

Diversity Workshop

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Part 1

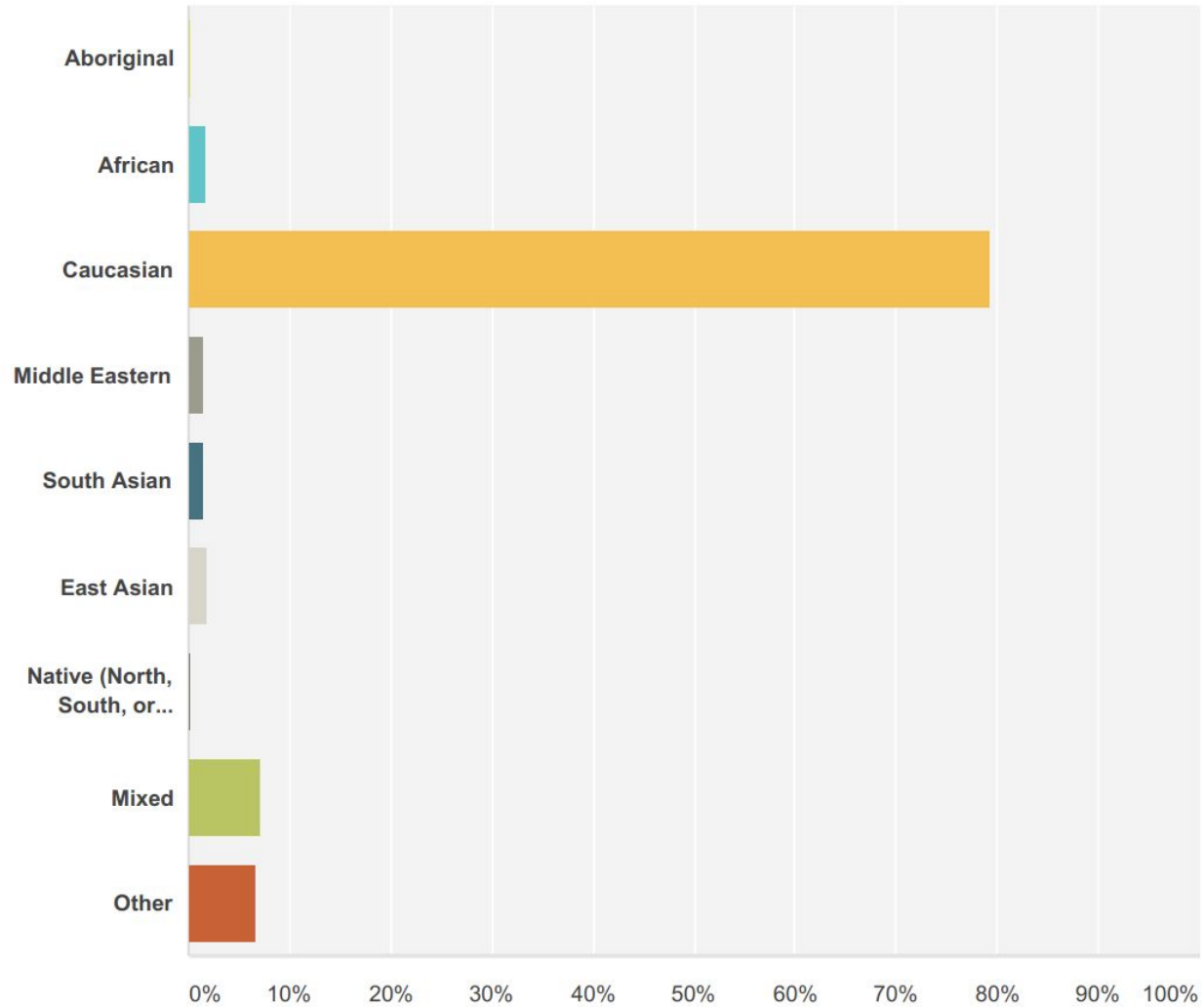
Diversity, Inclusion, and Bias

Diversity

We talk about diversity when we are in the presence of a group of individuals of different race, ethnicity, gender identity, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies.

Q8 Which of the following best represents your ethnic heritage? Choose all that apply:

Answered: 431 Skipped: 7



The Diversity Paradox

...what you aim to bring to an end some do not recognize as existing... So much feminist and antiracist work is the work of trying to convince others that sexism and racism have not ended; that sexism and racism are fundamental to the injustices of late capitalism; that they matter. Just to talk about sexism and racism here and now is to refuse displacement; it is to refuse to wrap your speech around postfeminism or postrace, which would require you to use the past tense (back then) or an elsewhere (over there). (Ahmed, *Living a Feminist Life*, 5-6)

The Diversity Paradox

...institutions might name things or say yes to something in order not to bring some things into effect. We too as diversity workers might labor for something (a new policy, a new document), and these things can provide yet more techniques whereby institutions appear to do something without doing anything. This is difficult: our own efforts to transform institutions can be used by institutions as evidence that they have been transformed. (Ahmed, *Living a Feminist Life*, 103)

The Diversity Paradox

...diversity can be used by organizations as a form of public relations.

...over the period of a decade, most of the work of diversity workers was about writing documents. At various points, the Equality Challenge Unit, which oversees equality in the higher education sector, measured or ranked these documents, as I have discussed, moments of measuring that can be used by institutions that did well as a sign they are doing well. (Ahmed, *Living a Feminist Life*, 103)

The Diversity Paradox

DHSI Statement on Ethics and Inclusion

<http://www.dhsi.org/events.php>

ADHO Code of Conduct

<http://adho.org/administration/conference-coordinating-program-committee/adho-conference-code-conduct>

EADH Diversity and Inclusivity

<http://eadh.org/about/diversity-and-inclusivity>

ACH Statement after the 2016 election

<https://ach.org/activities/advocacy/ach-statement-in-the-aftermath-of-the-2016-election/>

CSDH/SCHN Inclusivity and Diversity Statement

<https://csdh-schn.org/inclusivity-and-diversity-statement>

[/](#)

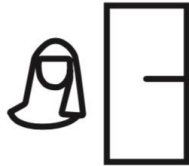
Inclusion

In an inclusive environment, everyone feels welcomed and valued, not only for their abilities but for their unique qualities and perspectives as well. (*Diversity & Inclusion*, Society of Women Engineers, iib)



The “Problem” Woman of Colour in the Workplace

The Woman of Colour enters the organization



white leadership



Honeymoon

- the Woman of Colour feels welcomed, needed, and happy

tokenized hire



repetitive injury & microaggressions

Reality

- the Woman of Colour points out issues within the organization
- she tries to work within the organization's structure and policies
- she pushes for accountability



denial of racism

Response

- the organization denies, ignores, and blames
- the responsibility of fixing the problem is placed on the Woman of Colour
- People of Colour are pitted against one another

Retaliation

- the organization decides that the woman of colour is the problem and targets her
- the organization labels the conflict as a “communication issue” or claims that she is not qualified or “not a good fit”

target & attack



The Woman of Colour exits the organization

Where is the Bias?

