

Power & Intersectionality:
Interpreting the Dutch Organizational Diversity Program



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Introduction

Organizational diversity programs have become increasingly visible over the last two decades, specifically within the United State and Europe. What started off as gender diversity in the workplace, has seemingly evolved to incorporate other dimensions of diversity, alike and has been recognized more and more within in-house within Human Resource department initiatives or from Diversity Management departments, varying on the organization. While traditionally, the term “diverse” carries the meaning, of differing from one another and or/ being composed of distinct elements or qualities (Merriam-Webster); the term “inclusive” carries the meaning of understanding limits and/or extremes and/ or covering all (Merriam-Webster). For purposes of this research, I will contextualize inclusion utilizing *The Global Diversity Practice*’s definition, as I believe it encompasses and identifies a wide range of identity/diversity dimensions:

“Inclusion is an organizational effort and practices in which different groups or individuals having different backgrounds such as national origin, age, race and ethnicity, religion/belief, gender, marital status and socioeconomic status to the less tractable dimensions of educational background, training, sector experience/organizational tenure, even personality are culturally and socially accepted and welcomed, equally treated, etc. Inclusion is a shift in an organization’s mindset and culture. The process of inclusion engages each individual and makes people feel valued which is essential to the success of the organization” (The Global Diversity Practice).

In sum, being inclusive is aiming to incorporate all forms of diversity/ identity, especially those that are less visible. I argue an inclusive diversity program should going beyond the status-quo and recognize the less visible and the intersectional, in an effort for their diversity programs to be considered inclusive. Various organizations have seemingly defined both together as a broad program for monitoring, insuring, facilitating understanding of differences within the workplace. The topic of ‘inclusiveness’ and ‘inclusivity’ has more recently been incorporated within the organizational diversity programs, alike. While various organizations can have differing reasons for incorporating diversity and inclusion programs in their organizations, they can additionally have different methods for how they incorporate them within their organization.

Organizational diversity programs can exist for a number of reasons, varying on several factors and dependent on the organization itself. In her 2002 publication, ‘*Managing Diversity*’:

Power and Identity in Organizations, Erica Foldy suggests, “Diversity programs have the potential to level the playing field for groups traditionally underrepresented at mid-and upper echelons in organizations. They do so by transferring resources to members of marginalized groups, by helping them play the game better and be more successful by enabling their access to decision-making processes and by identifying biases and prejudices on the part of individual managers” (Foldy, 2002; p.103). In essence, this reason offers an explanation that states that diversity programs exist to make the workplace inclusive for all, especially individuals that have been historically and traditionally marginalized by society. Other reasons that factor into the existence of diversity programs can be related to civil rights, equal opportunity and affirmative action plans and other legislative mandates (varying on the geographic location of the organization) that organizations either must abide by, or sign on to meet requirements on a voluntary basis. “Companies today demonstrate their compliance with these laws and protect themselves from litigation by embracing diversity discourse and implementing diversity programs (Williams, Kilanski, Muller, 2015). Many organizations have also gone on to conduct and publish in-house research articles that argue and show that new market research shows that companies with more diversity can perform better financially (Hunt, Layton, Prince, 2015). It remains clear that there is a plethora of reasons why these organizational diversity programs exist. Whether the sole reason for managing diversity are to improve productivity remain competitive, to form better working relationships among employees, and to potentially address legal concerns (Wentling, Palma-Rivas, 1998), it is clear that different corporations can have different initiatives which can depend on the type of industry, the geographic location, etc. Regardless of why they have come to emerge more recently; noticeably within the United State of America and Europe, it without doubt that it has become more of a corporate initiative particularly within larger organizations in a globalizing world.

To complicate matters further, different organizations can have different programs of diversity and methods of implementation, as they see fit. Organizational diversity programs have been rolled out in various methods including mentoring groups, cross-cultural training/sensitivity training, unconscious bias training for all employees and interoffice networks specific to various social identities. It is not universal how organizations facilitate these efforts and often times varies once again based on the type of industry, executive officer influence, geographic location and the similar. Additionally, some organizations can be seen to have several diversity

programs in place or very few, making it difficult to formulate a general understanding of organizational diversity programs across the board. Yet there remained one term that seemed to be associated with nearly all of the organizational diversity literature that I uncovered during this research and that was, ‘management’.

Throughout the research process leading up to this paper, as well as during, nearly all of the related literature I found and investigated almost always explicitly stated or referred to organizational diversity programs simultaneously with the term ‘management’ (i.e.: Diversity Management, Diversity Manager, Managing Diversity). Initially, I admit that I saw nothing wrong with the term ‘management’ in terms of referring to organizational diversity programs. On the contrary, it initially seemed quite fitting that the diversity and its related programs needed to be managed, particularly in relation to organizational initiatives. This would seemingly apply to any organizational initiatives needing a component of control, in an effort to insure effectiveness in an attempt to monitor efficiency. However, it was not until I came into contact with the 2002 publication of Professor Erica G. Foldy ‘Managing Diversity’: Power and Identity in Organizations and her theorization that the management of diversity specific to the organizational context could be interpreted as a method of control. At the same time, I often found myself questioning many of the literature that I had gathered, wondering why they remained very one dimensional, tending to only focus of one or two dimensions of diversity and social identity. To me, it did not seem inclusive to omit or fail to recognize the variety of diversity and social identity dimensions that exist within each individual employee, directing me to constantly reflect upon my feminist knowledge and understanding of what it meant to be intersectional.

Though there was a plethora of scholarly literature on organizational diversity, I found that many of the times the focus of organizational diversity was too one dimensional. Meaning, diversity was being defined and/ or presented through a single lens of identity (i.e.: gender or race), rather than aiming to incorporate or acknowledge other dimensions of diversity and identity. While many of the literature that was gathered for this research paper could potentially have been utilized for the Literature Review of this paper, I did not feel entirely comfortable incorporating literature that did not explicitly draw upon intersectionality or recognize identity and power. With that, it was considerably difficult to find literature on organizational diversity that specifically addressed and drew upon notions of intersectionality and power. Yet, after

tirelessly digging, digging some more, and possibly pulling my own hair out, I was able to find my, “holy grail”. In this research, I will conduct a literature review of Professor Erica Foldy’s 2002 publication, *‘Managing Diversity’: Power and Identity in Organizations*. This very detailed, and at times a bit dense publication, presented notion of both identity and power through the Foucauldian lens and their presence within organizational diversity programs. While intersectionality was not specifically mentioned or referenced within her article, the author made several clear connections that would be considered to be intersectional. This single piece of literature was able to inform my understanding of how organizational diversity models could work to be more inclusive and additionally, how intersectionality and Foucauldian power could be interpreted within the organizational diversity model, in an effort to uncover how inclusive organizational diversity programs present themselves to be.

Although, initially I did not plan on nor foresee myself investigating the notion of power within organizational diversity models, I was struck by not only Foldy’s (2002) utilization of power through the Foucauldian lens, but the vast lack of acknowledgement there was in terms of the notion of power within other organizational diversity literature. So much so, that I scrapped my original plans for this research paper, almost entirely. I felt it was more imperative for me, to investigate organizational diversity models in a way that was seemingly uncommon. Additionally, it was Foldy (2002) who called for more attention to be focused on the notion of power within the organizational diversity context. I personally felt that it would be far more constructive to investigate this further, rather than contributing to the common organizational diversity discourse that I often found myself coming in contact with. Furthermore, I felt that without the presence of intersectionality and the recognition of power within an organizational diversity programs, an organizations diversity programs could not be fully inclusive as originally assumed. A failure to approach diversity in an intersectional manner and/or a failure to recognize diversity as being intersectional, in addition to failing to address the power that could potentially exist or cease to exist among various identity intersections, and the potential of power to exist within the organizational diversity programs (i.e.: the management of diversity itself), would show a significant lack of inclusivity and could be potentially deemed as excluding.

