



Caring about Equity, Diversity and Representation

A Conversation on Ethical Dilemmas and Best Practices for Indexers
and the Indexing Community

Slide 1: Thank you Ronnie. Welcome again everyone to this first webinar of the TIDE committee of ISC. We are really delighted that all of you have joined us.

While the TIDE committee is concerned with equity in relation to many kinds of difference, this webinar is mainly focused on concerns with racial diversity and equity. This is partly due to the huge conversation and activism occurring right now literally around the world and it also reflects my own involvement in anti-racism education prior to getting into indexing. We acknowledge that there are other types of exclusion and that these often intersect with racism.

I feel that it might be helpful to share a bit more about my background. I have been a member of ISC for about 4 years, but I only index part-time and so I still feel relatively new to indexing. My main employment for the last decade has been university teaching as a sessional instructor. Prior to that I worked at the national office of the United Church of Canada, where I was one of the Africa program officers and travelled regularly to various Africa countries. In the mid-1990s all the Canadian mainline churches were hit with class action law suits representing Indigenous people who were survivors of abuse in residential schools. Many of us had no knowledge of residential school history and were shocked by what we learned. I became part of a staff team involved in leading workshops on residential

school history and then, trying to figure out ways to address systemic racism within the present-day church. This was very difficult work. I eventually left that workplace to do a PhD at University of Toronto in critical race theory and anti-racism studies, and over the years I have taught university courses on anti-racism as well as other subjects. As you can see, I am white; I am the descendant of settlers or colonizers from England and Ireland; I am not someone who has personally experienced exclusion or discrimination based on skin colour. However I understand racism as a collective social problem that requires commitments from everyone to change. Ironically, when I decided to take up indexing, I actually thought it would be a quiet, neutral, non-political field of work where I could hide away in my home office and not have to think about social justice issues. Then I met some of the ISC TIDE committee members, and I realized that even the idea that I could find a space free of difficult politics, and would want to be in such a place, exposed a lot about my own internalized white privilege. For many people, I know such spaces hardly exist. That was another grim “aha” moment for me – to recognize that I am still on a learning curve in all those areas – learning about indexing, and learning about what is really required when you claim to hold commitments to social justice and racial justice. We therefore want to pitch this webinar in that tone – that none of us has all the right answers or all the right approaches figured out, but we want to identify some of the issues that need more collective discussion.

2. The Inclusion, Diversity and Equity (TIDE) Committee



- **TIDE *advocates*** for an indexing community that is open and welcoming to indexers of all racial, ethnic, religious, gender and non-dominant identities in line with Canada’s stated values of multiculturalism and equality rights; and
- **TIDE *encourages*** members of the ISC to consider ethical aspects of their indexing practice in relation to the continuing impact of racism and colonialism (and other “isms”) in Canada.

Slide 2: The initiative for this webinar came from TIDE, The Inclusion, Diversity and Equity Committee. For those of you who are not familiar with this committee, it is a small group of indexers who are passionate about equity, diversity and social justice more generally. The formation of TIDE was partly catalyzed by the experience some members had of indexing the Truth and Reconciliation Commission final reports on abuse in residential schools in Canada. All the TIDE members are white.

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TIDE *encourages* members of the ISC to consider ethical aspects of their indexing practice in relation to the continuing impact of racism and colonialism in Canada.

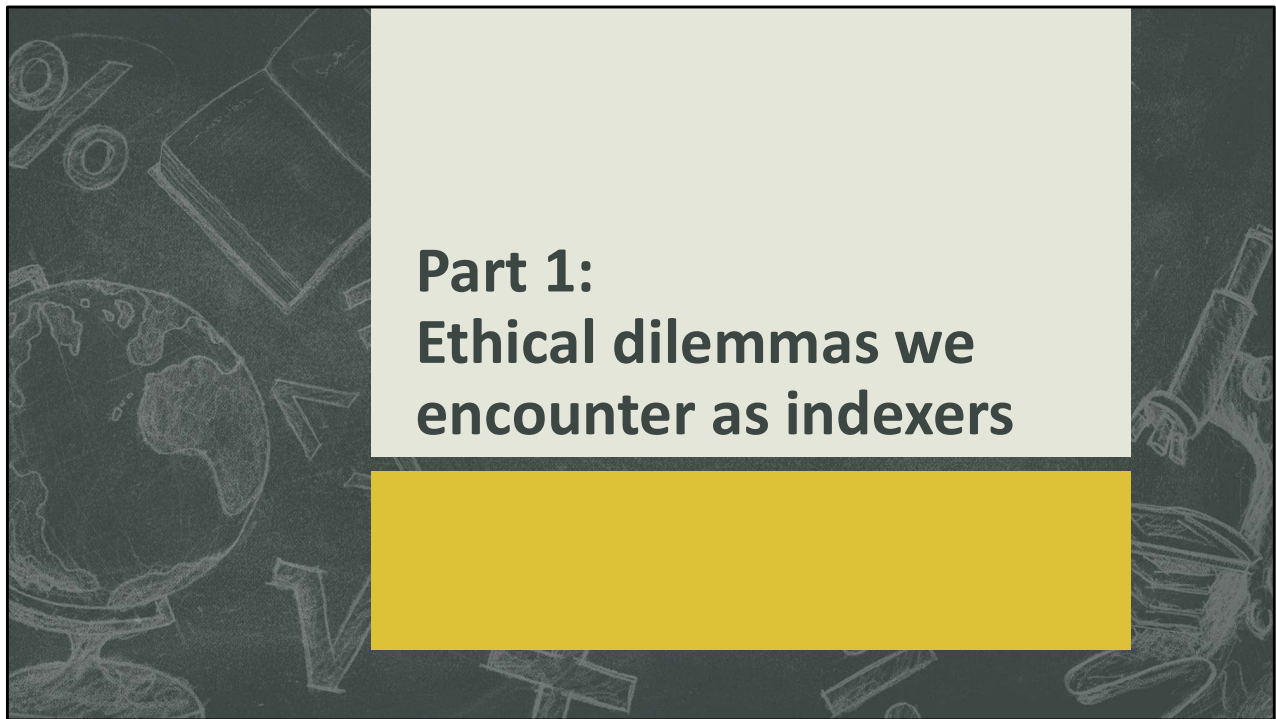
Indexers who may want to participate in TIDE can get in touch with -----.

