, even though his peers effectively saw that his choice was a sign of weakness:

> “Beyond my health, the lure of academic stardom detracts from what is most important to me: making a difference in the world… When I die, I do not want one of my regrets to be that I worked too hard, or did not live authentically, or did not prioritize my health and happiness as much as I did my job.”

Grollman and an increasing number of academics want to be able to work in an environment that nurtures their love of research and teaching, without detracting from their health and family lives.

Text Box 8: How to create a culture that welcomes diversity

Prevent harassment and bullying.

- Build-in anti-harassment and anti-bullying training in core subjects across campus and for all managers and fieldwork supervisors.
- Provide outreach to researchers doing off site training to monitor their safety. Provide online mechanisms to register complaints.
- Establish an online portal for faculty, staff and students to provide confidential feedback. Implement an information escrow for harassment complaints.
- Publicise a fair and swift process for investigating cases.

Review and address gender equity in key decision-making committees and leadership roles.

So-called "50/50 gender balance" usually means White cisgender able-bodied people. Ensure representation reflects intersectionality.

- Chairs should be trained in ensuring diversity of views are heard during meetings, including bringing in junior minority staff to have an opportunity to contribute on equity policies.
- Rotate roles at least every two years to create new opportunities for minority staff.
- Minutes from equity and diversity committees and related policies should ideally be made accessible on intranet.

Beware of class exclusion.

Working-class background learners, rural and remote researchers, or first-generation scholars may find the academy alienating.

- Ensure there's visibility of networks and role models with whom they can connect.

- A leadership 'shadowing' program should be made available to help support these scholars, including for navigating professional and social events, as well as applications, and build up their leadership capacity.
- Vary the location of important events, so that these are held on regional campuses. Always include live streaming of large staff meetings and speeches, with live captioning and AUSLAN interpreters. Provide mechanisms for online viewers to submit questions and participate fully from remote regions.

3.2 Exploitation of precariously employed workers

Work/life balance is negatively impacted by quality of employment and job insecurity. Abuse of short-term contracts, such as an over-reliance on casual labour and other precarious work arrangements, have made academia untenable for many graduates. This exploitation of labour especially impacts the opportunities for early-to-mid-career workers.

Around half of Australia's academic workforce is classified as 'contingent labour' (49% of academics and 54% of teaching and research staff) (Kristin Natalier et al. 2016). This is twice the rate of the rest of the Australian labour market (24%). They must 'fish' around from one contract to the next; their pay is sometimes delayed; they are often ineligible for grants, funding and other benefits; they miss out on opportunities to contribute to campus life as they rarely have decision-making roles; and many do not have sick leave and other benefits. Job uncertainty impacts family planning, securing a mortgage, savings, and the ability to plan holidays.

This is a gender equity issue as, 'Women are more likely to be sequestered in precarious employment' (Veronica Sheen 2017). Academia has changed so rapidly that positive reversal of current trends may seem insurmountable. It isn't! Start by pledging to change at least one thing to improve the work/life balance of precarious workers (CASA 2014).

Text Box 9: Eliminate the exploitation of precarious workers

Kathleen Butler (2006) notes that Aboriginal and Torres Strait Islander people are disproportionately employed on casual contracts, even in fields that are tied to social justice, such as sociology. She notes that they are treated as contingent labour, often roped in to deliver one-off lectures on Aboriginal issues; work that is often disconnected from the rest of the curriculum.

To redress discrimination and exclusion:

- **Audit contracts, including hours and work expectations:** Aboriginal and Torres Strait Islander students and staff should be working across all departments, with a clear plan to increase secure funding and long-term senior appointments in every discipline.

- **Improve working conditions**: funding requirements often hamper the ability for First Nations people to work across disciplines. Publicly invest in technology, infrastructure and cultural competencies to reduce isolation and support community-engaged scholarship and career-building opportunities for Aboriginal researchers (for a model, see Roxanne Bainbridge, et. al. 2016).