This research seeks to consider how the notion of power and intersectionality can be interpreted through a sampling of three large, Dutch corporations. In an effort to determine this, I

will utilize the theoretical frameworks of intersectionality and Foucauldian power in an effort to understand their presence within the Dutch organizational diversity programs that will later be examined through a critical analysis (critique). This process will be conducted through a critical analysis of each of the three Dutch diversity organization's programs, as extracted from their official online websites. Upon analysis, I hope to offer a constructive approach to how organizational diversity models can be improved in the future, while incorporating intersectional approaches and the recognition of power. I will utilize the theory of intersectionality originally coined by Kimberle Crenshaw (1989) and the Foucauldian theory of power (1982). I will frame intersectionality and power as an approach in an effort to interpret inclusivity within the Dutch organizational diversity model. I argue that intersectionality and power are mutually inclusive and must be present and explicitly acknowledged within organizational diversity models, in order / an attempt to be inclusive.

In order to remain focused and somewhat controlled, I targeted three large scale, international Dutch corporations. I chose the Dutch market for two reasons. The first, being because my initial idea of inclusivity in the Netherlands was drastically challenged upon my arrival here, from the United States. I had previously been a frequent tourist to the Netherlands, but had never resided in the country until over a year ago. It was upon moving here permanently that my initial assumption of the Netherlands and the Dutch being widely known as an inclusive country and society, began to change. It was a combination of Zwart Piet, having friends that identified other than cis or hetero and their sharing of experiences of discrimination in the Netherlands openly with me. It also may have been that less than rare occasion where I found myself cycling and encountered an angry automobile driving shouting racist remarks at a cyclist who did not fit the Dutch racial stereotype, who may or may not have been in the traffic right-of-way. While by no means did I assume I would be moving to a utopian country, it was situations like these that truly changed my initial opinion towards Dutch "inclusivity" and got me thinking of how inclusiveness was portrayed within the workplace. The second reason, being my research previous to taking on this particular paper. I had been working in an internship investigating Diversity and Inclusion within the Dutch organization and speaking to various Human Resource and Diversity Management professionals. While the conversations I had were mainly pleasant and helpful for my internship project, I began to see a trend in how diversity programs within the organization were often one dimensional and intensely managed and monitored most of the times

by a higher Board of Directors within the organization whom had control over which initiatives to push/ roll out, etc.

As you will see the three corporations that I chose were considered to be “large scale” corporations based on the annual publication, The 2016 Forbes Global 2000. This ranking is based on a composite score from equally weighted measures of revenue, profits, assets and market value (Forbes 2016). I specifically aimed to investigate corporations with high measures of revenue, profits and assets, including market value as these corporations potentially have more to lose if they fail to have diversity programs in place. Furthermore, corporations with higher revenue, often have the means and measures to financially facilitate these initiatives/ programs, as they are often run by a department embedded within Human Resource practices. Additionally, these corporations were not only based in the Netherlands, but had international offices around the globe, which I believed would offer more incentive for them to have said diversity programs, initiatives, measure, etc. in place as their employee base would have a higher chance of being considered to be international, which could potentially mean more diversity. Lastly, in my experience previously researching diversity programs within organizations, the larger scale, global companies were the ones that often times addressed topics of diversity and their respective programs on their official online websites.

In an effort to extract material (from the official corporate websites), directly relevant to the corporations/ organizations diversity programs, I developed a catalog of key words/ terms that I found to be directly related and encompass both dimensions of diversity, identity, intersectionality and power. This was then utilized to additionally comb through the individual official websites of each of the three organizations in an effort to insure all relevant information to each organizational diversity program could be extracted for analysis. Though understandably, it could seem like an abstract way of extracting relevant information, it was not only helpful and easily accessible but additionally allowed me to perform this research within a specific timeframe. It is important to note that prior to this method, I had reached out to these organizations by telephone, in an effort to accumulate more information on their organizational diversity program. However, I was met with either silence, or was immediately directed to their official websites, where I was told all of the relevant and necessary information could be found, in depth.

Upon collecting all relevant organizational diversity information from each of the three official corporate websites, I then will exercise a critical analysis on the information collected for each of the three individual organizations, in an effort to understand and interpret how inclusive these organizations drawing upon my framework of intersectionality and power. I will produce three separate critical analysis summaries on each of the individual organizations diversity programs. I will then offer another accumulative critical analysis of the three organizations programs, specifically drawing upon my theoretical framework of power and intersectionality while. Upon conclusion, I aim to provide how Dutch organizational diversity programs can aim to be more inclusive moving forward, by recognizing both intersectionality and power within their diversity programs.

Research Question:

How can intersectionality and power be interpreted within the Dutch organizational diversity program?

Sub questions:

- How can power and intersectionality aid the organization's diversity program be more inclusive?
- How is power exemplified through/ within the organizational diversity model?
- How does an intersectional framework allow us to uncover marginalization's within the organizational diversity program and what does this say about power?

Literature Review

Introduction

Much has been investigated and written about diversity within various organizations over the last decade. And being that the topic of diversity encompasses multiple dimensions, there does not cease to exist a lack of scholarly literature available on the general subject, with regards to large organizations. One might find this to be particularly helpful, especially when conducting research in an attempt to write a research paper, or thesis such as this. However, I must be candid and admit that the amount of scholarly literature that was available to me on this particular subject of diversity, intersectionality and power was sparse. While I could have potentially used literature that was broad and focused on general organizational diversity, I felt uncomfortable with that idea as I felt it would not be adequate enough, or supportive enough to my topic overall. However, after some intense digging I was able to locate a piece of literature that aided in framing not only my topic for this thesis, but had a large influence on the framework of this research paper overall.

In her 2002 publication, *'Managing Diversity': Power and Identity in Organizations*, Erica Foldy, professor at New York University explores in depth how power dynamics influence personal identity within the context of organizational diversity programs (Foldy 2002). She first begins by arguing that both identity and diversity are fundamentally interwoven and that the concept of identity is evidently at the core of understanding diversity within organizations. Identity coming in many dimensions be it race, gender, and sexual orientation; as the author explicitly states these three main dimensions are being increasingly addressed within organizations diversity programs. Foldy utilizes and numerous refers to various other works that have previously centrally focus on organizational diversity programs in a broad sense. These works have in turn, concluded that diversity programs are increasingly widespread, however studied far too minimally and vastly under-theorized (Foldy, 2002; Comer & Soliman, 1996; Nkomo & Cox, 1996; Prasad & Mills, 1997). I too, had found it increasingly difficult to find relevant literature that was vast in the sense that it investigated more than how diversity was beneficial to an organization, often neglecting to focus how multidimensional diversity is and failing to demonstrate an extensive understanding. It was many of the times that I often wondering why studies on diversity specifically within organizations were incredibly

undertheorized. That is, in the sense that the literature that I was often coming across; be it in the form of scholarly literature and research conducted into diversity within organizations, or reports and articles published by business review magazines often focused on how diversity was being controlled and/or managed. Often times, the literature that I was coming across would point out various ways a company would “facilitate” inclusion by implementing diversity programs, policies and initiatives and why some of these were successful and others failed. It was Foldy’s work and investigation into the relation of diversity programs and identity through the Foucauldian lens of power, that was the first time I truly saw a more in-depth approach to attempting to uncover and theorize how these notions of identity and power can not only impact individual employees, but could potentially be detrimental to understanding how some of these diversity programs, policies and initiatives within the organization can be adverse to their original intention. In turn, opening up a new door, or a new phase in investigation into organizational diversity programs.