3. Agenda for our time together

- Part 1: Ethical dilemmas we face while indexing
- Part 2: Diversity and the indexing community
- Q & A

The webinar is organized in two parts. In Part One, we highlight some of the specific dilemmas indexers encounter in the process of indexing. In Part Two, we raise some questions about whether there are barriers to a diverse and open indexing community. To use an indexing analogy, I think of Part One as what Do Mi Stauber calls indexing the “ancillary topics” – the numerous small but crucial items that need to be indexed. I always find this the straightforward and easier part of indexing. Part Two of our time today I would compare to what indexers call “structural indexing” – covering the author’s metatopic and sub-topics effectively. As we know, a good index must encompass all of this. And so, in this webinar, we will similarly try to touch on some of the crucial details as well as some larger structural concerns.

As Ronnie mentioned, we will pause for about 5 minutes after Part 1 for any questions, and hope to have closer to 10 minutes for any further questions or discussion at the end.



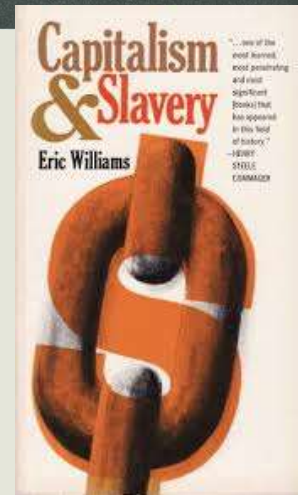
Let's get into some concrete examples. These are all examples drawn from our own experience. We start with some examples from indexing historical texts or texts that are citing historical cases.

5. Historical terminology now considered offensive

- Example from Eric Williams' *Capitalism and Slavery* (1944/1994: 32):

"In the first nine years of free trade, Bristol alone shipped 160,950 **Negroes** to the sugar plantations."

- **slave trade, Africans**
- More recently: "enslaved people" has replaced "slaves"; "enslavers" is used instead of "slave owners"



This book by Eric Williams, who became the Prime Minister of Trinidad, is considered an important classic on the subject of capitalism and slavery. Originally published in 1944, it is still used and read. The problematic term used in this book is highlighted there in red, but this term does not appear in the book's 1994 index, which instead used this entry: "slave trade, Africans".

I have also noticed that in more recent publications on the history of slavery, the term "slave" has been replaced by the term "enslaved people" while slave owners are called "enslavers". We can see that this change places the focus on the act of oppression rather than on fixed or naturalized identities.

This is a good example of how language changes over time, sometimes in subtle ways and sometimes more sweepingly. Some of us recall when we stopped using the word "chairman" and started just saying "chair" or "chairperson" to be more gender inclusive. These are not small or insignificant changes - they reflect really important wider societal changes. As indexers, every time we have to make a decision on a term or entry, we are making an important decision. We want to strive to use the most respectful and up-to-date terms, and also to produce indexes that will have the longest possible shelf-life. We may also find ourselves as indexers using "see" to create bridges between readers' more familiar vocabularies and

authors' introductions of new terms.

6. Indexing the Truth and Reconciliation Commission Report: samples of text

- “However, in 1924, at the instigation of Duncan Campbell Scott, the deputy minister of Indian Affairs, the *Indian Act* was amended to give Indian Affairs responsibility for ‘Eskimo matters.’”
- “For example, Alain Maktar from Mittimatalik (Pond Inlet) told Northern Affairs officials in Iqaluit in 1968 that ‘we want the Eskimos to be taught in Eskimo’ and ‘we want hunting included in this education as well as home economics.’”
 - **Entry: Eskimos. See Inuit**
- “In 1933 the federal policy was to pay \$200 a year for the ‘maintenance and education of each Eskimo, destitute white or halfbreed child.’”
 - **This “h” term is offensive and no longer used to describe anyone’s identity. However, if it occurs as a main topic in a text, such as in a discussion of historical records and practices, how should this be indexed?**

Slide 6:

These examples are from those who indexed the TRC reports. Again, the problematic terms are highlighted in red. The indexer keeps the term Eskimo in the index, but directs readers to content under the term Inuit. The second example with the “h” word may be a more challenging problem to solve.

MARY, AS ONE OF THE PEOPLE WHO INDEXED THE TRC REPORTS, COULD YOU SPEAK A BIT TO HOW YOU APPROACHED THESE DILEMMAS?

7. When language changes; different country contexts

- How do we handle changes in acceptable terminology such as the change from “Aboriginal” to “Indigenous” as the preferred terminology in Canadian texts and contexts?
 - **Aboriginal Peoples. See Indigenous Peoples**
- Some contemporary American texts and authors use the words “American Indian” or “Native Americans” ... How should we handle these texts?