Kristin Natalier and colleagues (2016) suggest other ways in which 'equitable and efficient processes' might be achieved for precariously employed staff. Institutions can provide:

- information on their rights and responsibilities,
- access to a union,
- processes to raise HR issues, access to supportive supervision,
- links to academic colleagues and campus networks (including co-location of office space),
- resources and grants,
- clarification of work expectations,
- professional development,
- recognition through awards
- bridging funds and application support for staff nearing the end of a contract.

3.3 Support for early-to-mid-career scholars

The so-called "**leaky pipeline**" is a phrase that implies we lose talent through the education and recruitment process. The solution to date has been to blame the market, as if by producing more graduates and employing them in junior roles will assure the "leak" is plugged up. This is not the case. We have multiple cultural issues that inhibit retention of hardworking early-to-mid-career staff.

Reflecting on the “leaky pipeline” of academia, Professor Mason and colleagues say:

> At its core, this is a values issue. We should support all the talent in our academic pipeline through allowing them to enjoy both satisfying academic careers and family lives.

Text Box 10: Retaining early-to-mid career workers

Short-term and casual contracts should not be the key way to deliver teaching and administration support. Trapping early-to-mid-career researchers in endless precarious work is both an unethical and untenable model if we are to retain a diverse workforce.

Support early career researchers.

- Proactively engage postgraduate students in **career planning** discussions and entice them to stay on with fulfilling work options.

- **Explicitly allocate work time** for postdocs to engage in career-building opportunities, such as independent research and publishing.
- **Provide fellowships** for postdocs to transition into permanent roles.
- If an early career researcher makes a decision to leave, survey them to see why they left and where they end up to **monitor and redress dissatisfaction** and make changes accordingly.

Rebuild the "leaky pipeline," by creating meaningful career pathways for minorities and White women.

- **Develop leadership skills** through fellowships, mentoring and sponsorship.
- **Regularly survey *and act* on staff career satisfaction**, such as by asking if they are thinking of leaving in the next 12 months, and implement avenues to address concerns.
- **Consistently carry out exit surveys** with staff to capture and then target issues to prevent future losses

Provide professional development for all staff at all levels.

- **Provide online mentoring options.** Take into consideration physical isolation of staff at rural and remote campuses.
- **Fund secondment opportunities** to broaden professional training, with options for part-time staff and people with caring responsibilities.
- **Broaden workplace adjustments to include career building.** Recognise and redress the ways in which disabled scholars are disadvantaged from up-skilling. To access career programs, candidates often have to compete against candidates who haven't had the same institutional barriers. Create opportunities for research work and publishing, so disabled students can build up their resume. Positions should be paid or otherwise recognised for course credit.
- **Targeted roles across all departments.** Correct intergenerational disadvantage faced by Indigenous students. Having actively been kept out of education for around 200 years, Aboriginal scholars need targeted support to flourish. Identified positions should include research assistants and other career opportunities in junior roles, across disciplines, throughout the organisation, not just for specialist projects targeting Aboriginal communities.
- **Conduct an audit of policies and correct disadvantage**. Remove any exclusionary or ambiguous language from funding, leadership and scholarship opportunities that excludes part-time or disabled students and staff. HR systems sometimes discount marginalised people from funding and other opportunities. Review and redress program intake using intersectionality.
- **Promote caring leaders.** Successful mentors who receive favourable feedback from mentees should be considered for promotions, especially along measures of cultural safety, transgender inclusion, and accessibility.

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4. Inclusion

Inclusion is a term showing how we can actively seek out, value and respect differences

4.1 LGBTQIA scholars

Gender and sexual minority staff often face pressure to remain guarded about their personal lives and identities from colleagues and managers. For example, a national survey of 1,600 LGBTI Australian workers finds that only 32% are "out" to everyone at work (Brown et. al. 2018). This lack of safety may be particularly pronounced in workplaces with low gender parity. Companies that have gender diverse CEOs and boards have more inclusive policies for LGBT staff, though women CEOs without a diverse board lead to mixed results (Alison Cook and Christy Glass 2016).