Foldy asserts that diversity programs are immensely relevant to organizational culture and have the most significant impact on observable manifestations of the culture, including but not limited to the representation of different demographic groups and organizational policies. However, she continues that in an effort to truly change an organization, diversity programs must extend to the less visible aspects of culture, although many organizational diversity programs neglect to (Foldy, 2002; Schein, 1985; Thomas & Ely, 1996). While, there is a plethora of literature that exists on diversity within organizations, many of that literature that I have discovered focuses more on diversity in a very singular dimension, often addressing one or two, maybe at most, three dimensions of diversity. Typically, being race, gender and sometimes sexual orientation. However, I have come to find that the, “less visible”¹ aspects of culture and/or diversity are rarely mention or even recognized.

While arguably the term, “managing diversity” is one of the most familiar classifications for diversity-related work in present day organizations, Foldy and other scholars argue that the term, ‘manage’ needs to be investigated in a deeper sense, as the term ‘manage’ typically refers

¹ “less visible” could refer to any dimension of diversity and self-identity not “seen” or projected to individuals (ie: race, religion, sexual orientation, education level, values and beliefs, socio-economic levels, etc.). It is important to note that “visible” dimensions of diversity and subjective and often times commonly assumed visible dimensions of diversity can too be considered, “invisible”.

to methods of control (Foldy, 2002; Litvin, 2000; Nkomo, 1997). Continuing on, Foldy states, “If we understand identity as a valued, contested resource and we understand diversity initiatives as one site in which identity is shaped, then ‘managing diversity’ takes on a whole new meaning” (Foldy, 93). This statement is the departure point for Foldy inserting the power dimension to discussions that surround diversity and identity within various organizational structures. It is this perspective, Foldy argues, is especially deficient within the current literature that surrounds diversity within organizational studies and argues that often there remains an upbeat narrative among with the current literature on diversity as well as within the diversity programs within organizations (Foldy, 2002; Prasad & Mills, 1997: 5). Continuing on, Foldy highlights how it is imperative that any framing of the concept of diversity must take into consideration the characteristics of, “those who are in the position of power (white males) and the too often silenced voices of the Other (i.e. Women, people of color, the aged, etc.) and the multitude of political interactions between dominant and non-dominant groups within organizations” (Prasad & Mills, 1997:23). While previous researchers such as, Nkomo and Cox (1996: 349) have summoned diversity researchers to look into what upholds these patterns of power relations within organizations, Foldy’s aim in her research is to provide an understanding of diversity, power and identity and their interrelationship with one another.

I would be a hypocrite to not admit that I never really bothered to think about the term, “managing” in relation to diversity. My initial impressions of, “managing diversity” seemed appropriate, especially within the organizational context. By this, I mean that I was viewing the term, “managing diversity” as a job function and a role. To me, it was merely someone or a collective group’s responsibility to manage, facilitate and implement diversity related programs, policies and the similar with regards to the organizational context. However, it was Foldy’s argument that power in the specific context of managing diversity, that genuinely confronted me, and urged me to take a step back and re-evaluate how I interpret the term, “managing diversity” and to investigate deeper into this meaning and the discourse from and within various organizational diversity programs, specific to the Dutch context.

Foldy carries on to how power is to be contextualized with her particular research, as power and power relations can be largely broad and disputed among various theorists throughout history. Building on the framework that had previously been laid by Hardy and Leiba-

O'Sullivan (1998), which was originally built off of Lukes (1974), Foldy outlines and compares three broad lenses to theorizing power. Thus being, mainstream, critical and Foucauldian. While I found all three to be both insightful and valuable to understanding various perspectives and theories surrounding power, I will specifically focus on summarizing Foldy's use of Foucauldian power and its relation with identity and influence on organizational diversity programs. That is not to say the neither mainstream nor critical were not crucial or valid to understanding how power is contextualized within organizational diversity programs. My intent was to remain focused to one notion and felt that the Foucauldian notion of power in relation to diversity within organizations would allow me to further expand on my specific topic, and allow me to conduct a deeper investigation, as you will see later on in this paper.

The Foucauldian lens and approach to power investigates various power inflicted voices and their implications for how we live, think, feel and identify, rather than giving privilege to one point of view over another (Foldy, 2002). In Foucauldian terms, the notion of power is often intangible and omnipresent. Foucault has previously gone on to declare that, 'power is everywhere' (Foucault, 1993; p. 518) and is continuously being employed from infinite points. Foucault had continued to uphold the notion that power and knowledge mutually comprise one another. As humans, "We are subjected to the production of truth through power and we cannot exercise power except through the production of truth" (Foucault, 1980; p. 93). In Foucauldian terms, it is power that is involved in how we not only make sense of the greater world, but additionally, how we make sense of ourselves as individuals. It was this notion of power, that I felt was most practical and relatable not just for my topic, but was broad and unrestricted enough to be applied as a framework, in an attempt to understand power within any field. If felt it was a framework that could be beneficial in interpreting and aiming to understand power within organizational diversity programs, which is one of the main focuses of this research paper.

Foldy is quick to remind us that we are all influenced by a variety of ways of thinking and that our 'sense-making', "may be fundamentally prescribed by structures of language, knowledge, and power and there is no 'reality' hidden within" (Foldy, 96). I believe this is both critical to remember and continuously reflect on when utilizing theories such as Foucault's notion of power. As Foucault continuously contends, power is all around us, "Everywhere that power exists, it is being exercised" (Foucault 1977). Coinciding with Foldy, it would seem that

in some way, shape and/or form, we are all somehow influenced by power. Assumingly, this is something that is unavoidable, yet again, critical to remember when reflecting on matters such as diversity programs within organizations. However, it is essential to remember that Foucault did not see power as a monumental outside source and Foldy reiterates that while many other theorists would argue that power is reigned down upon in a more hierarchical, external sense; Foucault positions power as being situated around and among us. “For Foucault, power is not an external force acting on a being otherwise untouched by power. We are constituted through power” (Foldy; 97).

It was Foucault’s standpoint that I found myself inclined to agree with. While I do believe that power exists among us, rather than from an external hierarchical source, I do want to be clear that I believe power can at time be more considerable based on whom or where it is coming from. While this cannot be a broad, nor blanket statement, I do believe that when particular circumstances and conditions are at play, power can potentially be more dominant, however I firmly believe it is omnipresent and can be both obtained and exerted from each of us. Foldy continues to elaborate on Foucault’s notion of power; in my opinion, her explanation of Foucauldian power is much softer in terms of interpreting. To reiterate, in Foucauldian terms, “everyone has power; power is everywhere ...and theorizing power as a top-down pressure or force misses the multiple sources and enactments of power. Finally, since we are never outside power, never free of its discourses, we are never in a position to determine the state of nature outside power”. (Foldy; 97).

Foldy continues on then, to elaborate on identity, which she is quick to point out that various theorists from a wide range of disciplines have often challenged the notion of identity as a concrete, comprehensible sense of self (Foldy, 2002; Collinson, 1994; Hall, 1996a, 1996b; Jenkins, 1996; 1997; Nkomo and Cox, 1996; Schlenker, 1985). Expectedly, Foldy points out that that the concept of identity being quite ambiguous has been defined widely (Foldy, 2002). Yet, there is one particular definition that contextualize identity providing a suitable starting point for Foldy’s research:

“Identity can be regarded as a theory of self that is formed and maintained through actual or imagined interpersonal agreement about what the self is like. Analogous to the

scientific theory, its contents must withstand the process of consensual agreement by informed, significant observers (Schlenker, 1985; p. 67).

Identity, is something that Foldy reasserts is continuously constructed and affirms that identity is something that humans are continuously engaging in as a part of their self-identity.