My thesis is that the arguments that tries to assert that the causes of nondiversity/inclusivity in DH are to be found at level are false since at this level DH simply inherits a set of universal notions and concepts developed in mathematical and logical languages that are fundamentally independent from any cultural bias. In my (and not only mine) view, the notion of algorithm, of Turing-machine, of formal language are conceptual invariant across cultures, ideologies, ethical stances and beliefs. (Fabio Ciotti, “The Diversity Debate in DH: Where is the Bias”)

Where is the Bias?

DH inclusivity and diversity issues are in most cases (if not all) social problems determined by the socio-economic and cultural structures that govern the behavior (often in unconscious ways) of the individual and collective subjects (particularly the economical unbalances). This is the level where the DH community should concentrate its own efforts to become more open, diverse and inclusive. (Fabio Ciotti, “The Diversity Debate in DH: Where is the Bias”)

Technology is not neutral

<https://www.youtube.com/watch?v=t4DT3tQggR>
M

Technology is not neutral



Kodak





CAMERA: ARGUS C3
FILM: KODACHROME
YEAR: 1970



Vex



FILM: KODACHROME
YEAR: 1958

Vox

FILM: KODACHROME
YEAR: 1974





Vox



women are



women are

women are **beautiful**

women are **from venus**

women aren't **nags**

women are **some kind of magic**

women are **funny get over it**

women are **not rehabilitation centers**

women are **like cats meme**

women are **wonderful effect**

Google Search

I'm Feeling Lucky

Report inappropriate predictions



Latinas are



latinas are **loyal**

latinas are **from where**

latinas are **emotional**

latinas are **prettier**

latinas are **life instagram**

latinas are **known for**

Google Search

I'm Feeling Lucky

Report inappropriate predictions

Implicit Bias

Also known as implicit social cognition, implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection. (Kirwan Institute, "Understanding Implicit Bias.")

ingroup affinity bias

There is a strong, implicit bias to favor one's own group over others from an early age. This tendency is partially linked with social identity theory (see card 18). However, simple awareness of unconscious bias has the power to diminish its significance.

A study by researchers at Cornell and the Wharton School of Business reviewed over 24,000 foul call interactions by NBA referees, whose job is to make split-second judgments throughout the course of a game.² Fast, unreflective decisions are often based on unconscious bias rather than conscious choice. The number of foul calls against White players was higher when there were no White referees as compared to when there were only White referees.

In 2007 the study received significant media attention, and in 2014 the researchers revisited the issue. They found that bias levels remained constant after the original study period, but after the media attention, the bias disappeared. Although the NBA claims to have made no changes in response to the initial study, "simply becoming aware of their implicit biases caused the refs to alter their decision-making process."³



Fig. 1: Foul rates on White NBA players (1991–2002)⁴

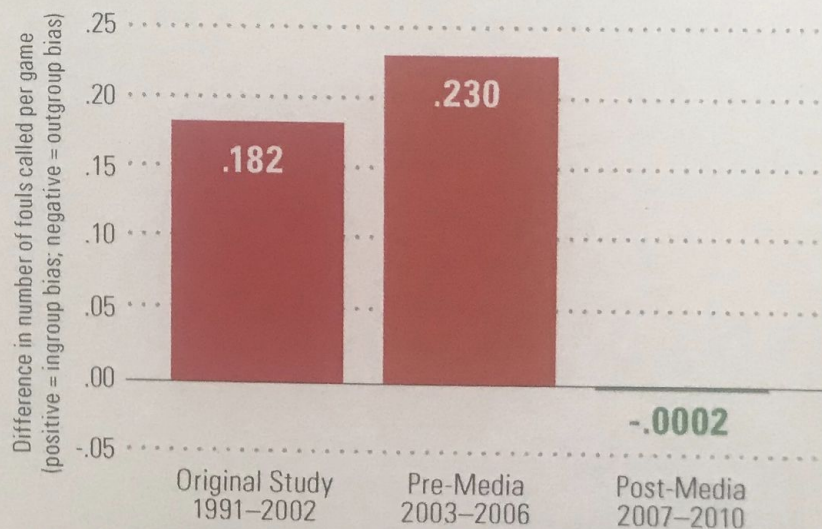


Fig. 2: Difference in number of fouls per game called by racial outgroup versus ingroup refereeing crews⁵

Implicit Bias

<https://implicit.harvard.edu/implicit/selectatest.html>

Intersectionality

In an earlier article, I used the concept of intersectionality to denote the various ways in which race and gender interact to shape the multiple dimensions of Black women's employment experiences. My objective there was to illustrate that many of the experiences Black women face are not subsumed within the traditional boundaries of race or gender discrimination as these boundaries are currently understood, and that the intersection of racism and sexism factors into Black women's lives in ways that cannot be captured wholly by looking at the race or gender dimensions of those experiences separately. I build on those observations here by exploring the various ways in which race and gender intersect in shaping structural, political, and representational aspects of violence against women of colour. (Crenshaw, "Mapping the Margins" 1244)

Intersectionality

Black women are burdened not only because they often have to take on responsibilities that are not traditionally feminine but, moreover, their assumption of these roles is sometimes interpreted within the Black community as either Black women's failure to live up to such norms or as another manifestation of racism's scourge upon the Black community. This is one of the many aspects of intersectionality that cannot be understood through an analysis of patriarchy rooted in white experience. (Crenshaw, "Demarginalizing the Intersection of Race and Sex," 156-7)

Kyriarchy

Kyriarchy is best theorized as a complex pyramidal system of intersecting multiplicative social structures of superordination and subordination, of ruling and oppression. Kyriarchal relations of domination are built on elite male property rights as well as on the exploitation, dependency, inferiority, and obedience of wo/men.