A significant minority of academic workers believe their organisation doesn't support inclusion

Another study by Pride in Diversity (2016) surveyed over 13,200 Australian workers, finding the not-for-profit (NFP) sector has the greatest measures of LGBTI inclusion (91% people feel supported). While individuals employed in higher education had the highest personal belief LGBTI initiatives are important to their institution (89%), and reporting having a high personal understanding (90%) and personal support for inclusion (95%), higher education employees do not believe their organisation genuinely shares their support for LGBTI inclusion (81% compared to 91% for NFP sector). Higher education workers' lack of institutional confidence on inclusivity is lower than the private and NFP sectors (though the public sector was the worst). For example, only 77% of higher education employees think senior managers truly support LGBTI inclusion, and similarly for their managers and team leaders (76%). This is at least 10 percentage points lower than the NFP sector.

Gender and sexual minority staff may also lack awareness about the support available to them, and how workplace policies and programs apply to them, such as family benefits or anti-harassment policies. Again, the Pride in Diversity study shows a stark disconnect between practice and higher education workers' personal desire for inclusion. Only around half think their organisation does a good job communicating LGBTI inclusion policies (56%) and 68% would know where to get this information. This leaves a significant minority in the dark about where to seek help. This is troubling on many levels, especially since LGBTI workers are five times more likely to experience or witness workplace bullying and harassment (16% LGBTI vs 5% non-LGBTI).

LGBTI staff report feeling afraid to come forward to seek support because of the potential backlash from managers. Bisexual women and men are less likely to be "out" at work in organisations with poor inclusion (65% men and 74% women), in comparison to gay men (76%) and lesbians (83%). The higher education sector and NFP sectors had the lowest proportion of LGBTI people "out" to their managers (66% and 65% respectively). These people don't wish to be "labelled," feel uncomfortable or are unsure about the repercussions of coming out to their

managers. Only around 80% of lesbian, gay and bisexual staff felt confident their managers would manage inappropriate behaviour directed at them. Those who have experienced **workplace bullying** say they didn't report it because it would be career-limiting, or they feel they need to "just put up with it." Younger LGBTI respondents are the most likely to experience this bullying.

https://www.facebook.com/othersociologist/photos/a.336317393104598/681915275211473/?type=3

Inclusive workplaces increase engagement with work

Staff in work environments perceived as supportive are more likely to be open about their identities and feel comfortable and welcome in their workplace. Workplaces that are proactive about inclusion can better ensure that gender and sexual minorities experience increased job satisfaction, improved mental health and wellbeing, and reduced feelings of marginalisation. Workplaces that value, encourage and recognise gender and sexual diversity increase productivity and research effectiveness.

Here are some starting points to increase LGBTQIA+ inclusion:

- **Raise awareness of gender and sexual diversity** among faculty, staff and students through seminars, presentations and facilitated discussions. Incorporate LGBTQIA+ inclusion as part of existing training, including in unconscious bias, mentoring programs, and leadership and funding committees.
- **Adequately resource LGBTQIA+ networks** for faculty, staff, students and allies (rather than relying on volunteer labour). Ensure these are inclusive of intersectionality, including Aboriginal and Torres Strait Islander leadership, and meets the spiritual needs of religious minorities, as well as addressing disabled people's sexual and gender diversity.
- **Recognise and reward the contributions** of gender diverse faculty and staff through seminars, presentations or physical installations (such as photographic series or posters of diverse queer role models).
- **Celebration of important cultural events** such as local Pride days, ensuring Aboriginal and Torres Strait Islander people and other people of colour are well-represented and made to feel safe and welcome.
- **Increase public accountability** on anti-homophobia and anti-transphobia in the broader academic community, as well as racism and ableism within LGBTQIA+ networks. This might be through audits that critically analyse visual and promotional material, to examine how effectively they embrace gender and sexual diversity, and to ensure language is inclusive of intersectionality.

See the text box below for more ideas on how to evaluate and improve on policies.