Furthering on the notion of identity, Foldy references Nkomo and Cox (1996), and their literature surrounding diversity management within organizational studies, proposing that identity is central to understanding diversity. Both Nkomo and Cox (1996) offer an approach to theorizing identity, in which Foldy relies on within her writing (Foldy, 2002). Nkomo and Cox (1996) assert that various identities can interact in a variety of different environments. It is these interactions that reveal just as much, if not more about identity than then 'pure' effects of only a singular identity (Foldy, 2002; Nkomo and Cox, 1996). Expanding on Nkomo and Cox's (1996) work, Foldy continues on to explain that various types of identities can have diverse social and organizational consequences. "Identities based on embedded social divisions like race or class will affect dynamics very differently from identities based on more contingent organizational groupings like work group or even profession" (Foldy, 2002; p. 98). A third argument that Nkomo and Cox make, in which Foldy continues on to reference and summarize is that particular identities must be understood in both their cultural and historical context. We need a sound understanding of the privileges and oppressions that been associated with various identities throughout history, in an attempt to understand how we can prevent various oppressions from continuing. Lastly, Foldy proclaims sharply that it would be the duty of researchers to continue to be both mindful and careful to avoid essentializing particular identities. With this, she reminds the reader that it can be dangerous to assume that a particular identity affects all individuals who associate with that identity in the same or similar way (Foldy, 2002; Nkomo and Cox, 1996).

Similar to assertions of both Foldy (2002) and Nkomo and Cox (1996), it would seem fairly obvious for; in this case researchers, particularly within diversity and identity studies, to hold both themselves and their research accountable for recognizing and explicitly stating that identity and particularly various identity intersections are often unique to the individual, rather than being generalized broadly. Taking this position especially in the context of diversity studies; I believe is critical to attempting to understand how various individuals and groups of individuals

can often be marginalized and experience discrimination. The recognition of this in itself is something that I continuously found myself searching for within various organizational diversity literature, but unfortunately proved to be a scarcity.

Bearing all of this in mind, Foldy then begins to assemble a framework, showcasing how a Foucauldian power lens can examine issues related to identity. Particular to how the Foucauldian power lens observes identity, we are met with the two ways that Foucault had previously laid out being disciplinary and pastoral. Foldy goes on to interpret that both these forms of power, “bind internal, individual desires together with external forces, pastoral power focuses more on what Foucault called ‘technologies of self’” (Foldy, 2002; p. 101) while the power of discipline comes from, “the ability to formalize, standardize and regulate human activity” (Foldy, 2002; p. 101). It is the disciplinary form of power that more than often found within organizational structures where hierarchical systems are present. “Such practices define standards and measurements for behavior, create hierarchies based on competence, and develop tools to exact compliance with the norm” (Foldy p. 101). In sum, Foucault theorizes that both power and identity are constructed through one another and that our identities and notions of our self and self- identities are influenced by the power that is ever so omnipresent within the space we live in.

While Foucault’s theories of power can be a bit abstract to interpret for some, I found that with Foldy’s summarization I was able to digest the Foucauldian lens to power, with her relation to identity as external forces coming from the outside of ourselves. Whether this be society on the macro scale or an organization in which the individual works within, on the micro scale. Regardless, there are seemingly forces of power continuously at play. While I am a bit skeptical of the use of conscious and deliberate use of disciplinary power within organizations, I do recognize that the act of managing diversity can be interpreted as such method of disciplinary power. I am unsure if I am comfortable asserting and generalizing that an organization’s use of power is consciously deliberate as a means to somewhat control diversity, specifically. However, I believe there is power occurring externally (power that influenced the ideologies surrounding diversity) in an attempt to control, regulate, monitor and/or manage when it comes to diversity management within an organization. Showcasing furthermore that power is omnipresent and continuously at play.

Lastly, Foldy then turns to connect the Foucauldian framework in an attempt to showcase how this specific lens highlights identity and power relations within various diversity initiatives. She first mentions various initiatives within diversity programs that have been recently and most commonly found within various organizations. These would include, but are not limited to diversity training, mentoring programs, support groups, changes in human resources policies and the similar (Foldy, 2002). Specifically, in terms of the Foucauldian lens, Foldy argues that, “all organizational practices are caught in a web of power relations that reproduce the status quo and prevent significant change. Similarly, diversity initiatives are created out of a particular set of organizational discourses, norms, characteristics and exigencies; those leading the initiative have little choice but to enact it in such a way that it reinforces the organization’s operating procedures” (Foldy, 2002; p. 104). It is here where we are able to see just what Foldy means by her initial statement of declaring the “management” of diversity within organizations as particularly problematic and exert power. While the intent may have been for the better good of the company (providing the benefit of the doubt), in essence the managing of diversity is a way to potentially limit, control and/ or project a one-dimensional, narrow view on diversity, often influenced from discourses that have been deemed the social norm within society. Rather than seeking to define diversity and its initiatives within the organization as a collaborative effort, it is argued that these definitions and initiatives are solitary and often fail to take into account and/or recognize the various dimensions of diversity and showcasing identity as being far too generalized, rather than unique and intersectional.

In terms of addressing a specific and common organizational diversity initiative and providing a useful example, Foldy weighs in how diversity trainings can often be seen as including both elements of Foucauldian power as previously mentioned; disciplinary and pastoral. “A common incantation of diversity programs is the declaration of their intention to change behavior, rather than attitudes” (Foldy, 2002; p. 105). While Foldy maintains that an employer should never attempt to transform the way an employee or groups of employees think or feel, employers can look to state and require specific codes of conduct (Foldy, 2002). While this effort can be considered a type of disciplinary power at play, Foldy additionally adds that diversity trainings that look to have a more personal level with each of their employees; by means of attempting to ask their employees to participate in groups and reflect on their own personal experiences regarding their prejudice and discrimination can be an example of pastoral

measure of power being produced.

Regardless of the diversity initiative being exemplified within the organization, Foldy demonstrated how the use of the Foucauldian power lens be utilized in an attempt to investigate presence and role that power can play in terms of identity within an organizational structure. Though traditionally, many scholars would argue how much room he had left for individual agency in his own perception of power relations, more recent scholarly work has offered that Foucault provided a larger space than initially assumed, to human agency in later works (Hall, 1996b; Knights, 1992). With that being said, I felt that Foldy's overall use of Foucauldian power lens was a fitting and overdue framework for an approach to the relation of power and identity within diversity initiatives in the organizational sphere. To be quite honest, it was refreshing to see her incorporation of these notions and provided a valuable base for the start of my research. Not only that, her literature in itself challenged my prior conception of not only diversity programs as a whole, but also provided a framework in which I hope to expand upon with this particular research paper, in terms of power.

Despite agreeing with nearly the vast majority of Foldy's literature, I did take particular notice to how identity and her association with intersections was continuously referenced within her work, yet there were no explicit connections made to intersectionality or the intersectional theory. It would seem quite fitting to incorporate the notion of intersectionality departing forward from Foldy's literature, in relation to its presence and power within organizational diversity programs. While understanding intersectionality can be to aid in the understanding of power, privilege and oppression. Though, I feel that Foldy's notion of identity is an imperative factor to attempting to understand diversity within the organizational sphere, I would assert that the notion of intersectionality is something that can and should be investigated either collectively with Foldy's notion of identity or separately (while referencing identity) in an attempt to focus on intersectionality in a more specific manner. Moving forward in this research paper, I will choose the latter, but be sure to give reference to the notion of identity, specific to Foldy's research.

While it is essential that I affirm my personal belief that notion and understanding of identity as described by Foldy is obligatory not only to understanding diversity, I firmly believe

that it is additionally a precursor to conceptualizing intersectional theory and intersectionality. Furthermore, it is my belief that in an effort to understand intersectionality, we must first recognize the various identity categories that exist. It is my belief that only then can we move forward to attempting to understanding how various identities can intersect and thus potentially uncover various privileges, oppressions and discriminations. Continuing on, I would argue that beginning to recognize and understand intersectionality within organizational diversity programs can perhaps shed further light on power in terms of traditionally and historically oppressed identity groups. Furthermore, by recognizing the privileges and oppressions of certain identity/ diverse groups that can be uncovered through intersectional framework, organizational diversity programs and make a more progressive effort to being more inclusive.