Slide 7: Here are a couple more examples. In Canada, the term “Indigenous” has largely replaced “Aboriginal” but we may be working with texts that are still using the term Aboriginal. For instance, government documents and policies often lag behind wider social changes in their use of terminology. We want to make sure readers can find their way to the relevant information so we either double-post, using older and newer terms. Or we select one as the principal entry and prioritize the most contemporary or respectful term. Of course there is no hard and fast rule here – it will depend on the nature of the text too.

In some cases, we are indexing work published in other social or national contexts where different terms are used. For instance, in the USA the terms “American Indian” or “Native American” are still in use, even while there are voices in USA calling for changes that would bring practice more in line with the United Nations, which uses the term Indigenous Peoples in its materials. We may want to ensure that there are entries that cover current and emerging terms for a range of readers and future readers. At the same time, the index has to reflect the author’s terms and approach to the topic.

In some cases, we may wish to raise and discuss these kinds of indexing choices with the author or editor.

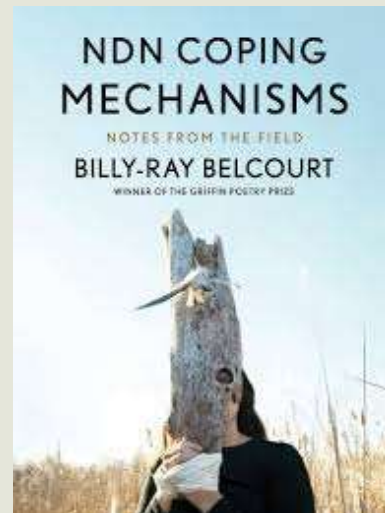
8. Naming Practices and Indigenous Peoples

- When possible, use the names Indigenous communities use to name themselves (versus the colonial settlers' names for them)
- Examples:
 - Wendat (versus Huron)
 - Anishinaabe (versus Ojibway)
 - Haudenosaunee (versus Mohawk);
 - Mi'kmaq (versus Micmac).
 - Mi'kmaq is the plural form of the singular word Mi'kmaw
 - Examples: "The Mi'kmaq have a rich history and culture." "The Mi'kmaw nation is engaged in modern treaty negotiations."

An important principal – in all contexts, I would say – is to use the names chosen or preferred by groups themselves. Today in Canada, many Indigenous people want to use, and want others to learn to use, their historic self-naming terms rather than those that were created by European settlers. So we have Wendat, Anishinaabe, Haudenosaunee, Mi'kmaq, etc. instead of the older, colonial terms.

9. Selection of terms pertaining to Indigenous Peoples

- Recent use by some new authors of the term “NDN” as self-naming.
- Indige-queer



Some indexers noticed that the terms “NDN” as well as “Indige-queer” are used by some emerging and new, or perhaps younger, Indigenous authors – they are reclaiming terms with new meanings, and naming or renaming themselves on their own terms. A form of self-determination we could say.

Sarah – could you add from your own indexing work?

10. More examples of decisions we face in term selection:

- Rather than “the disabled”:
 - “disabled people” or
 - “people living with disability” or
 - “differently-abled people”
- Rather than “the homeless”:
 - “homeless people” or
 - “people without secure housing”
 - “people with precarious housing”

Slide 10:

Here are a few more examples of shifts toward more respectful naming practices:

The sensitivity here is to avoid stigmatizing and reducing persons to one aspect of their social condition, as well as asking people how they wish to be named.

11. Term Selection - Racialized Identities

- **Capitalization versus non-capitalization of identities.**
 - Examples: People of Colour, Black Canadians, Indigenous Peoples, etc.
 - But: how should we index texts where such words are not capitalized?

- **Preferred naming practices:**
 - Racialized People or Racialized Minorities – rather than ‘Visible Minorities’
 - Caucasian – considered an outdated racist term – avoid if possible.
 - Caucasian. *See* White People
 - Useful reading: Carol C. Mukhopadhyay, “Getting Rid of the World ‘Caucasian’”.

Slide 11:

This brings up what in my experience is a more contentious issue. Among progressive scholars and activists, it is standard practice to capitalize terms such as People of Colour, Black Canadians, Indigenous Peoples, etc. - just as the word Caucasian is always capitalized. (Try typing the word Caucasian without a capital and most word processors will autocorrect it with a capital C – this is a kind of white racial bias in software coding.) I have experienced this as an author who wants to capitalize these names or words, working with editors or presses that do not capitalize these names. It could be very helpful to have indexers also raising this issue with editors and authors. It is one of those things that may seem “small” or “minor” but can be seen as being as important as the historical shift from “chairman” to “chairperson”.

Other changes that have occurred is the shift from “visible minorities” to Racialized People or Racialized Minorities. A UN committee actually chastised the Canadian government for its continuing use of the term visible minority. The Canadian Race Relations Foundation has advocated discontinuing use of the term “visible minority”. However, it is still routinely used in mainstream media and in

government legislation. Personally, if I was indexing a text that was still using “visible minority”. I would want to include either a *See* or *See also* reference to “Racialized People”.