Text Box 11: How to evaluate & improve policies for LGBTQIA+ staff

Collaborate with LGBTQIA+ staff, students and experts to better measure the effectiveness of policies. This might include:

- **Survey LGBTQIA+ staff and students** about their awareness of gender equity policies available to them. Seek the input of specialist services run by LGBTQIA+ experts, such as Pride in Diversity
- **Provide training for managers** on inclusive policies and on maintaining confidentiality.
- **Ensure wording is inclusive** of all genders on forms, surveys and marketing. E.g. using phrases such as “What gender do you identify as?” and freeform text options for people to write in their gender identity. Conversely, do not ask for gender data if you're not going to meaningfully analyse gender differences to aid workforce policies or other research outcomes.
- **Review family policies**, to ensure benefits, caring arrangements and carer’s leave for LGBTQIA+ staff.
- **Make explicit leave policies** for people with medical needs. related to *bodily diversity* (e.g. the needs of people who are intersex).
- **Consider the distinct needs of LGBTQIA+ minorities** of ethnic, religious and other minority backgrounds. For example, are prayer rooms and chaplains welcoming? Is information provided in accessible formats for disabled LGBTQIA+ people? Refer to culturally appropriate mental health services for Aboriginal and Torres Strait Islander LGBTQIA+ people, such as Black Rainbow.
- **Develop swift and fair processes** for responding to inappropriate workplace behaviours such as inappropriate comments, ‘jokes’ or intentional misgendering (consistently referring to or about someone by anything other than their preferred gender pronoun).
- **Evaluate reporting procedures** of discrimination, harassment or abuse. These should be robust, accessible, responsive, and safeguard LGBTQIA+ staff. For example, not forcing people to 'out' themselves, or creating additional stress on the physical and emotional safety of staff and students.
- **Assess work-related social activities** are inclusive of all staff, both during work hours and out-of-hours events, family days and holiday programs. Do invitations have gender-neutral language (e.g. 'plus ones' are not phrased as 'Mr/Mrs')? Are venues for external events safe for LGBQTQIA people?
- **Conduct an audit of facilities** to ensure inclusivity, such as unisex toilets, safe spaces for LGBTQIA+ staff and students.

4.2 Transgender staff and students

Transgender women can lose a third of their income after transitioning, which is not as pronounced as for transgender men (Schilt and Wiswall 2008), with transgender women of colour experiencing even greater workplace losses. A study of almost 5,000 transgender and nonbinary people found that transgender women have the poorest work outcomes due to gender discrimination, from higher unemployment, to greater underemployment, job loss, denial

of promotions (Davidson 2016). The *motherhood penalty*, lack of recognition of service and other gendered dynamics in academia are therefore likely to be even more pronounced for transgender women (especially racial minorities), with additional institutional barriers.

Research by Catherine Connell (2010) and Kristen Schilt (2006, 2010) finds that transgender people are subjected to various forms of discrimination and exclusion. This ranges from constantly receiving unsolicited advice and intrusive questions, to being shouted at and physically coerced (see also Zevallos 2014). Employers rarely have action plans in place to support transgender employees (Anna O'Dea 2017).

Transgender people often experience other forms of silencing and marginalisation in employment contexts. They are often subject to **microaggressions** at work, such as inappropriate language, discriminatory “jokes”, and **misgendering** (being addressed by the wrong name or gender pronoun). This is on top of other, more direct, abuse (Nordmarken 2014). The cumulative effect of these experiences can be debilitating to mental health, wellbeing and career progression. This is especially pronounced for **disabled transgender people** (Ballan, Romanelli and Harper 2011).

Using correct gender pronouns is vitally important

Gender pronouns are a basic human right, not simply because they reflect a person's identity, but also because our names are a routine part of our professional lives. More care needs to be taken on improving institutional records on gender. Forms that specify only options for “male”, “female” or “other” can marginalise those who do not fit these categories. (Female is a biological category and should be avoided regardless.) In many cases, the "other" label may also reduce accuracy, as cisgender people concerned about anonymity or who do not wish to have their gender specified may choose the *other* category.

Best practice is to provide staff and students control over how their gender data are recorded and stored. This includes provisions for excising of previous gender data (prior to transition) across institutional systems.

