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Good afternoon dear students! Welcome to this first episode on "Diversity as a tense Zeitgeist Dispositive". I would like to introduce myself briefly, I am Margrit Kaufmann, I am a senior researcher at the Institute for Ethnology and Cultural Studies at the University of Bremen in Faculty 9 and as an ethnologist and cultural scientist I am also an expert on diversity, in that sense I have been accompanying the University of Bremen, the management in particular, in the diversity processes since 2009, when the University of Bremen signed the Diversity Charter.

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I also accompany other organizations, I have a lot to do with practical activities in the field of diversity, but I also do research on the subject myself and, of course, I also teach on the subject.

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I'd like to briefly share with you the learning objectives for this first episode. I'll read them briefly: You will be able to explain the term diversity with its various facets and gain a sense of its actuality as well as its inherent tensions and contradictions. The second: You will be able to distinguish between different goals of diversity practices and to differentiate and discuss the equity and the business approach. And third, you will learn different facets of diversity studies and, related to this, learn the meaning of intersectionality.

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Therefore, the lecture builds up in three parts: It is about diversity as something conceptual, that is, as a concept and its environment, then about practices of diversity with their contradictory contexts of emergence and goals, and finally about diversity studies and about an approach that I would like to present to you as Intersectional Critical Diversity Studies.

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Before I start, I would like to ask you to make your own notes, just stop at certain slides and first get an idea of what comes to your mind or even post-process it again. Either you do this with notes in a notebook or on paper or you work with the computer and join in again afterwards.

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Please read the slide briefly and take notes on it.

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I myself have worked and researched on the "hype around diversity". I'm interested in why it's so important at the moment and why so many people are talking about diversity, and what is actually understood by it. And I then thematized it as a tense dispositive of the Zeitgeist. A dispositive, according to Foucault, is the connection between what is spoken and what is not spoken as a network of discourses, of practices, of structures that are somehow interrelated but also responsive to a problem. So in this sense I have considered diversity as a dispositive, but also as a dispositive of the Zeitgeist, i.e. that it has become so topical, and I have attached four texts to this and would like to briefly tell you that they can be found in the books that I am currently showing as the following, and at the same time I would like to say that it is difficult for me to present images of diversity to you because they are usually

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difficult in their connotations, they are partly racist behind the scenes, we stereotype with them, I will come back to this in a moment.

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First of all, the first text is from "Diversität historisch" ("Diversity historically"), which is also about the fact that diversity is not just a new phenomenon; here I am writing about the dispositive of the Zeitgeist. The second book, "Diversity Trouble," comes from gender and cultural research and deals with the relationship between gender and diversity. Then currently, the book is just coming out, I wrote a text in the book where it's about the university and critical perspectives in the university on diversity, in conjunction with intersectional perspectives and finally on my subject a text where I write about it, diversity as an ethnological field of research and work, so both theory and practice.

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I will now start with the first chapter of the lecture, which is simply about the term diversity and its environment. Once there is the term in lower case in English and then also capitalized - "diversity" lower case means rather diversity as a phenomenon, diversity – "Diversität" in German -, plurality, the differentiated, manifold, but in the sense of attributed characteristics. Diversity as a management or equality concept is about a practical approach, which is economic or social/moral. And diversity as a scientific category is more about theories of diversity and an analytical approach.

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You'll see at the bottom of the slides that I make the literature references in each case, what I'm mainly referring to, you'll find that again at the very back of the bibliography.

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I would like to briefly discuss the difference between diversity and heterogeneity, because it is very important for the education system. Often the two terms are used in the same way. However, heterogeneity refers much more than diversity to the deviation from a norm that is presented as homogeneous. Diversity basically addresses everyone, because we are all different in some way, and at the same time it is not only about diversity, but also about commonalities. Heterogeneity, on the other hand, is rather used, for example, in school lessons for learning group differentiation with reference to performance and thus also individualized, inequality structures. And it is also used for the critique of the reproduction of social inequality through the selective, homogenizing educational system.