Another term that is considered outdated and offensive among anti-racism scholars is the term Caucasian. I would refer you to the short article, “Getting rid of the word Caucasian” posted along with other resource links on the ISC website under TIDE. Again, the challenge here is that the term Caucasian is still commonly used in mainstream media and everyday discourse! All these terms are endemic to a society characterized by “systemic racism” and so it does seem to me that this is a strategic moment to have conversations about these problematic terms that are still widely used. As individual indexers, we may still need to use individual authors’ terms, but as ISC we could potentially play a role in wider conversations within the book publishing sector in Canada.

12. Should we be “activist indexers”?

- Should the index use the same terms used by the author, or can/should an index reflect indexers’ sensibilities and alternative terms – or both?
- Example: author stated that a Black woman developed the term “intersectionality” but did not provide her name (Kimberlé Crenshaw). This may reinforce the invisibility of Black women’s contributions.
- Engaging authors and editors in discussions of terms and naming practices
- Kennedy Mitchum gets Merriam-Webster to change definition of racism: <https://www.youtube.com/watch?v=1ErhV4L00-Y>

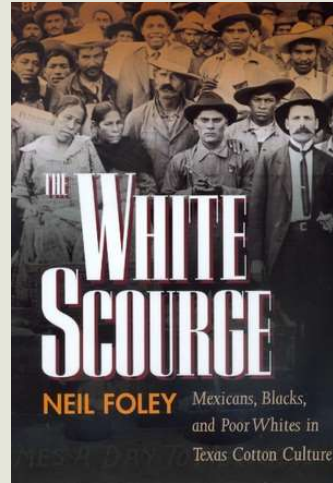
Slide 12:

This raises the question: should we be what one of the TIDE members, Siusan Moffat, calls “activist indexers”? In all the many cases we have just looked at, there may be moments when it is valuable for us to initiate conversations with authors and editors about the terms being used.

One example Siusan shared was a situation in which the author stated that “a Black woman” developed the term “intersectionality” but the author did not provide the woman’s name (Kimberlé Crenshaw). An omission like this can be seen as reinforcing the invisibility of specific Black women’s contributions to knowledge. Here is one recent example that underlines the power of language and how not only do words sometimes need to change, but official definitions of words may also need to change. [play video]

We can see the small but significant impact achieved by Kennedy Mitchum. This case also highlights the power of those publishing houses that establish definitions of words and in turn influence how the whole society thinks.

13. Subjective aspects of indexing



Slide 13:

As indexers, we also hold a certain degree of power in our choices of terms and entries. In the example we just saw, it was Kennedy Mitchum’s lived experience that made her demand a more robust definition of racism. I have often come across the statement that indexing is an art, and that no two indexers will produce identical indexes of the same text. There is an element of subjectivity. In other words, the indexes we produce are shaped not only by our knowledge of indexing, and our knowledge of the subject matter, but, at least somewhat, by our identities and experiences that shape how we read and understand the text before us.

In her classic book on indexing, *Facing the Text* – a book I have found very helpful – Do Mi Stauber provides an interesting example of this. She is writing about how to index the metatopic and how to make sense of complex metatopics.

She tells a story of indexing a book called *The White Scourge: Mexicans, Blacks, and Poor Whites in Texas Cotton Culture*. In trying to write a pithy description of the book’s metatopic, she began by calling it a book about “race in Texas cotton culture” and “attitudes toward race, especially whiteness, among white people”. The author, however, in correspondence with Do Mi, described the book as being about “whites and whiteness, and the ways in which white tenant farmers lose ‘whiteness’ as they

lose economic status”. Obviously authors will always know their books better than anyone else, but I found it an interesting example of slight differences in emphasis that can arise as different people read – and index - different texts. Continually fostering an awareness of the worldview or lens each of us brings to the work of indexing may be really important.

14. Texts/authors that express insensitive, offensive or distasteful views

What do we do as indexers when the material we are asked to index expresses views, opinions or attitudes that we find disturbing or offensive?

Should ISC adopt a policy stance against indexing materials deemed to be hate speech?

Slide 14:

Lastly, for Part One, what do we do as indexers when the material we are asked to index expresses views, opinions or attitudes that we find disturbing or offensive? If the author is writing about an offensive subject matter with the purpose of educating the public – such as a book about the rise of rightwing xenophobic groups in Canada – we may find the subject matter difficult but still wish to index it because of the value of the overall message. If the author is writing material we find offensive, we can pass on that indexing job. Of course, another indexer may be willing to do it, but it may also be that authors of such material find it harder to get anyone to index their work. A stronger stance would be for the ISC as a whole to state that its members will not index any material that fosters hate toward any identifiable group. That kind of professional ethic would have to be discussed and decided at the ISC executive and annual meeting. Since ISC is not a regulatory body it might not be possible to impose such a standard for all ISC members. But it might make an interesting topic for a panel discussion at an ISC conference!

That brings us to the end of Part 1 of the webinar. Ronnie, I wonder if there are any

questions that have been posted in the chat box that we should address at this point?