Intersectionality broadens inclusion policies and practices

The singular focus on "women" found in traditional gender equity and diversity policies has deep impact on transgender people, especially **transgender women**, who experience sexism alongside transphobia (and other forms of discrimination if they belong to multiple minority backgrounds). The "fix the women" approaches which centre White cisgender women are therefore even more damaging. Women-only universities are no less likely to embrace policy changes needed to make transgender people safe and welcome (Ruth Padawer 2014). Feminists do not easily accept that transgender women faculty and staff have the same caring responsibilities and career concerns as other women (Raewyn Connell 2012). Intersectionality is a framework that overcomes exclusionary approaches.

Like other transgender people of colour, **Indigenous transgender people** have unique cultural and spiritual needs (Sistergirls and Brotherboys Australia 2015). Aboriginal and Torres Strait

Islander transgender women ("**sistergirls**") and men ("**brotherboys**") navigate both racism and transphobia in broader society, as well as in LGBTQIA+ organisations; plus, they face potential exclusion from their cultural communities. For example, some brotherboys and sistergirls will retain knowledge of secret men's or women's business that they would not ordinarily have about another gender. This is because they may have previously participated in gendered community rituals prior to their transition. They may require a supportive liaison to help elders understand this transition if they want to go back on Country. Sacred gender knowledge is part of the **lived experience** for Indigenous transgender people that non-Indigenous transgender people do not have. How can managers, human resources, and LGBTQIA+ groups on campus help with these community and spiritual requirements of Indigenous transgender staff and students?

Sistergirls and brotherboys also have cultural responsibilities to maintain, as well as dealing with intercultural trauma of racist policies (Margaret Burin 2016). Despite these challenges, the research excellence, pedagogy, spirituality, connection to Country and various knowledges they have accumulated makes the contribution of Indigenous transgender people vital to multiple disciplines across the full rubric of research and teaching.

So how do we take pre-emptive steps to ensure the equity, diversity and inclusion of transgender academics and students?

Use intersectionality to craft proactive policies

By law, most countries will have anti-bullying, anti-harassment and anti-discrimination policies in place. These do not always work to prevent exclusion, as in many cases, academics do not understand the policies or where to go for help. To make a start on an inclusive culture, consider the following:

- **Using inclusive messages in recruitment** materials and institutional publicity that are co-designed with Aboriginal and Torres Strait Islander transgender people, to better attract Indigenous talent.
- **Prominently recognising** of the contributions of diverse transgender people in curriculum, speaking engagements, awards, funding and other career-enhancing opportunities.
- **Addressing intersectionality in representation** of transgender role models and symbols in buildings, websites, promotional material and other areas, bearing in mind race, disability, religion and other minority transgender people deserve to be featured.
- **Incorporating transgender awareness** into diversity training is imperative, with tailored and practical advice for institutional leaders, line managers and staff members. Presentations and facilitated discussions might routinely raise awareness transgender inclusion.
- **Specific policies and practices** should be easily available with plain-language scenarios to address inappropriate language, including deliberate misgendering of transgender staff (being addressed by names or pronouns other than their preferred name/pronouns).

- **Examining potential disadvantage in career expectations** is pivotal to promotion of transgender people, such as biased expectations of linear career progression or lack of flexibility around unaccounted for gaps in CVs or documents (transition can significantly affect publications records and funding opportunities).
- **Appropriate consultation** in the evaluation and monitoring of policies and programs is key to inclusion. For example, ensuring all major policies are reviewed by representative transgender staff and students, or external experts who are transgender with training in intersectionality.

Additionally create opportunities for advancement and leadership:

- **Fund positive mentoring, leadership training** and career development for transgender academics, especially students and early career academics who are people of colour, disabled and from other culturally, linguistically and religiously diverse groups.
- **Ensure committee representation** of transgender staff at executive levels and in leadership roles. To avoid burnout, invite outside experts from diverse community organisations to provide expertise and coach junior transgender staff to take up these opportunities in future.