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In cultural studies, diversity is primarily associated with identity, with difference and inequality. Identities not as fixed, but as produced, as identity production and also positions in the sense of identity politics, difference and alterity, also difference in the sense of difference relations, inequality structures, so that it is also about power, about forms of discrimination therein and that diversity cannot be thought without anti-discrimination, if we think it practically, and in connection with intersectionality and interdependence, where individual diversity levels are connected with others and should not be thought for themselves.

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I have the following questions for you and ask you to research them, you can read them yourself:

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And then also refer to the model on the next page and just make up your own mind about it first, please.

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This dimension model of diversity is a very well-known one, here it is transferred to the university context. But if you have researched the AGG, you have seen that only certain categories are named, others are not - for example, class is completely missing, even here in this context. And if you deal with this model here, you see that certain categories are also named here, they are separated from each other. It is the question, what are here inner and outer dimensions on this scheme and how actually nevertheless these dimensions have to do with each other, they are here however all as fixed and individually represented. Therefore, the scheme is problematic at the same time, but perhaps it can also be good for the introduction, in order to develop a concept of diversity at all, even if we want to sensitize.

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I have drawn an interim conclusion here to the first chapter, namely that diversity has both the recognition of certain identity and difference categories as a goal, but that there is also the danger that we stereotype, attribute categories and thereby also discriminate through diversity attention in the first place.

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So it's about the contradiction between the demand for recognition of the diversity of differences and at the same time the reproduction of discriminatory distinctions. That's what I meant earlier with the images, that it's difficult to visualize what we mean by diversity, because one diversity is desired, for example for a diversity in pastries, but the other one is not desired - when we think of refuge, I mean now thought from the social mainstream.

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I come to the second chapter - diversity practices - and my point here is to briefly tell you that these very practices are associated with contradictory contexts of emergence and goals. It can be shown that one thing comes from the social movements, namely the level of equality, i.e. where it is about and against discrimination, comes from the USA from the social movements in the 1960s, where they fought for equal rights, in the sense that it is also recorded in the laws, especially for gender equality, i.e. equal rights, and against racism - and has then also established itself from the movements in science, in diversity studies, in various fields of study. So it's a bottom up process, so it's from the bottom to the top.

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In connection with management, diversity is spreading through increasing globalization, in our case above all by means of the Diversity Charter, where companies can declare their willingness to do something about diversity. But it is a top-down approach.

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We implemented the concept of equal rights and equality primarily as a result of the Europeanization tendencies, which led to the AGG in the first place.

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Measures for anti-discrimination correspond to the equity approach, as has already been mentioned, but also the social justice project, and the social justice project, which combines practice and science, also deals with the issue of solidarity. I will briefly read Czollek's quote: "Social justice is fundamentally open to addressing all forms of individual, institutional and cultural discrimination. The concept is supported by the thematization of the complexity of discrimination and the consequence to take every form of discrimination seriously and to consider it in horizontal and vertical connections with each other".

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Horizontal means, for example, at the level of student groups and vertical would then be the relationship between teachers and students in general.

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The business approach views diversity instrumentally as a resource and potential. I will also briefly read out the quote from Jung: "Diversity management describes as a management and leadership task the totality of measures aimed at ensuring that diversity in the personal characteristics of organizational members is recognized as a value in its own right and used in its potential for the success of an organization".

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So it's about a positive relationship to diversity, but also immediately about how we can use that and that is then used in companies for example for competition, for other target groups, for mixed teams and also the orientation towards a diverse society.

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I have once again outlined the difference between the equity approach and the business approach. The equity approach is about recognition, social participation and the social opening of organizations. I prefer to use the term social opening rather than inclusion, because I find inclusion as opposed to exclusion rather problematic. I think it's important for organizations to open up to social diversity. And then it goes in the direction of democratization of organizations, society, and also in the direction of decolonization, that is, coming to terms with the colonial structures and practices that still exist.

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The business approach rather presupposes the category and counts on the utilization and marketing of differences, i.e. the increase in efficiency, but the demands for equal opportunities and anti-discrimination are definitely connected with the efficiency orientations. From my organizational research it emerged that no company or educational institution can be considered only under one approach, but that they can be related to each other in many ways, because universities also have to think economically in some way.