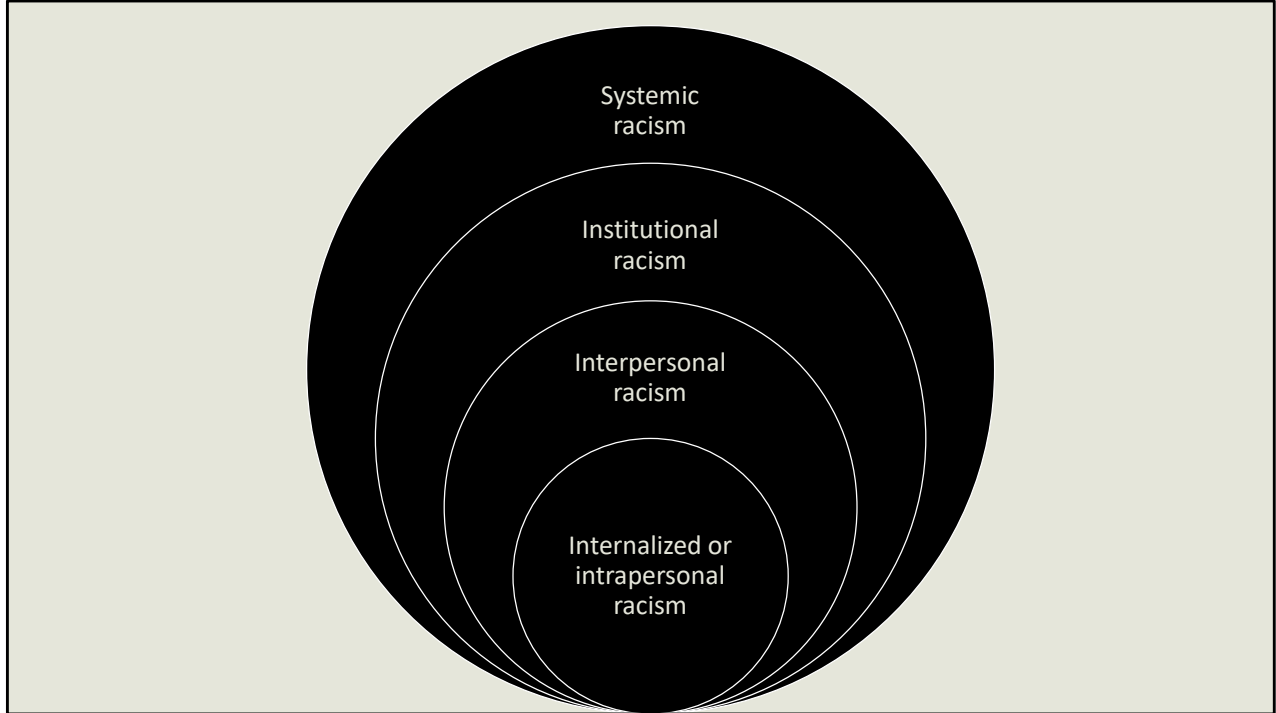
Slide 15:

We move now to an even more challenging set of questions concerning diversity and equity within the indexing community. In a way, I feel that we may all be more motivated to have this difficult conversation because the media has been feeding us story after story in the past few weeks about systemic racism. We seem to have entered a phase of greatly intensified energy and pressure for change. I really appreciate the interest and concern all of you who have joined this seminar have shown. While a lot of the stories have been about police and RCMP violence, attention has also focused on systemic racism within Canada's arts and cultural industries – like the CBC.

For some, and maybe especially for white folk, the flood of demands to end racism is complicated by the fact that few people have been exposed to, or taught, the concepts and terms we need to talk constructively about racism. I used to call racism the “r-word”, the thing you couldn't talk about in Canada. Now, many people are hearing the term “systemic racism” for the first time, and are often unclear as to what it means. It sounds like the opposite of the positive value of multiculturalism that we have for so long been told is Canada's great strength.

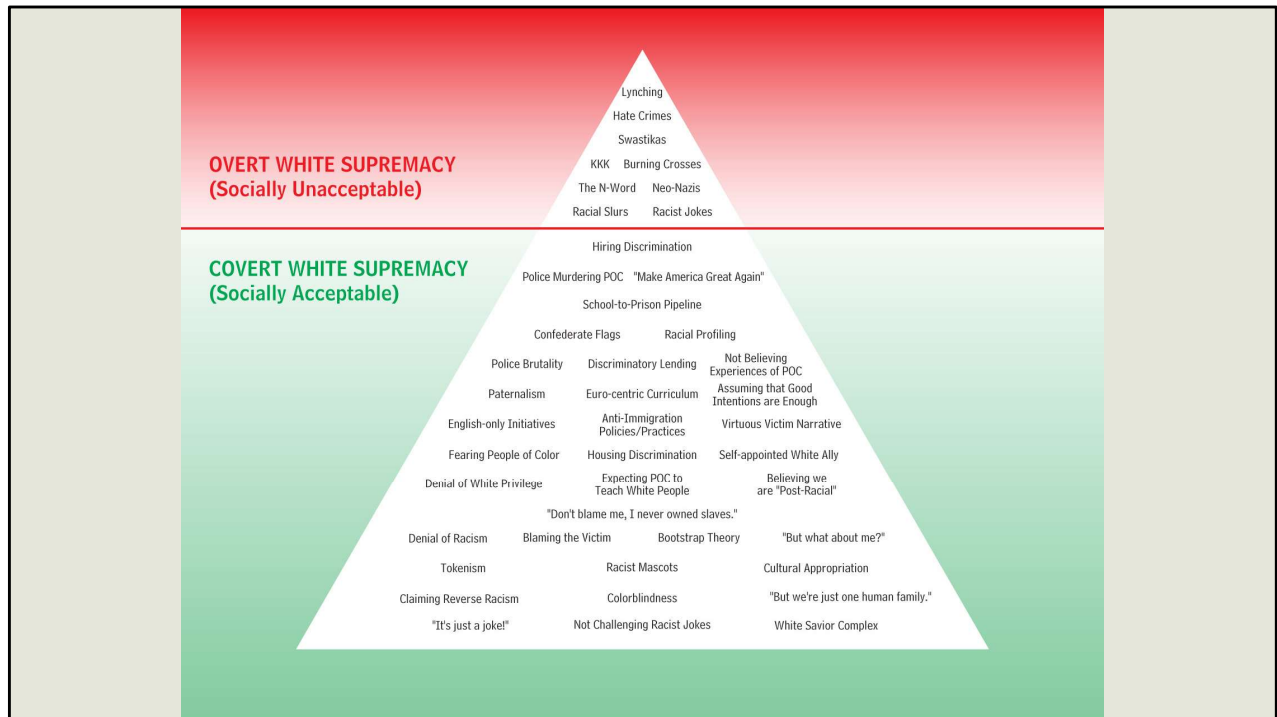
But I heard a queer Black male Somali-Canadian author, Mohammed Abdul Ali, say