Theoretical Framework

Introduction

When it came time to choosing a theory for framing my research on Diversity and Inclusion models within the Dutch corporate structure, I shamefully admit that Intersectionality was not my first or immediate choice. It is not to say that was because I was hesitant for utilizing intersectionality as a theoretical framework. However, when I often reflected on topics of diversity and inclusion, I had ignorantly assumed diversity, inclusion and intersectionality were synonymous, or considered to be mutually inclusive. However, the more I familiarized myself with intersectionality, the more I came to realize that though intersectionality and diversity should be mutually present, I quickly found that it was not the case within both scholarly literature as well as my own research involved outside of this research paper.

In this section, I will outline the history of how the term intersectionality came to be coined, and notable feminist scholars that have situated intersectionality within their work, through various lenses. I will then take a turn to briefly explain how intersectionality has recently been applied in disciplines (outside of organizational diversity studies), why it is being utilized more, and what insights utilizing the theory of intersectionality has offered.

I will then continue on to connect the theory of intersectionality with the theory of power, specifically Foldy's (2002) interpretation of Foucauldian power. I will reference and emphasize the work of Erica Foldy, more specifically her use of Foucauldian power being present in relation to diversity management within organizations. This will begin to contextualize the basis of my framework of power and thus, finally lead me to explaining how both intersectionality and power intertwine to form the basis of my framework for this research. As Foucault stated, "Everywhere that power exists, it is being exercised" (Foucault, 1977). It was this statement in itself, that lead me to question the relation and potential existence of power within organizational diversity programs, and urged me to consider the potential power relation could be interpreted through the interpretation of organizational diversity programs. If Foucault's statement bears truth, what is not to exclude these organizational diversity programs from this narrative?

Origin of Intersectionality

In 1989, Kimberle Crenshaw introduced the term, “intersectionality”, in an effort to develop a Black feminist criticism as she found there was a tendency to treat race and gender as mutually exclusive categories of experience and analysis. Crenshaw found that this tendency as perpetuated by a single-axis framework that was often found in anti-discrimination law and that also reflected itself often in feminist theory and antiracist politics (Crenshaw,1989). Initially the term was coined in context with race and gender, specifically black, women and the discrimination and oppression that comes with these intersects. While Crenshaw often utilized intersectionality in terms of race and gender intersections (not limited to), the term remained versatile in uncovering the weaving of various other intersects of social identities in uncovering privileges, discriminations and oppressions that often came along with them.

Theory in Feminist Scholarship

Many feminist scholars have recognized the need for intersectionality within feminist debates both prior to Crenshaw’s introduction of the term, and after. In her 1981 book, *Ain’t I A Woman*, Bell Hooks brought to light and ridiculed the previous and common correspondence many (white) feminists used regarding the circumstances of women and the circumstances of Blacks. “This implies, that all women are White and all Blacks are men” (Hooks, 1981). Hooks, argued and urged feminists too look deeper at the intersections of the individual(s) experience which, in turn, would present the oppressions, of the individual experience at the micro level which would begin to aid us in understanding discrimination at the macro level, specifically in terms of race and gender intersections, similar to Crenshaw. Ultimately, Hooks contested the notion that 'gender' was the principal factor deciding a woman's fate (Hooks, 1984) and gender and race intersections should not be looked at as separate entities, nor treated as such.

While, both Hooks and Crenshaw primarily focused on the intersections of race and gender, feminist’s scholars Gloria Anzaldua and Cherrie Moraga, focused on exploring the intersection of primarily, sexuality and class, in addition to race and gender. In their 1981 book, *This Bridge Called My Back*, featuring a plethora of writers from non-western backgrounds, the text aimed to explore how the intersections of an individual’s sexuality and class, intersected with their race and gender and how, in turn, these multiple intersections constructed even more divergent political categories. Again, bringing to light the societal and political discriminations

and oppressions that often came along with them.

Theory in Outside Disciplines

While many feminist's scholars have framed intersectionality in an effort to understand systems of social oppression, traditionally; intersectionality has more recently began to be applied as a theoretical framework, specifically within Public Health and Education systems in order to understand traditionally and historically oppressed populations in these specific sectors, alike. "Public health's commitment to social justice makes it a natural fit with intersectionality's focus on multiple historically oppressed populations. Yet despite a plethora of research focused on these populations, public health studies that reflect intersectionality in their theoretical frameworks, designs, analyses, or interpretations are rare" (Bowleg, 2014; p.1). From an educational perspective, the intersectionality theoretical framework is crucial to not only understanding individual student experiences, oppressions and discriminations they may face, but ensuring there are effective and progressive policies and practices in place, in order to provide all individuals with an equal opportunity for education and minimize oppression and discrimination, bot conscious and unconscious, within the educational structure.

"Intersectionality is critical to moving forward in appropriately accounting for relevant subgroup and individual differences are (1) addressing institutionalized biases and barriers that negatively affect them and (2) enhancing efforts to accommodate and promote diversity" (Yan, 2008; p. 4).

While intersectionality theory as a framework has only recently, in the last few years, been applied within particular aspects in the social, health and educational sectors, it has begun to make a small presence within the organizational studies realm, alike. "Intersectionality is considered to be a burgeoning 'research paradigm'" (Hancock, 2007; Winker and Degele, 2011). "For some, intersectionality promises to yield new insights into organizational inequalities and power relations, both theoretical and empirical" (Acker, 2006, 2012; Benschop and Doorewaard, 2012; Boogaard and Roggeband, 2010; Holvino, 2010; Tatli and Özbilgin, 2012; Zanoni et al., 2010). Intersectionality can provide insight into power relations including oppressions, discriminations and privileges. "The concept of identity appears to be at the core of understanding diversity in organizations" (Nkomo and Cox, 1996; p. 339). While Nkomo and Cox assert that identity is central to understanding diversity within the organizational structure, I

argue the similar for intersectionality as I assert they go hand in hand. In order to understand diversity and its abundance of dimensions and how various identity intersections can reveal oppressions and privileges, we must incorporate and/ or approach organizational diversity programs utilizing intersectional framework. I argue that intersectionality as an approach allows an organization to deeper examine their existing diversity program structure, in an effort to understanding how truly inclusive or exclusionary they are being.

However, if and intersectional approach is not being utilized within diversity programs, I would argue that corporations not only run the risk of failing to understand potential and various discriminations, oppressions and privileges that can affect their employees (i.e.: racism and sexism), but also fail to understand the concept of identity in both its uniqueness and how dimensions of identity intersect which I would theorize would hinder the overall purpose of a true diversity programs and their ability to be inclusive. To provide an example, a gender wage gap can be considerably different for a white woman, then it can be for a woman identifying as other than being white. An intersectional approach would help identify this oppression and could in turn, be the spark to an organization to not only recognizing this oppression but hopefully addressing this issue, in an attempt to remain an inclusive environment.

Yet in an attempt to understand diversity, I argue there must be an additional notion that should be considered mutually inclusive with intersectionality. The notion of power, its role within diversity programs and understanding its position within the organizational diversity programs. Based on Foucault's (1982) proclamations of power being both omnipresent and Foldy's assertion of power being represented through the management of diversity programs, I am led to believe that power's presence within organizational diversity programs should be both investigated and interpreted, in order to understand how various diversity/ identity groups are being marginalized and others presented privilege.