Kyriarchy as a socio-cultural and religious system of domination is constituted by intersecting multiplicative structures of oppression. (Schüssler Fiorenza, *Wisdom Ways* 118)

Diversity asks, “Who’s in the room?” Equity responds: “Who is trying to get in the room but can’t? Whose presence in the room is under constant threat of erasure?”

Inclusion asks, “Has everyone’s ideas been heard?” Justice responds, “Whose ideas won’t be taken as seriously because they aren’t in the majority?”

Diversity asks, “How many more of [pick any minoritized identity] group do we have this year than last?” Equity responds, “What conditions have we created that maintain certain groups as the perpetual majority here?”

Inclusion asks, “Is this environment safe for everyone to feel like they belong?” Justice challenges, “Whose safety is being sacrificed and minimized to allow others to be comfortable maintaining dehumanizing views?”

Diversity asks, “Isn’t it separatist to provide funding for safe spaces and separate student centers?” Equity answers, “What are people experiencing on campus that they don’t feel safe when isolated and separated from others like themselves?”

Inclusion asks, “Wouldn’t it be a great program to have a panel debate Black Lives Matter? We had a Black Lives Matter activist here last semester, so this semester we should invite someone from the alt-right.” Justice answers, “Why would we allow the humanity and dignity of people or our students to be the subject of debate or the target of harassment and hate speech?”

Diversity celebrates increases in numbers that still reflect minoritized status on campus and incremental growth. Equity celebrates reductions in harm, revisions to abusive systems and increases in supports for people’s life chances as reported by those who have been targeted.

Inclusion celebrates awards for initiatives and credits itself for having a diverse candidate pool. Justice celebrates getting rid of practices and policies that were having disparate impacts on minoritized groups. (Dafina-Lazarus Stewart, “The Language of Appeasement”)

mentoring and sponsorship

Mentoring and sponsorship are often identified as key elements in career progression. The graphs at right show that women and minorities in SET fields often lack sponsors and mentors. To counteract this lack of access to informal social networks and ingroup managerial bias, many organizations implement formal mentoring programs with goals to develop a diverse talent pipeline, a more inclusive workplace, a promotion-ready cohort, and a diverse succession-planning slate.²

A recent study by Catalyst showed that mentoring alone was insufficient to increase the promotion of women to managerial ranks.³ It found that women's mentors tended to be less organizationally influential and more focused on personal style or development. In contrast, men's descriptions of advisory relationships included planning the next move together and the mentor publicly endorsing capability of the mentee.

Mentor: independent, trusted advisor who can give guidance, perspective, and encouragement focused on your growth

Sponsor: senior-level advocate with interest in helping you transition successfully into a higher level of leadership responsibility

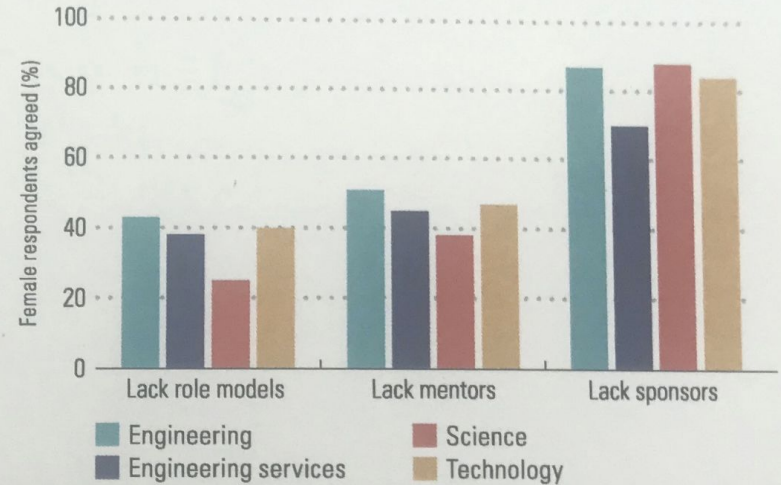


Fig. 1: Role models, mentors, and sponsors for female respondents⁴

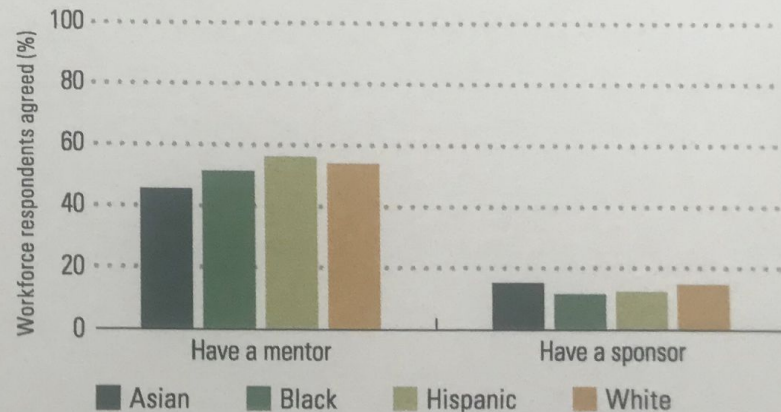


Fig. 2: Mentors and sponsors by race/ethnicity⁵

inclusive environment

A key aspect of retaining a diverse workforce is to ensure that there is an inclusive, welcoming workplace environment that values the contributions of each staff member. A recent Corporate Leavers Study by the Level Playing Field Institute documented that up to 9.5% of people of color, 5.6% of gays and lesbians, 4.6% of White women, and 3% of White men have left their firms solely due to unfairness.² Respondents who strongly discouraged others from joining their former firm cited experiences such as being bullied, being publicly humiliated, offensive jokes, unwanted sexual attention, being compared to a terrorist, being passed over for promotion, and being excluded from key groups.