that as far as his experience went, “multiculturalism was a pleasant side show to distract attention from the mold in the walls”.



Slide 16

One of the challenges in Canada in addressing racism is that we are commonly taught to think of racism as acts of hate of one person directed at another person, or discrimination experienced by individuals. So understanding of racism is limited to the two smaller circles in this image. But really, what happens at the micro level is an effect or a consequence of what happens in the wider society – in institutions and organizations. About 10 days ago, Prime Minister Trudeau stated that there was systemic racism in every institution in Canada. That was a very remarkable statement for a Canadian prime minister to make. For the first time, there is much wider public acknowledgement of the breadth and depth of racism in Canadian society – and not just racism, but “systemic racism”. This term is now being regularly used in the dominant media – Globe and Mail, CBC - and perhaps even more widely on social media.



Slide 17:

Interestingly, and by contrast, I don't hear or read the term "white supremacy" in mainstream media nearly as much, which probably indicates that that term is still too loaded and threatening. But certainly anti-racism educators always work with the concept and existence of white supremacy. We don't have time to examine in detail this packed diagram, but it helps us to see how it is not enough to focus on the most visible and most egregious acts of racial violence and oppression (the upper tip of the triangle) when such actions are understood as resting on a myriad of practices in the lower part of this triangle that are not really acknowledged as harmful and that indeed, remain largely acceptable. Institutional racism is typically found in the lower part of this triangle.

18. Institutional racism:

Association of Canadian Publishers, June 5, 2020 statement:

“In Canada, according to a recent [ACP study](#), only 3% of paid positions in the Canadian publishing industry are held by Black people and only 18% by BIPOC. This lack of fair representation of Black and other racialized editors, designers, publicists—indeed across all roles in publishing—reflects the longstanding and urgent need for active and accountable change in the Canadian publishing industry at every level.”

Slide 18:

Indexing is part of the book publishing industry, and so I think this statement released recently by the Association of Canadian Publishers, is relevant to us.

[read slide]

When I attended my first ISC Central Canada meeting several years ago now, as someone who had been involved in anti-racism education I certainly noticed that there appeared to be only one racialized person and that everyone else appeared white. TIDE members with more knowledge of the wider ISC have made similar observations, which have also been part of the catalyst for the formation of the TIDE committee. When I think about that first meeting I attended, I am aware that the whiteness of the group did not make me decide to stay away; I was able to, or I chose to, bracket my anti-racism commitments and capitalize on my whiteness to blend in with the group. I don't recall seeing the racialized person at any subsequent meetings but I was not a regular participant so I don't know for sure what happened. Do racialized people end up choosing to stay away – is an ISC meeting perceived as white people space? That's the troubling kind of question we are being challenged to confront. And I would like to add, that as a newcomer to indexing, I have found indexers to be a very supportive and kind-hearted

community – like super-nice people. That’s been my experience. So an analysis of whiteness isn’t about being nice or not nice. Nice people can still benefit from and participate in white privilege and power. It’s a societal structure – like the metatopic of a book.

19. Talking about indexing and (racial) diversity: the pitfalls

- Operates as “inclusion” into a white group that remains the norm
- Being asked to notice racialized difference is (wrongly) equated with being racist...
 - NOT noticing/acknowledging how society racializes and values people differently/inequitably ≠ being racism-free; rather, it maintains the status quo
- Visible outward features tell little about a person’s identity ...
 - But: Racial stereotyping and discrimination continue to occur in Canadian society

Slide 19:

I would like to say a few things about the concept of diversity which is sometimes partnered with the word “inclusion”. Once an organization notices its own whiteness or homogeneity, the desire to include or attract a greater diversity of bodies in the room or in the organization often is seen as the main solution, as the thing that needs to happen. But there are a number of problems and pitfalls that need to be named.

People who are not members of the dominant group and are invited in may feel they are being tokenized or assimilated. It is still the dominant group that defines and defends organizational culture and values, so newcomers are included, but on terms set by the dominant group. There is no shift in power dynamics.

Secondly, there are pitfalls in talking about racial diversity because suddenly we are focusing on something that our society has told us we should not notice. We have been told for a long time that we live in a meritocracy where there is no racial hierarchy or discrimination – that we should be colourblind and not pay any attention to people’s apparent racial identity; to do so, we are told, is in itself racist. Sometimes what is really going on is a discomfort on the part of white people to have to identify themselves in racial terms and to confront their own racial privilege

and advantage. This can be very difficult and elicit a lot of resistance.