Origin of Foucauldian Power

In the 1982 text, *The Subject and Power*, Michel Foucault defines power as, "...the mode of action upon the actions of others" (Foucault 1982). Foucault explores the relations of power, but rather than investigating notions of power, he explains that in order to understand the notions of power, one first must investigate the subject, by exploring its relation to power. In simplistic

words, it is the manner in which power relations govern subjects, commonly referred to as people (Foucault, 1982). In an effort to better understand these power relations, Foucault investigates varying ways people have historically challenged or resisted, power. Through his analysis, Foucault arrives at the notion that people are likely to resist a method of power, rather than a specific establishment of group.

Continuing on, Foucault explains, a form of power that has now emerged, “pastoral power”, “no longer a question of leading people to their salvation in the next world, but rather ensuring it in this world” (Foucault, 1982; p. 784), as demonstrated within the current state. He goes on to explain that this new form of power generates two new forms of knowledge being; knowledge about individuals and knowledge about the population. Emphasizing that the current state of power governs who we are and see ourselves as individuals and who we are and see ourselves as a group. Foldy (2002) had elaborated on this in referencing the “management” of diversity and specifically identity within the organizational structure and how power becomes ever present; especially within the way diversity programs can sometimes dictate to employees how they should feel, act, etc.; essentially it can be interpretive as being a mode of action upon specific identity groups and the similar when discussing the topic of organizational diversity programs.

“Foucault asserts that there has been a shift in the ways in which power is exercised in the modern world, which is apparent in a whole range of social domains. Rather than being held (and indeed displayed) by sovereign authorities, power is now diffused through social relationships; rather than being regulated by external agencies (the government or the church), individuals are now encouraged to regulate themselves and to ensure that their own behavior falls within acceptable norms” (Buckingham, 2008; p. 10). Reiterating Foldy’s (2002) literature once again and referencing Foucault’s assertion that power is omnipresent and exists everywhere, rather than being solely enforced by a higher power.

Foucauldian Power in Organizational Management

While Foucault’s text can at times, perhaps be quite dense, and interpreted widely, I was able to cognize his notions of power and identity, through the Erica Foldy’s use of Foucauldian power’s existence, specifically within an organizations diversity management context. In her 2002 publication, *‘Managing’ Diversity: Identity and Power In Organizations*, Foldy focuses

on, “how power dynamics influence identity in the context of diversity programs” (Foldy, 2002; p. 93), while drawing roughly upon Foucault’s theory of power and identity. She concludes with stating, “It is not possible to address diversity without addressing power. Diversity programs that downplay or ignore issue of dominance and subordination cannot succeed in making even superficial changes in organizations; they are sidestepping the elephant in the room” (Foldy, 2002; p. 109). Foldy concluded her text with stating, “Managing diversity means managing identity” (Foldy, 2002). To manage is to essentially control or confine, which in essence is what organizational diversity programs are undertaking. Whether this is a conscious effort or unconscious effort on the individual organizations part can be left up for debate. It is through both Foucault and Foldy, that I have interpreted and will contextualize power within this research paper.

Framing Intersectionality and Power

For this research, I will frame intersectionality and power as an approach in an effort to interpret their existence within the Dutch organizational diversity programs. I argue that utilizing an intersectional approach will allow organizational diversity programs to not only uncover potentially marginalized diversity/ identity groups with regards to specific topics (i.e.: gender and race wage gap), but additionally showcase how power is omnipresent within organizational diversity program.

In my research, I will aim to frame both intersectionality and the Foucauldian theory of power as being mutually inclusive and furthermore, obligatory and necessary components within an organizational diversity program, in order for that program to act as inclusive. I will specifically look to draw upon intersectionality as a versatile framework as continuously developed by Crenshaw and other scholars as mentioned above; and Foucault’s (1982) notion of power, as a way to yield new insights into organizational inequalities and power relations, interpretively. Furthermore, through utilizing both an intersectional approach in a diversity program aids in framing our overall understanding of why it is critical to address diversity in a multidimensional, intersectional way. For instance, it is my belief that without either the explicit recognition of intersectionality and power, or the expression of these theories through other

forms², an organizational diversity program fails to not only recognize the diversity at its center but furthermore, fails to promote an inclusive environment for all employees. I must continuously remain transparent and state that this is distinctly a subjective interpretation, which I will further explain within the *Methods* section of this paper.

² "Forms", to be understood as either identifying various identity groups and showing and/ or expressing interactions between them.(See Method)

Method

Introduction

In an effort to interpret inclusivity within the organizational diversity models, drawing upon both notions of intersectionality and power, I will utilize a Critical Analysis, as a methodological approach. While there were various methodologies that could have been utilized in order to interpret inclusivity within the each of the organizational diversity programs, a critical analysis of them will allow me to critically engage with each of the three-organizational diversity program

Critical analysis (critique), as defined by the Hobart and William Smith College Center for Teaching and Learning, on its characteristics, as adapted from Behrens and Rosen, *Writing and Reading Across the Curriculum*, Little Brown, 1982, are as follows:

“A critical analysis (critique) is a careful analysis of an argument to determine what is said, how well the points are made, what assumptions underlie the argument, what issues are overlooked, and what implications are drawn from such observations. It is a systematic, yet personal response and evaluation of what you read” (Hobart and William Smith College).

While critical analysis (critique) has been traditionally used among literary works, I believed that with the content I had collected, from the three Dutch corporations, it was more than enough for me to engage and examine each organizations diversity program and how they portrayed inclusiveness, and interpret implications for diversity/ identity dimensions that were absent and those that were present. As defined above, a critical analysis (critique) provided the framework in which I was precisely looking for- “issues that were overlooked and their implications” (Hobart and William Smith College). Furthermore, a critical analysis would allow me to understand and interpret how inclusive an organization is, once again drawing upon intersectionality and power. I aimed to interpret each program, as the organization’s argument for how they showcased inclusion within their diversity program, which would then allow me to engage critically within the content of each model.

The diversity programs serve as a basis for not just how a corporation sees diversity but how it facilitates inclusion; the model itself is a message to an audience. Whether the audience be

employees of that corporation, customers, consumers, potential/ future employees, the general public, or an individual such as myself, utilizing the model for research purposes.

While this approach may be helpful for a wide range of disciplines, I will offer constructive criticism of these models as a part of my final, critical analysis. I do so not out of spite, but with positive intentions in an effort to draw attention on potential gaps, marginalization's, privileges and so on, within the diversity models, specific to intersectionality and power. It is my hope that by performing a critical analysis (critique) on these diversity models, will result in broadening the spectrum of inclusion for future corporate diversity models, specifically in terms of intersectionality and power approaches.

Though my subjectivity is inevitable in this process, I must additionally acknowledge that power is similarly at play, alike. In an effort to remain transparent, I am critical for me to acknowledge that in essence power has continuously influenced my manner of thinking, interpreting and analyzing. Just as Foucault asserts that everyone is subject to power, I, nor this research are no exception to that notion.

Content Collection for Critical Analysis (Critique)

In an attempt to gain further insight and evidence on how Dutch, corporations represent their diversity models I specifically looked to critically analyze the text publicly present on their official websites, in forms of statements, policies and programs and approaches towards Diversity within their respective corporations. I selected the top five publicly traded, largest corporations in the Netherlands, based on, *The 2016 Forbes Global 2000*³ ranking. These said five, Dutch corporations, all headquartered in the Netherlands, were the following:

Figure 1.0

Company Name	Industry	Location(s) in Netherlands
Royal Dutch Shell	Oil, Gas	Den Haag (headquarters), Amsterdam, Rijswijk, Rotterdam, Assen
ING Group	Banking	Amsterdam (headquarters), multiple branch locations throughout the Netherlands
Unilever	Consumer goods (food, beverages, cleaning agents, person care products)	Rotterdam (headquarters), Vlaardingen

The 2016 Forbes Global 2000

These organizations were chosen because of their large presence within the Netherlands, all being headquartered in the Netherlands, both recognizable locally and globally; with offices around the globe and an internationally diverse employee base. I specifically chose organizations that were established within the Netherlands and currently headquartered here, as the vast majority of internal company policy making (such as Diversity policies, programs, initiatives), are formalized within corporate headquarters. Additionally, these three organizations each had office locations around the globe, arguably with an employee base that was quite diverse given the multitude of regions their offices were located in.