The survey also asked respondents to identify the top elements that might have made them stay. Figure 1 clearly shows three main thematic clusters: a positive and respectful work environment, a management aware of ability that assigns work based on qualifications, and a flexible schedule that allows more personal or family time. Maintaining an inclusive environment is a relatively low-cost management decision, a fundamental management attitude, and a matter of managers engaging in personal relationships with their staff.³

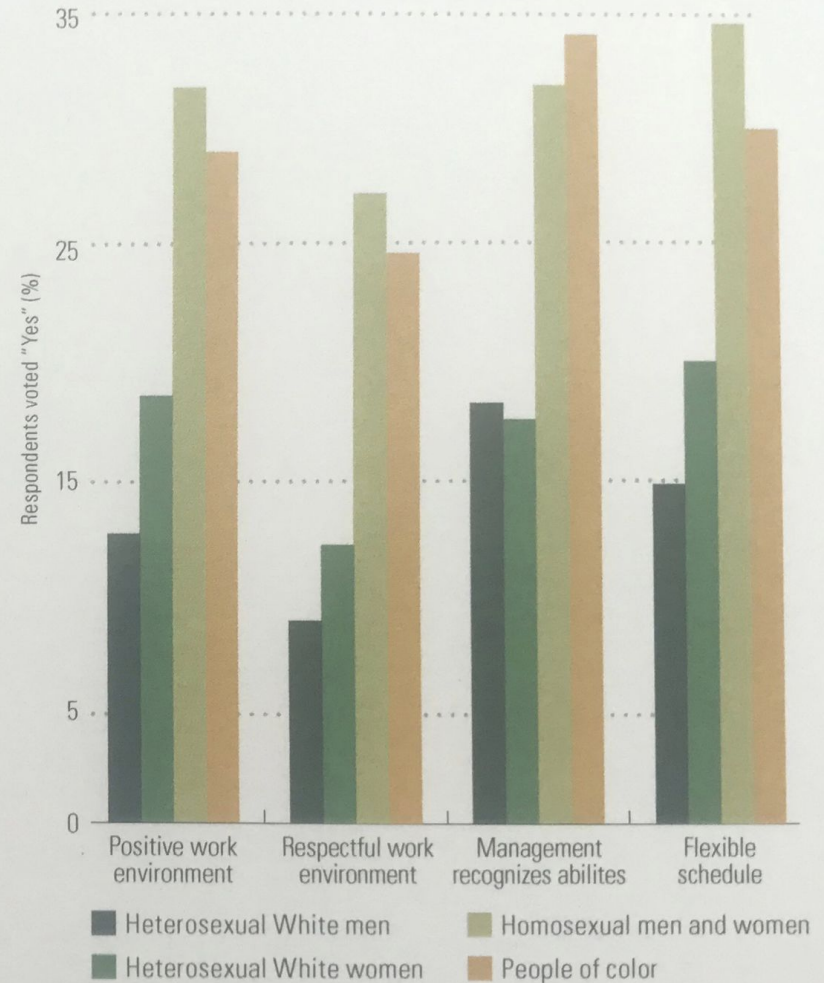


Fig. 1: Top criteria for workforce retention⁴

Part 2

Privilege

Privilege

I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools , and blank checks. (Peggy McIntosh, "White Privilege: Unpacking the Invisible Knapsack")

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The Privilege Game

<https://docs.google.com/presentation/d/1JQH1RvKiNxZbOq6mzV8QKBCB8nkqIPNrd3lj8JIsKc/edit?usp=sharing>

The Privilege Game

<https://privilege.huc.knaw.nl/>

Try it at home (or here, right now)

<https://privilege.huc.knaw.nl>

Part 3

Diversity *as* Digital Humanities

“There's a solid consensus that the conference is there in order to hear from diverse groups, but whenever one opts for diversity, it usually means opting for less quality (otherwise there would be no issue), so the danger is that one loses sight of this, very central goal of the conference.”

“We are the Alliance of Digital Humanities Organisations, not the Alliance of Diversity Organisations.”

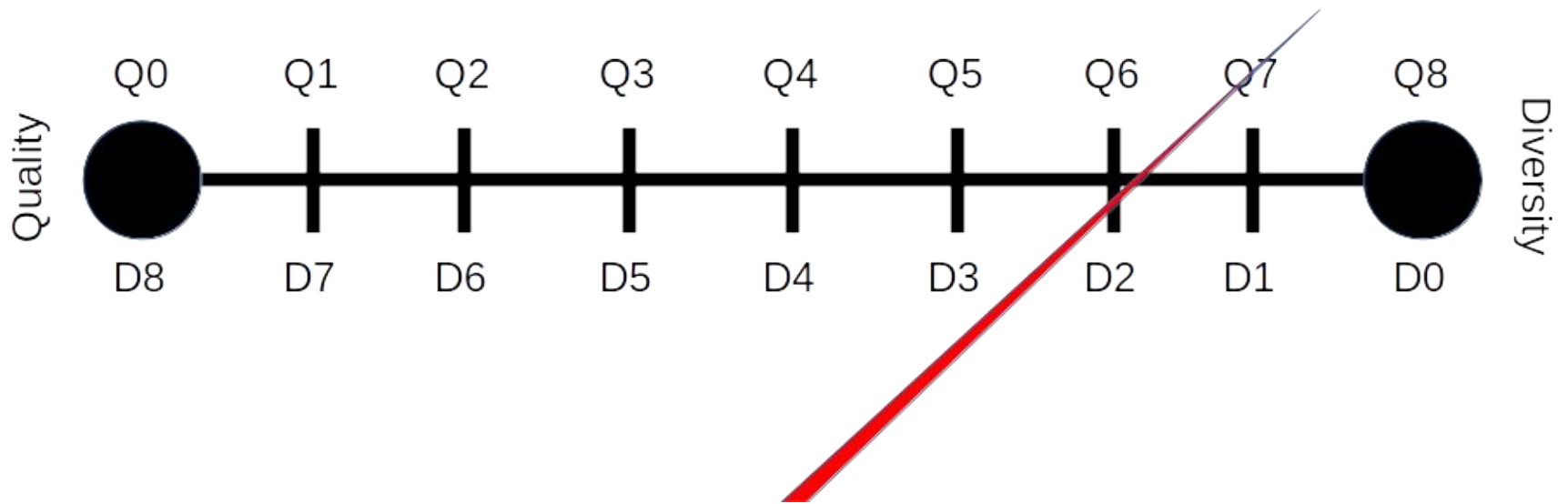
Is diversity a core value
of the Digital Humanities?

Does it (compete with|intersect with|oppose)
quality?