Thirdly, it can be complicated and risky to slot people into racial groups based on their physical appearance. None of us want to be reduced to identities set by someone else, based on our outward physical appearance – there is something deeply offensive about this. Also, some Indigenous people can “pass” as white; some people of mixed or complex racial ancestry do not want to be categorized or forced to pick one part of their family tree over another. And yet – at the same time, there is all kinds of evidence that we live in a society where people are routinely judged, categorized and treated differently based on their physical appearance. Black people and Indigenous people bear much of this in Canada, but there is a long history in Canada of racial discrimination against other racialized groups such as people of Chinese and Japanese ancestry. Since Covid started, Canadians with Chinese or other Asian ancestry have experienced increased overt anti-Asian or anti-Chinese slurs – based simply on their physical appearance.

So again, how does all this apply to our indexing work?

20. Thinking about who we are as indexers ... questions raised

- Are there hidden or systemic barriers to indexing as a field of work experienced by indexers whose identities differ from the dominant (white/female) profile?
- Is someone who might make a great indexer being unfairly excluded from this field of work, or subtly made to feel out-of-place or unwelcome?
- Is someone losing access to income from indexing?

Slide 20

These are some of the questions that came to my mind as I thought about this question.

Are there hidden or systemic barriers to indexing as a field of work experienced by indexers whose identities differ from the dominant (white/female) profile?

Is someone who might make a great indexer being unfairly excluded from this field of work?

Are non-dominant or non-majority people losing access to income from indexing? Is income from indexing largely reserved for white indexers?

21. Thinking about who we are as indexers ... questions raised

- Is diversity of membership important for ISC's professional work and profile? How, and why?
- As authors become more diverse, how important is it for indexers to have "experiential knowledge" – as a type of specialized knowledge - of the subject matter of the books being indexed?
- For whom is lack of diversity in ISC of concern? For whom is this not a concern?

Slide 21

A few more questions:

Is diversity of membership important for ISC's professional work and profile?

How, and why?

As authors become more diverse, how important is it for indexers to have "experiential knowledge" – as a type of specialized knowledge - of the subject matter of the books being indexed?

For whom is lack of diversity in ISC of concern? For whom is this not a concern?

22. Employment Equity and Increased Institutional Diversity



Addressing institutionalized lack of diversity:

- Findings of the Royal Commission on Equality in Employment (“Abella Report”, 1984):
 - In Canada, four groups experienced significant disadvantage in employment due to discrimination and other barriers:
 - Women
 - Racialized People – more recently, Black Canadians in particular
 - People with Disabilities
 - Indigenous People
- Employment Equity legislation – applies only to government, large companies

Concern about lack of diversity in employment is not new in Canada. Back in 1984 systemic employment exclusion was found to impact 4 main groups in Canada. Employment Equity legislation was developed, but this legislation really has never had any teeth and was greatly watered down and quietly defunded during the Stephen Harper government.

23. Transitioning to Increased Institutional Diversity

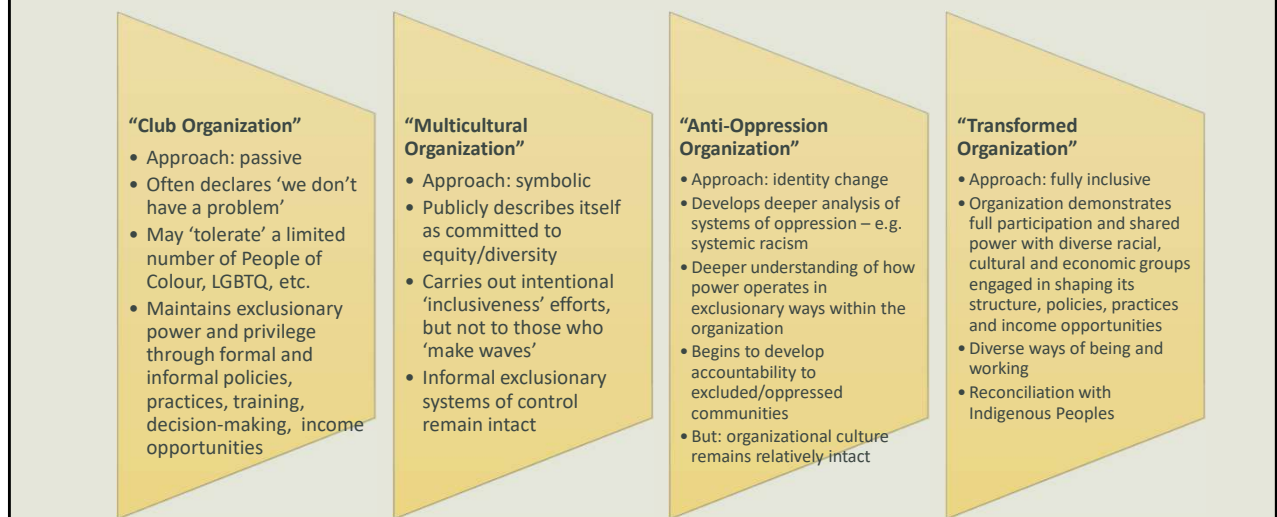
What is known about what makes a difference?