In sum, though these organizations were all headquartered in the Netherlands, they had a wide and multifaceted global presence, both internally and externally. While, by no means do these three organizations speak for Dutch organizations overall, my intent was to provide a sampling or into Dutch organizational diversity programs, utilizing three of the top, largest, international organizations in the Netherlands.

In order to collect and retrieve text related to Diversity on each official website of the individual corporation, I would look to either and a ‘Diversity’ page of the corporate website, or search under, ‘Careers’ and/ or, ‘People’. If this first method of retrieval was unsuccessful, I would then broaden my search for text that would be extracted for critical analysis (critique), the entirety of each, official, corporate website was searched utilizing the following keywords. I formulated a catalog of words that I found to be closely related and/ or commonly associated with organizational diversity and inclusion. Additionally, the terms power and intersectionality were added to the catalog in order to widen my search efforts.

Figure 1.1

Catalog
Race
Class/ Social Class
Gender
Sexuality/ Sexual Orientation
LGBT-Q-I
Ethnic/ Ethnicity
National Origin
Ability/ Disability
Illness
Religion
Age

Identity
Intersection-al
Power

Any text naming above keywords was extracted and saved for critical analysis (critique).

Critical Analysis (Critique)

After collecting all extracted information utilizing the catalog above, I will then perform a critical analysis on each of the diversity programs, individually. For this process, I drew upon Hobart and William Smith College's Critical Analysis (critique) outline in an effort to perform a thorough analysis (add appendix for critique). I will aim to address and interpret the following during the critical analysis (critique):

Figure 1.2

- What is the purpose/ nature of the piece?
- Who authored the piece? Why? What are their qualifications?
- What is the significance of the piece?
- What is the appeal or lack-there-of?
- What assumptions/ interpretations can be drawn?
- Is there any bias/ marginalization to be interpreted?
- How does bias/ marginalization effect the validity of the piece?
- How is intersectionality being approached?
- How can power be interpreted?

In an effort to remain transparent, it is imperative for me to state that this process is to be considered subjective. Though conducting this critical analysis (critique), I aim to review each of the programs positioning myself from a critical standpoint, in an effort to interpret inclusion as it relates to intersectionality and power, the framework for this research.

It is through this approach that I will hope to offer constructive criticism in an effort to suggest future improvement that can be made to the organizational diversity programs, in hopes of future programs encompassing more inclusive measures. It is important to note that while do not

position myself to automatically assume that these organizational programs lack adequate inclusivity, it is my impression and stance that inclusive can always be continuously improved.

Critical Analysis

It is in this section that I will showcase the critical analysis (critique) of each of the three Dutch organizational diversity programs, as outlined within the previous section, Methods. Utilizing Behrens and Rosen's 1982 publication, *Writing and Reading Across the Curriculum*, as outlined by Hobart and William Smith Colleges. I will present three separate summaries and analysis' of each of the individual organizational diversity programs that were extracted. It is my aim to address any questions that arose during my critical reading process, within each of the summaries that will be presented below. Each summary and analysis will additionally include the purpose, arguments, what issues I believe to be overlooked, and what implications can be drawn from them. I additionally aim to interpret intersectionality and Foucauldian power, and from within each of the programs, in an effort to understand how these three organizations are viewing/ understanding inclusion.

I would like to reiterate that this critical analysis (critique) is subjective to my interpretation and is not excluded from various powers, as emphasized by Foucault and previously stated.

Additionally, this is a sampling and shall provide a generalization to the overall Dutch organizational structure. It is my intent to provide a potential future framework and/ or lens for how Dutch organizations can potentially move to be more inclusive in their diversity programs, moving forward.

Shell

(Appendix 1.2)

Upon critically reading Shell's diversity and inclusion program, it is clear that they are interested in projecting their diversity and inclusion initiatives to the public. There is a specific section of their website that is dedicated to Diversity and Inclusion and it is explicitly addressed and easy to access. Upon opening this section, you immediately notice the four bolded, large fonted diversity categories; Cultural, Disability, Women, LGBT. Directly under these four categories which can be assumed are the four dimensions of diversity that Shell recognizes within their organization, is a statement from the CEO, displayed directly next to his photo, depicting a presumably middle aged, white man. He goes on to state that a diverse and inclusive workplace are embedded within their corporate principles. He continues on and ends with a statement, "We need to ensure that the portfolio of our global business and products is attractive to both our

partners and customers” (Shell, 2017), and that he believes that Shell could not do this without a diverse workforce.

Moving on to critically read first category, Inside and Women’s Perspective, Shell offers two programs that, “are helping to inspire women to develop their careers and reach their full potential” (Shell, 2017). There also is present a short story of and Shell female executive, accompanied with a photo, captioning her rise to success as one of Fortune Magazine’s, Most Powerful Women List 2014. Additionally, Shell goes on to state that they are creating opportunities for development for women at their locations all over the world.

The second category, *Support Our LGBT Talent At Shell*, is accompanied by a statement reading, “We support and enable remarkable people from every background, and strive to be a pioneer of LGBT inclusion in the workplace” (Shell, 2017). Shell lays out that they have LGBT networks in place, in an, “effort for their LGBT colleagues to find confidence in being themselves at work” (Shell, 2017). Continuing on, Shell asserts that the aim to raise awareness and break down barriers of stigma through support sessions and participating in local events and goes on to list several LGBT partnerships they have forged with universally recognized LGBT organizations including; Workplace Pride, Human Rights Campaign. They additionally mention how they often fly the flag during Pride as a sign of corporate support. At the end of the LGBT page, Shell is not shy to largely displays both of the awards for, Human Rights Campaign, 2017 Best Places to Work for LGBT Equality, as well as Workplace Pride’s 2016 Top Employer. Lastly, Bringing Cultures Together, states that Shell is committed to, “Attracting and inspiring talented people from around the world”.

Prior to a critical reading of Shell’s Diversity and Inclusion program, one might assume that a program such as this is in place in order to “level the playing field” as many might suggest, in an effort to promote and “equal” environment to work in, free from bias and discrimination. However, it is interesting to point out that various statements, such as the one made by CEO Ben van Beurden takes the tone and uses language to make it seem as though Shell’s diversity program is more of a business strategy. By stating, “We need to ensure that the portfolio of our global business and products is attractive to both our partners and customers” (Shell, 2017), one can interpret such statement as the diversity program having an underlying meaning, which can then make it open to criticism. While it is important to remember that a business such as Shell exists to produce and/ or manufacture a product in an effort to generate and receive revenue in

return, that does not necessitate that because this is their sole purpose or reason for existing, that they have to make an initiative such as their diversity programs related to successful business venture. This statement, made by the CEO, who obviously sits at the top of Shell's the hierarchical organizational structure, holds a position of power both figuratively and literally. Specifically, in the sense that one may interpret his statement as Shell's diversity program existence being dependent on the how diverse their partners and customers are, which is always subject to change.