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An interim conclusion to the second part: Here you have become more familiar with diversity as a tense dispositive of the Zeitgeist in the practical directions and you have seen that the different understandings of the term also refer to different contexts of origin and

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also to different objectives with the practices associated with diversity. As a transition to the third point, where it is about theory, I have recorded a few thoughts for you here in keywords about the difficult relationship between practice and theory. You can read them yourself, and I'll move on to diversity studies.

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And diversity studies is first about which categories are included, what we work with, who or what decides how to deal with diversity categories or dimensions. And then you see a few points that could be important.

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For the direction that I myself represent, it is a matter of considering in a more research-based and contextualized way which terms, which categories, and also which dimensions in the larger sense are important and how they are interconnected. And that means that we don't simply presuppose categories, but rather try to open them up in a research-based way, to find out what meaning they have.

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There is a variety of diversity studies and of course there is also the connection between gender studies and diversity studies - here I have only mentioned those that really decidedly call themselves diversity studies. And in the German context, these are the Diversity Studies from Berlin - a volume, which creates this as an amalgamation of different disciplines on the topic of diversity. German-language diversity research is a network that is primarily dedicated to organizational research. Diversity studies in the international context, especially Vertovec has published a handbook, is very broadly based, both in the direction of individual dimensions and with critical topics. But intersectionality is one chapter among others and for me, in terms of the approach, which I would like to report in more detail in a moment, it is not possible to think diversity studies without an intersectional approach and without critical studies and therefore this connection - namely that we stand out from critical studies with intersectionality, that we move away from the static, essentialist thinking rather into the dynamic, situational. And in doing so, I mentioned the following points that are important here: Processuality, "Doing Diversity", "Doing Difference" depending on the situation, "Othering" and "Sameing", i.e. in the sense of making others "others" or creating commonalities among each other in situations. The topic of intersectionality in the sense of the interconnectedness or also the interdependence, mutual conditionality of identity and difference constructions. And the power-critical, the power-critical level in the sense of, as a deconstructive approach, where it is about the formation of difference, but also about subordination, classification, referral and exclusion in general.

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And here it is held together again as the critical intersectional perspective, namely what is important for it in the first place: There are the critical studies of the various dimensions of diversity, it is not finished here, gender studies, queer studies, with cultural studies, transcultural studies, decolonization, postcolonial studies, you see further, it's in fact thought categorically, but I set the X as a hint that the individual direction is connected with the other. And just as a result of differentiation and diversification processes, that is, this dynamic, processual in the context of certain structures of order and power, then the connection again with the social justice project, where it is about distributive and

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educational justice, versus complex intersectional forms of disadvantage and discrimination. And then it is also about who I actually am, from which perspective do I look, that is, my reflected positionality, and a situated knowledge, where I also consider with which knowledge I work, with which perspective do I look when working scientifically and which privileges do I have when I then think practically again, how do I implement social justice practically, that I connect science with practice.

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And finally, I have drawn up a very short conclusion for you here, namely you have understood that there are contradictory understandings of diversity, as well as practical concepts and objectives associated with them, and different theoretical concepts of diversity have now been presented, and all three levels are mutually dependent. And what I would like to give you as a main goal is that you think about and define more precisely for yourself which concept of diversity you are working with, which theories you are referring to, which practices you are dealing with, in order to become more conscious, more aware of yourself, in which direction you would like to research and work. And these are the concluding questions to you, because I find it a problem that I could now only cognitively proceed at all in the direction of diversity competencies, it is important that you yourself post-process this and try to relate it to your own practices, also to your professional ones, and think again, what are your central findings from the little sequence, what does this mean in terms of your acquisition of competencies for diversity and just how do you yourself connect it to experiences in your environment. And to follow up, here are a few links to dig deeper. I recommend that if you want to know more about intersectionality, because I could only touch on all of that briefly, to follow up on these links. And then you can also find the bibliography. I thank you very much for participating and hereby say goodbye to you.