See the text-box below for more tips to help your organisation boost inclusion of transgender academics during transition.

Text Box 12: How to support transition

- **Promote leave arrangements** supporting gender transition. This includes extension of grants, funding, programs of study, periods of review and other time-sensitive practices, to account for any career break required.
- **Streamlined processes for changing gender records** and other documents and systems without requiring elaborate or intrusive forms of 'proof.' Compassionate handling of staff and student record changes, preserving privacy, dignity and confidentiality. Expedite conferral of name change for degrees, liaising with other higher education institutions as required.
- **Strict processes to preserve confidentiality,** including complete removal of outdated name and gender information and a single point of contact who is the only person aware of the change of name, gender and/or other identifying records.
- **Provide options for support services**, such as counselling and mental health services if needed. Encourage unions to advocate for the industrial rights of transgender staff and students.
- **Culturally sensitive advocate** for Aboriginal transgender staff and students, who will likely deal with additional community responsibilities, or other spiritual support for other religious minorities.
- **Co-design a plan to maintain institutional contact** during and after transition/ leave. For example, where desired by the academic or student, a single point of contact to liaise with liaise with relevant managers, HR or other areas.

- **Communication plan to announce changes**. This minimises the need to explain personal details to many people. Take into consideration the timing, manner and language of communication with other staff regarding transition, new name (if any), gender pronouns, and how they wish to be re-incorporated, for example, with public acknowledgement or instead, more quietly.

5. Access

Access is about creating, measuring and redesigning opportunities to enhance participation by underrepresented groups. In this resource, I focus on disability accommodations and recognition.

The Convention on the Rights of Persons with Disabilities identifies that disabled people deserve the same rights and opportunities as others, which includes **dignity, respect and autonomy.** However, in academia (and other workplaces), processes and systems are built to exclude and deny these rights to disabled people.

From lacking or inconsistent resources and gaps in curriculum, research from Australia shows that one in five students in public schools have a disability, yet less than 14% receive assistance and only 6% receive funding. This shows there is a connection between learning disadvantages at school and university success. This includes curriculum that is delivered in ways that make accessibility a problem, to being excluded from excursion and practical class exercises, students with disabilities and chronic illness have much to contribute, but are often left behind, despite policies that supposedly address their needs.

5.1 Accommodations for student accessibility

In 2017, a senior White male academic in the USA made headlines because he refused to make his lecture slides available electronically to a disabled student. He argued he did not favour special treatment and that making his slides available would negatively impact class attendance. Ignorance alongside discriminatory attitudes make students less willing to disclose their disability status or seek help.

Making lecture materials available is only one small but practical example of the myriad of issues that students with physical disability, chronic illness and learning disabilities face in academia. Other examples include timetabling that makes it physically impossible to attend classes; having to continually and explain to individual lecturers and teaching assistants their needs and then justify adjustments to make the classroom more inclusive.

While there are policies and there may be programs to help disabled faculty and students, the research shows that professors don't understand how to help disabled students, and disabled learners often don’t always know how or where to go for help on funding opportunities and

support with courses. Disability policies often have more emphasis on some forms of disability (usually physical disabilities), but not on others that are less visible (notably mental health and learning disabilities). People with disabilities require flexibility, which is often tokenised and framed as special accommodation, rather than what it is: levelling the playing field for groups that face multiple disadvantages.

This story is not uncommon, as ableism is rife in academia and research organisations.

5.2 Discrimination of faculty

Professor Vera Chouinard (1995) first wrote about the difficulties of negotiating accommodations as a White Canadian disabled woman academic in the mid-1990s. From having to fight for a sense of belonging, to constantly being told she was "below par" in her academic performances, it was clear that she was not being fairly evaluated for her academic performance.