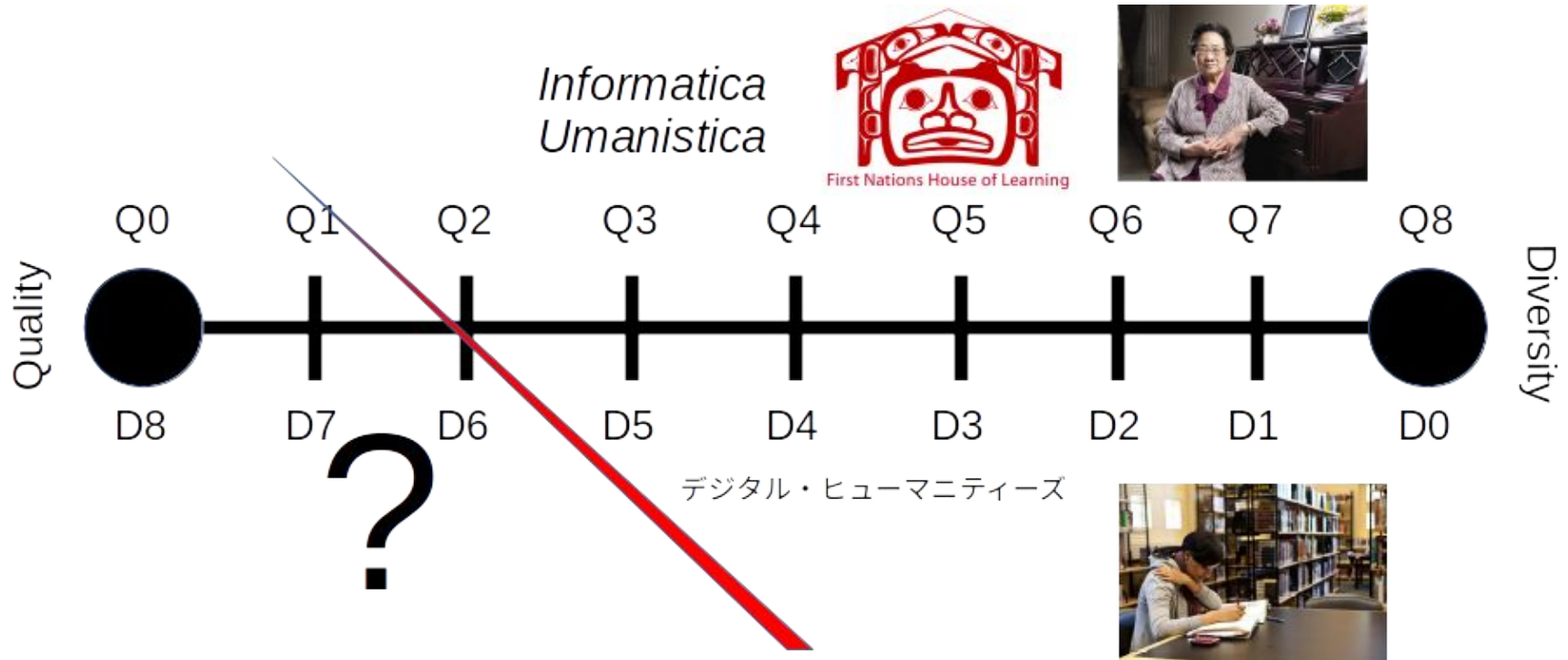
Is it “just” a moral good or good manners?

Is it intellectually important?

In some sense an odd question to ask...



In some sense an odd question to ask...



In some sense an odd question to ask...

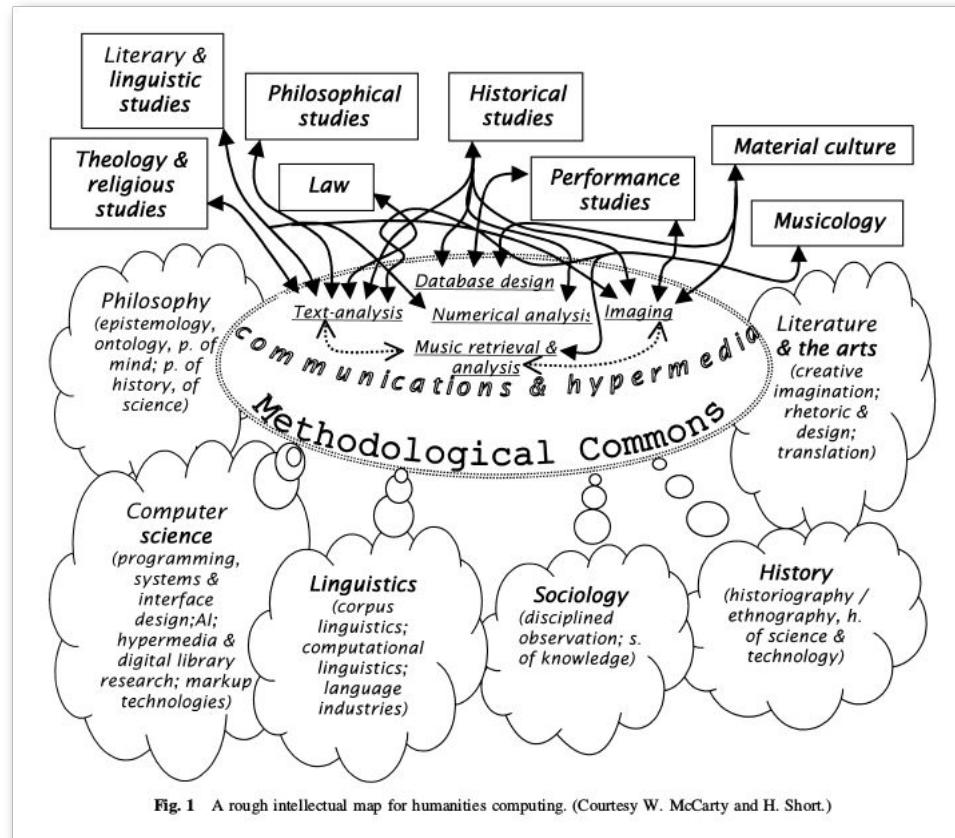


Fig. 1 A rough intellectual map for humanities computing. (Courtesy W. McCarty and H. Short.)