- Voices of minoritized members are listened to, amplified and taken seriously
- Senior leadership is committed to fostering a culture of equity and diversity – action-oriented leadership (beyond statements); power dynamics are analyzed and addressed
- Leadership willing to devote resources toward equity/diversity goals
- Systems of on-going accountability

However, if we do think that equality in employment is important in Canada and in ISC, it may help to know what can make a difference. Research in various sectors has shown that there are approaches that make more of a difference:

[read slide]

24. Organizational Change Continuum: Becoming Diverse, Inclusive and Equitable



Slide 24: This slide has a lot of text on it, but it illustrates some of the phases that organizations typically go through as they transition from a “club” culture on the left side of the spectrum, to a transformed organization on the right. [read through each of the 4 phases so we can all take in the information]

The Indexing Society of Canada is a unique kind of organization as we do not regulate our members, we are run by volunteers, and have very little organizational hierarchy so to speak. Even so we could probably each identify which of these columns, or organizational phases, we think ISC most closely matches up to currently. We might also pay attention to any feelings that arise as we think about this.

Would any TIDE members like to comment on ISC in relation to this diagram?

25. Exploring how to expand diversity and equity within ISC

Issues/actions to think about:

- Do formats and norms of ISC regional and other meetings need to be reviewed?
- Does “whiteness” within ISC need to be examined/analyzed more ... before, or while also, engaging in outreach to expand and diversify membership?
- Should ISC have explicit stated commitments to equity and diversity?
- Should ISC Invite conversations on diversity and equity – and on terminology - with authors, editors and presses?
- Should we consider turning down work for which we think an indexer with lived experience related to the topic would be better positioned to produce the index?
- Strategic mentoring?

To begin to wind up, here are some issues or actions that might be some of the things we want to think about going forward. I am sure there are many other ideas, and we would encourage everyone to send these in or include on the evaluation. These are very much at the stage of brainstorming.

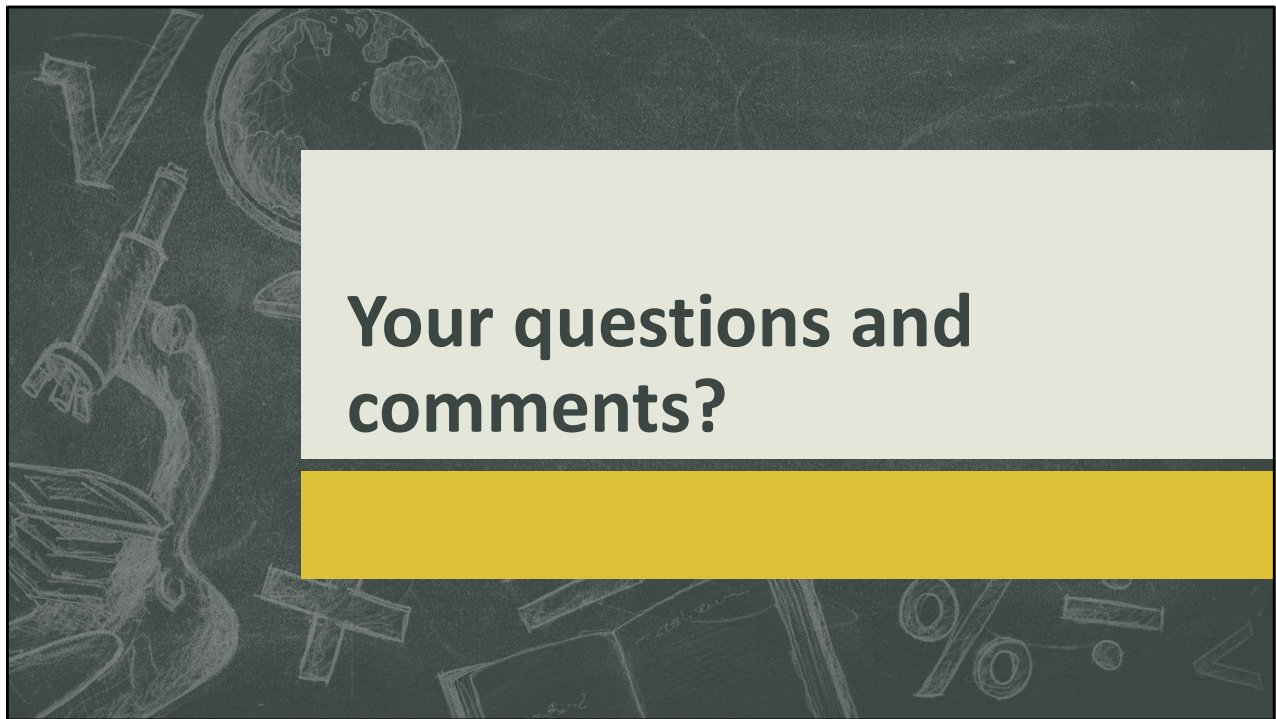
26. Esi Edugyan,
Giller Prize-winning author of *Half-Blood Blues* and *Washington Black*

“But the weight of change shouldn’t rest on the shoulders of Black people—and indeed, it doesn’t. For true systemic shifts to occur, everyone has to feel the disgust and frustration; everyone has to recognize that the whole underlying structure is so irreparably broken that no one can afford to live like this anymore.”

- June 4, 2020, *MacLeans*



I wanted to wind up with these words from Giller prize-winning author Esi Edugyan: ...



That is the end of Part Two of the webinar. We now want to open to your questions and comments. Ronnie, how much time do we have left for this?

28. Conclusion and Next Steps

Please complete the evaluation (accessed here ----
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Thank you for participating in this webinar!

Once again, thank you everyone for joining the webinar. We hope it was useful! The webinar slides will be posted on the ISC website in case you want to refer back to anything later. Finally, please take 2 or 3 minutes to complete the evaluation ...