Reflecting more than two decades later, (2018: 320-338) Chouinard remembers that striking a more equitable agreement with her the director of her academic unit was no easy feat, as the dean of science (who supported the agreement), was criticised for the perception that a "special deal" was letting Chouinard off easy (this was not the case!). The backlash from peers continued to play out in other areas, as Chouinard was effectively left out of social events held in places that she could not physically access with her motorised scooter (from Christmas parties to welcome-to-term events). By 1998, even when promoted to full Professor, Chouinard's salary remained frozen at a lower level. One year later, after Chouinard's formal complaint, the institution's response was not favourable and forced her to take legal action. It took another year to reach a settlement and she felt she continued to be punished for speaking up. Chouinard's fight continued until late 2003, with the negotiation of a more inclusive accommodation plan—two decades after the first agreement was implemented. Unfortunately, discrimination continues to the present-day, as Chouinard's salary potential is hampered by having "slower scholarship," despite having physical and mental impairments that include pain, fatigue and mental distress.

5.3 Curriculum, skills and support

Lauren Lindstrom and colleagues (2018) ran a randomised control trial testing a specialised curriculum to bolster young disabled women's education and job outcomes. Teachers received training on delivering the practical-skills-based modules to young girls. The study tracked the outcomes of 49 mostly White (81%) disabled girls who participated in the learning program as part of the intervention group (the trial had a total sample of 136 participants). The girls mostly had learning or intellectual disabilities, and half were additionally experiencing difficult family circumstances or mental health issues, 47% had no paid work or volunteering experience, and around one-third had chronic absences from school or were behind on credits towards graduation. Most of the girls participated in focus groups and completed a survey to examine their learning outcomes. The disability curriculum centres on:

- *self-awareness* in academic settings, such as practising critical thinking for post-school success, decision-making and teamwork;
- *disability knowledge*, building an understanding of different disabilities, how to make informed career choices, and their legal rights to accommodation in education and employment;
- *gender identity* in the workplace, including role models, strategies for finding work/life balance, awareness of the gender pay gap and traditional vs non-traditional career pathways;
- *career readiness*, such as identifying personally meaningful goals, planning a pathway to university and the paid workforce, job-seeking skills, finding work experience post-school, and managing a career long-term.

Girls enrolled in the specialised curriculum showed statistically significant improvement on disability and gender awareness, self-realisation and vocational self-efficacy, and some improvement on career development. The curriculum did not lead to improvement on other measures such as autonomy, career outcome expectations, student engagement and self-advocacy.

The focus groups showed that the girls felt more empowered, especially having the opportunity to practice their newfound skills in classes with other girls (no boys) and seeing clear examples of the varied career choices available to them as disabled students. One girl said:

> "I found my voice even more and being able to understand how many doors are actually open to me. Not just the few doors that I had seen, but now more doors have opened."

This study reinforces the need for educators in higher education to build-in vocational development specific to disabled learners, including disabled role models, knowledge, skills and advocacy as part of curriculum.

5.4 Disabled women of colour

Disabled women, especially women of colour, are often economically disadvantaged. This makes intersectionality an important framework to address inclusion.

In their review of disability critical race theory (DisCrit), Subini Ancy Annamma, Beth Ferri and David Connor (2018) show how children of colour are overrepresented in special education, achievement gap, the school-to-prison pipeline, and other inequalities in graduation, employment and higher education. Scholarship exploring race and disability can be traced back to 1943, with over 18,000 academic articles, books and chapters, though DisCrit as a specialised subfield yields only 31 papers available through online databases. These academic sources identify the links between race, disability and intersectionality, such as the politics of care, the need for intersectionality in teaching and undoing teacher beliefs and attitudes, microaggressions, and policy reform. DisCrit illustrates how Black disabled students are positioned differently than White disabled students, with teachers lowering their expectations of

disabled students of colour, and exhibiting open disdain. In one study a teacher said to a student of colour, 'You make me sick,' when they were unable to take a test.

https://twitter.com/VilissaThompson/status/731491207122178048

Text Box 13: How to begin addressing accessibility

Apart from an equity and diversity strategy, institutions will have policies covering bullying, sexual harassment, racism and other recruitment or employment grievances. This approach often essentialises experiences of disadvantage, atomising race from gender from disability and other forms of inequity. This is the antithesis of intersectionality, which is an attempt to understand the interlocking aspects of structural inequalities.