The Digital Humanities is
a paradiscipline that intersects
with Humanities domains

It is an approach and set of techniques
that
grows in response to problems

DH vs. other disciplines

- Medieval studies
 - A period to which techniques are applied
 - In-scope is defined by the temporal and geographic origins of the objects under analysis:
 - Belongs to period 600-1500
 - Comes from Europe
 - Part of Human Culture
 - You are in!
 - Philosophical, literary, computational, archaeological approaches all welcome



DH vs. other disciplines

- Digital Humanities
 - Techniques that are applied to (historical and other) disciplinary problems
 - In-scope defined by the use of computational techniques or interest in intersection of computation with discipline
 - The problem involves computation/digital culture
 - It is more broadly applicable
 - You are in!
 - Don't care if it is text, or medieval, or architecture, or video



In historical domains “length” is more important
than “breadth”

Series celebrate repetition of method across lots of examples

The Early English Text Society, present, past and future

Anyone who reads Old and Middle English literary texts will be familiar with the mid-brown volumes of the EETS, with the symbol of Alfred's jewel embossed on the front cover. Most of the works attributed to King Alfred or to Aelfric, along with some of those by bishop Wulfstan and much anonymous prose and verse from the pre-Conquest period, are to be found within the Society's three series; all of the surviving medieval drama, most of the Middle English romances, much religious and secular prose and verse including the English works of John Gower, Thomas Hoccleve and most of Caxton's prints all find their place in the publications. Without EETS editions, study of medieval English texts would hardly be possible.

From the first book published in English through the age of Spenser and Shakespeare, this incomparable collection now contains more than 125,000 titles listed in Pollard & Redgrave's *Short-Title Catalogue (1475-1640)* and Wing's *Short-Title Catalogue (1641-1700)* and their revised editions, as well as the *Thomason Tracts (1640-1661)* collection and the *Early English Books Tract Supplement*. Libraries possessing this collection find they are able to fulfill the most exhaustive research requirements of graduate scholars - from their desktop - in many subject areas: including English literature, history, philosophy, linguistics, theology, music, fine arts, education, mathematics, and science.

Goal is long line of examples not
(necessarily)wide variety of methods

We rely considerably on the precedents set by authoritative earlier editions in our series as a means of ensuring some uniformity of practice among our volumes. Clearly discretion must be used: departures from practice in earlier editions are likely to have been made for good, but particular, reasons, which do not necessarily suit others. Moreover, if they wish to make an argument from precedent, editors should follow EETS editions, in preference to those of other publishers. Once again, please consult the Editorial Secretary in cases of doubt.

In DH breadth of method is more important than long line of examples

- The important thing is not “*What* can we edit next?”
- Rather
 - “*Can* we edit *that*?”
 - “Can we do something other than ‘edit’?”
 - “What can we apply computation to next?”
 - “How does this affect our computation?”

Series celebrate diversity of problem rather than comprehensiveness

M DIGITALCULTUREBOOKS

 Twitter  Facebook  RSS

Digital Humanities Series

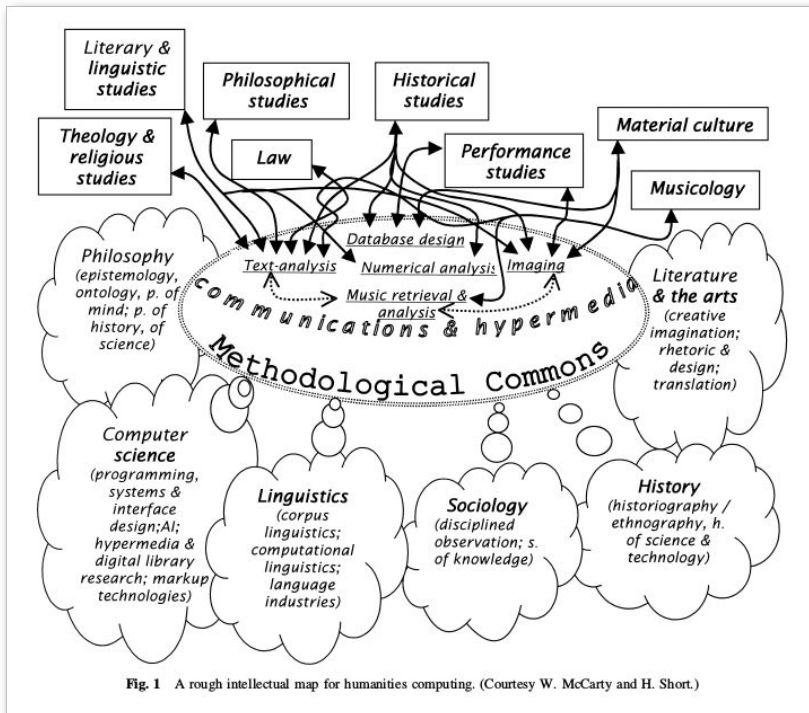
The goal of the Digital Humanities series will be to provide a forum for ground-breaking and benchmark work in digital humanities. This rapidly growing field lies at the intersections of computers and the disciplines of arts and humanities, library and information science, media and communications studies, and cultural studies. The purpose of the series is to feature rigorous research that advances understanding of the nature and implications of the changing relationship between humanities and digital technologies. Books, monographs, and experimental formats that define current practices, emergent trends, and future directions are accepted. Together, they will illuminate the varied disciplinary and professional forms, broad multidisciplinary scope, interdisciplinary dynamics, and transdisciplinary potential of the field.

Humanities computing is undergoing a redefinition of basic principles by a continuous influx of new, vibrant, and diverse communities or practitioners within and well beyond the halls of academe. These practitioners recognize the value computers add to their work, that the computer itself remains an instrument subject to continual innovation, and that competition within many disciplines requires scholars to become and remain current with what computers can do. Topics in the Digital Humanities invites manuscripts that will advance and deepen knowledge and activity in this new and innovative field.

It is the variety of new problems,
not the number of successful examples
that moves the field forward

Variety of new problems

- McCarty and Short's image has boxes and bubbles, not columns and silos
- It is the way that the domains intersect through computing methods that is "the field"





This is Digital Humanities



✓
This is (still) Digital Humanities



×

This is a Special Interest Group for Latin
Concordance Builders

A DH where everyone agrees with me is dead.
A DH where everyone's like me is dying.