Here are some ideas to start reviewing your organisation's equity and diversity strategic plan so it has accessible at its core:

- **User testing and inclusive design:** when undertaking building planning, purchasing software, designing systems and other physical and online environments, ensure that contractors will meet accessibility requirements. Payroll systems, including timesheets, and managerial programs are often built in ways that are not necessarily accessible. If people with disability cannot easily apply for jobs, access course materials, carry out performance management and other daily duties, then systems are contravening disability rights. Ensure all built environments include disabled people in key decision-making roles, that systems are user tested by people with diverse disabilities, and that IT, buildings and other assets are regularly reviewed by people with disabilities to ensure their needs are being met, so they can concentrate on research and learning.
- **Ensure curriculum, online environments and resources meet accessibility standards:** Australian law requires information to meet accessibility requirements. In academia, where excellence is a primary pursuit, we should not merely seek to meet the basics, but exceed best practice. This includes using research software and packages that are accessible – many are not. Lecture slides and other materials should be made available online prior to class. Workshop materials, including by outside facilitators, should also be made available in an accessible electronic format prior to the course.
- **Analyse faculty and staff awareness of flex-work policies**, **as well as uptake and managerial practices**. Flex work is often promoted in terms of supporting parents. Disabled workers can be parents (or not) and may still need additional leave to manage long-term illness or routine check-ups. As such, disabled people may benefit from working from home more regularly, or being able to vary their hours. However, they are often prevented from accessing such arrangements due to negative attitudes that they are receiving special privileges. Flexibility is an accessibility issue. Executives should be responsive to the leave, working hours and other arrangements of people with disability, and monitor the connection between flexible work, career satisfaction and promotion.

- **Make workplace adjustments easier**: disabled people often waste a lot of time having to tell multiple managers, in different parts of the organisation, about their disability, accessibility needs and agreed reasonable adjustments. Often, this means copious and repetitive paperwork, plus excessive medical examinations. This is inefficient and often humiliating, as the expectation is that disabled people need to keep proving their disability. Having an opt-in, centralised record of agreed workplace adjustments that travel with the employee or student as they move from departments or roles might be a better way. For example, see The Reasonable Adjustment Passport and its use by the Australian Taxation Office.
- **Fund inclusion:** just as organisations invest in regular IT upgrades, new furniture and better facilities, accessibility requires capital investment. The Employment Assistance Fund provides employers with some (limited) funding to make workplace adjustments. In addition, research organisations should make available **centralised funding** to enhance disability inclusion, including through inclusive recruitment practices, role modifications, specialist equipment, scholarships and other bursaries to support disabled scholars at every stage of their career, from student to Executive. **Bear in mind intersectionality**; structure identified roles so that First Nations and other disabled people of colour, LGBTQIA disabled people, and disabled people from rural and remote regions are benefiting from funded programs and other career opportunities.

Notes

This is a living document. I may add to it from time to time.

*Throughout, I use the full acronym LGBTQIA+ to refer collectively to lesbian, gay, transgender, queer, intersex, asexual and other gender minorities. Where I use a shortened form (e.g. LGBT), this matches the specific study I've cited.

Learn more

Read more of my work on equity, diversity, inclusion and intersectionality in academia.

- 2018: How to Support Equity and Diversity in Academic and Science Events
- 2018: Challenging the March for Science: Intersectionality at the Coal Face
- 2017: Interview: Many Women Of Colour Feel Unsafe Working In Science
- 2016: How to Stop the Sexual Harassment of Women in Science: Reboot the System
- 2016: Ways to Enhance Gender Equity and Diversity in STEMM
- 2015: Addressing Sexism in Scientific Publishing
- 2015: The Myth About Women in Science? Bias in the Study of Gender Inequality in STEM
- 2015: Sociology of Gender Bias in Science
- 2014: Science Fellowships and Institutional Gender Bias in STEM
- 2014: Everyday Sexism in Academia

- 2012: Google's Glass Ceiling: A Case Study of Why Organisations Lose Innovative Women

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