Three implications

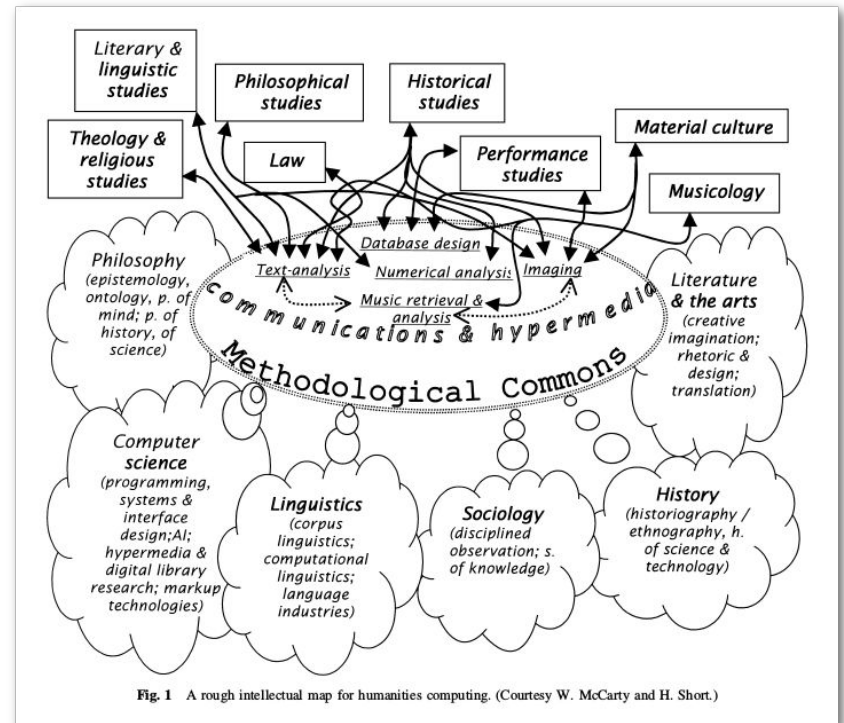
1. It is possible to do digital work in the Humanities without doing “Digital Humanities”:
 - Use computation to advance historical work rather than use historical examples to advance our understanding of how to solve Humanities problems computationally
 - e.g. a structurally marked-up transcription and edition of a straightforward medieval manuscript is (today) Medieval Studies, not Digital Humanities

Three implications

2. Diversity (of problem) is *more important* than “Quality” (of work) if you are doing Digital Humanities
 - DH Began as text-focussed discipline:
 - Databases, stylistics, and text-representation
 - It is exciting because it isn't that any more
 - New subjects (text, images, 3D)
 - New techniques (XML, GIS, Crowd sourcing, wikis, visualisation, etc)
 - New arenas (Academy, GLAM, popular, etc.)
 - New people (Scholars, Crowd, Journalists, Citizen scientists, etc.)

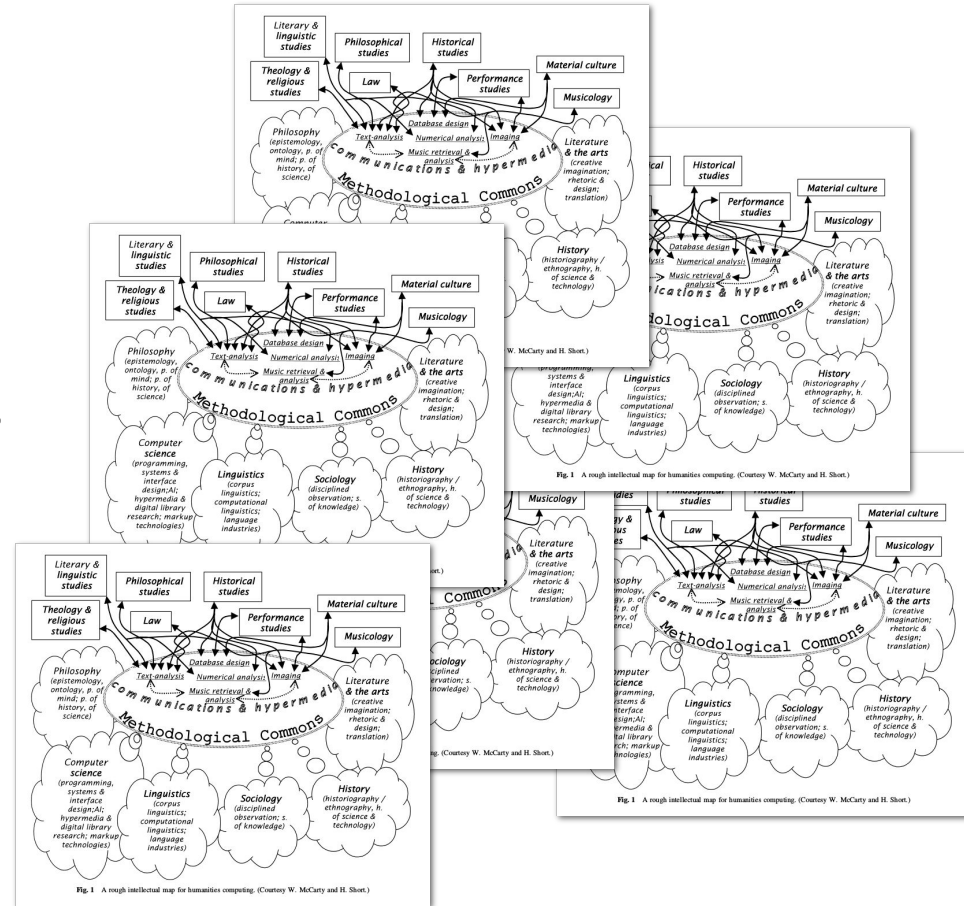
Three implications

3. It's not (just) a Diversity of Problem
- The flaw in McCarty and Short's diagram is that it assumes there is a *single* methodological commons: "Communications & Hypermedia"



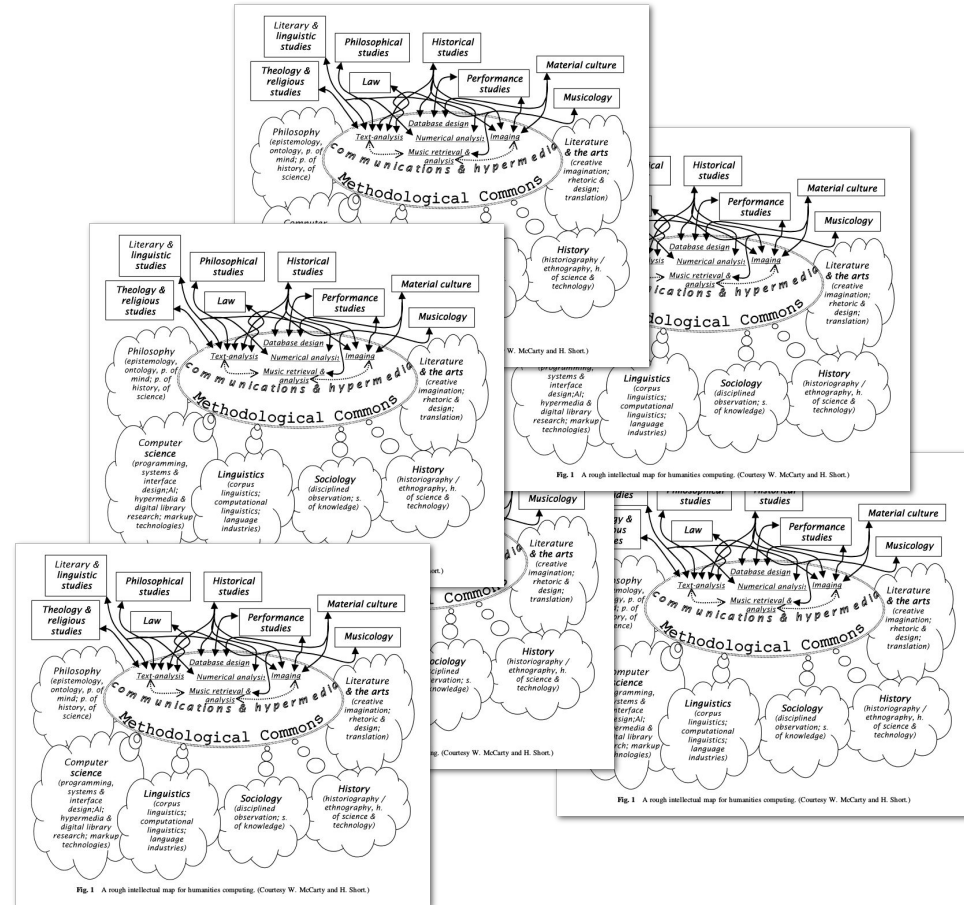
Not just... diversity (of problem)

- Great disciplinary realisation of the last 5-7 years is that diversity of people, region, language, context is as important as diversity of application
- There should be as many ovals in the diagram as there are clouds and (disciplinary) boxes



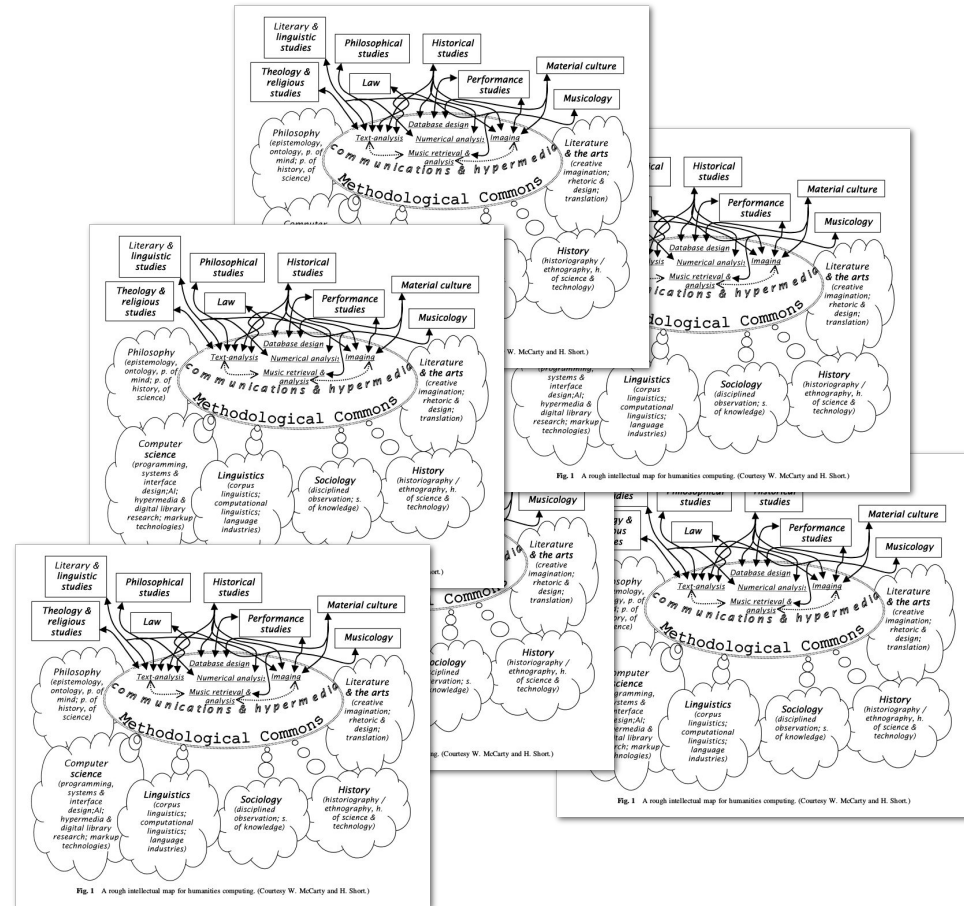
Not just... diversity (of problem)

- Why are some groups able to control attention and others not?
- How do (groups of) people differ in their relationship to technology?
- How do you do digital humanities differently in high- vs. low-bandwidth environments?



Not just... diversity (of problem)

- How does digital scholarship differ when it is done by the colonised and the coloniser?
- How is what we discuss and research influenced by factors such as class, gender, race, age, social capital?
- Etc. !!!



Conclusion

- DH depends on a supply of problems to continue its development
- Because it exists at the intersection of fields and involves the study of this intersection, its growth needs to be measured by its width rather than its bulk
- A DH that never got beyond a traditional interest in text, concordances and editing would be a DH that had died
- The same is true for a DH that cannot get beyond a narrow group of practitioners bringing a relatively limited set of problems

... no matter how well “they” do it.

Thank you for your participation!

Funding

- SSHRC
- ADHO
- HuC Humanities Cluster KNAW

Diversity Workshop

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