Looking deeper within the discourse found under the Women's Perspective, I am immediately struck by how the category of Women seems to encompass and/or replace the overall gender category. Moreover, this essentially marginalizes anyone identifying other than a "woman", and fails to incorporate both gender non-conforming individuals and gender fluid individuals. Shell seemingly approaches the concept of women through a single lens which I argue to be extremely excluding and additionally marginalizing for other gender identities, alike. The title of the page itself, Women's Perspective, is both equal parts troubling and marginalizing. In essence, the title can potentially suggest and be interpreted that a women's perspective is often different than a male or any other perspective. This interpretation would lead one to believe that women and their perspectives are 'othered'. The page continues to show that Shell offer two programs that are set in place to help inspire women, in an effort to help develop their careers. This too, once again can be interpreted to be marginalizing and implies that women need programs to help facilitate and ignite their inspiration, and that women need an outside support to reach their full potential. Essentially generalizing that women can be successful only if these programs are in place and facilitated. With respect to power, while programs such as these may have had good intention, they can additionally be interpreted as women's success within the company being subjective to whether or not Shell has initiatives in place for their development and success, and how the organization goes about facilitating these initiatives. The company essentially holds an essence of power over whether female employees are successful.

In terms of the LGBT section of Shell's diversity program, the most alarming statement comes at the top of the page, "At Shell we support and enable remarkable people from every background ...". I argue that being inclusive is not about whether or not you are including remarkable people. I find this statement to be deeply troubling in terms of significant 'othering'. It ultimately convinces the reader that people with non-normative identities are also allowed to

contribute to the company. While the original intent was assuming not to cause shock or harm, it is clear that there is a poor choice of vocabulary used and additionally brings into question the position of the author or authors of this discourse and potentially their inability to relate and adequately understand the position of an LGBT identifying individual. This too is immensely marginalizing. Shell also lays out various networks that they have put into place in an effort to help their LGBT employees find confidence. Shell ultimately takes the position to both generalize and assume that LGBT employees potentially lack confidence and need outside support. Similarly, Shell affirms power as they indirectly state that they are in a position that would allow them to aid LGBT employees to find confidence, interpretively taking on a superior role. While I interpret the discourse of the LGBT program to be concerning, Shell is not hesitant to largely display two awards they have received for workplace inclusiveness; The Human Rights Campaign 2017 Best Places to Work for LGBT Equality and Workplace Pride LGBT 2016 Top Employer. While, Shell sees this as an accomplishment, I argue that this can also be interpreted as an unconscious execution of power by the organization; a potential showcase of “this is good enough” and reaffirms that their diversity and inclusion initiatives are exemplary in exceeding the basic standards.

As far as cultural diversity and Shell’s initiatives that surround this specific category, it was very minimal and immensely vague. This was both surprising and confusing as Shell had continually marketed itself within their diversity discourse as they having 70 offices around the globe with around 155 nationalities being represented in their workforce (Shell, 2017). While Shell explicitly states, *Bringing Cultures Together*, I was unable to find in-depth information on how they undertook this task or how cultural awareness, etc. was facilitated within the organization. While there was some information pertaining to culture on a link to their Graduate Program, on the same page, this was merely directed to attracting potential talent for future internships and employment.

Lastly, *People With Disabilities*, page was quite lengthy and displayed a particularly interesting statement as quoted from a Shell employee, “I think that everyone is different whether you have a disability or not. It doesn’t matter what the difference is. And we should celebrate our differences” (Shell, 2017). I was hoping that this statement would be followed up with a recognition of Shell potentially recognizing that no single employee’s identity is the same, and each of their employees could potentially identify with multiple social identities, which

present various intersections. Yet, unfortunately that was not the case here. Equally, as interesting was a second quote almost directly below the first stating, “One thing that’s unique about disability and about D&I is that there’s no one- size-fits-all solution. What works for one person doesn’t always work for another” (Shell, 2017). While it was exciting to see that a statement such as this was recognized, I was unable to find or interpret this notion as being explicitly recognized within any of the categories that Shell presented. While Shell seemed to display many of their disabled employee experiences, mainly surrounding the recruitment process, they additionally and continuously reference that it is important for their employees to share their experience with being disabled to a larger audience, in an effort to understand how Shell can grow to be more inclusive. In sum, I found the program for Disabled employees to be one of the strongest in terms of inclusivity. “Through this open discussion, the network raises awareness and understanding of the challenges faced so that line managers and colleagues have the knowledge to be able to thrive in the workplace. It allows employees with disabilities the opportunity to improve the work environment and processes to make it more inclusive for all. (Shell, 2017).

While Shell displayed a more in-depth approach for their organizational diversity programs, than I have traditionally seen, there is still much room for improvement. While there are four main dimensions of diversity/ identity present, there are others that have been neglected to be acknowledged. While, I do not believe that it was Shell’s conscious intention to neglect other dimensions of diversity/ identity, the failure to address them has a few consequences. For one, omitting various dimensions of diversity/ identity and be interpreted as failing to be inclusive and recognizing diversity/ identity in all forms. While it may be considered to be a lengthy process and a daunting one, it would arguably be imperative for inclusion. Furthermore, omitting dimensions can be interpreted as how Shell values diversity, and what dimensions they are willing to recognize. In effect, Shell asserts an unconscious power scheme, potentially giving priority and potentially superiority to a few diversity/ identity dimensions over others. Lastly, while Shell displays four dimensions of diversity/ identity, they are interpreted to be presented through a singular lens, rather than a multi-dimensional one. Within each of the categories, traditional assertions of historical oppressions are generalized, rather than being investigated or understood as varying upon the personal experience, or at least attempting to address oppressions that can surface utilizing a multi-dimensional, intersectional view.

ING

(Appendix 1.3)

Similar to Shell, ING's official corporate website has set aside a specific page devoted to addressing their Diversity and Inclusion program. The first statement that you are met with is why ING has a Diversity and Inclusion program; "At ING we promote diversity not just because it is the right thing to do but because we can't deliver on our strategy without it" (ING, 2017). They then continue to divide their program into separate categories; *Our Strategy*; *What Matters Here*; *What Are We Doing to Achieve This*; *How Are We Doing*. Additionally, at the top of the page, ING has an option to listen an automated voice recording of all of the information provide on the page, assumingly in an effort to make it accessible for anyone with a vision impairment.

ING states that, "Difference in gender, age, background, sexual orientation, physical ability, a religious belief enable us to solve problems and respond to challenges in different ways. Diversity is good for business because different perspectives drive innovation, accelerate growth and lead to more robust decisions and outcomes" (ING, 2017). While ING asserts that promoting diversity is the "right thing to do" (ING, 2017), they are quick to follow up with their good morality with incorporating diversity's importance to business and their overall strategy as an organization. Again, this leaves room for criticism in terms of ING's true intent for diversity. It can be interpreted as though ING's diversity program existing based on the business strategies need for it, rather that's existence being enough out of common or moral good. "ING is committed to accelerating the development of diversity, including gender, age, background, sexual orientation, physical ability and religious beliefs" (ING, 2017). While this program seemingly incorporates dimensions of diversity that have been left out by other organization's diversity programs, it too does not remain immune from criticism. Noticeably, race and culture are not included within the discourse, which again arguably leaves room for marginalization. Yet within part of their Discrimination Statement, ING states, "ING promotes equal remuneration for male and female employees for work of equal value and has policies in place to safeguard against discrimination" (ING, 2017). While, the statement may have good intention, this too, it unconsciously marginalizes individuals who are gender non-conforming. Furthermore, there has been wide debates and studies conducted on not just the gender wage gap, but the wage gap that exist with employees of various intersecting social identities. ING neglects to address this, which

shows that their view of wage gaps is singularly focused and generalized from a gender perspective.

ING states, “Diversity is good for business”, which can be potentially harmful as it can be bring into question ING true intent for why that have diversity programs. Is it good for business or is it because it is important to the organizations core values? Moreover, ING continues on explain how diversity helps the organization in disrupted the status-quo (ING, 2017). This statement can be considered a bit contradictory in terms of contextualization. While ING may be looking to disrupted the status-quo in other areas and disciplines outside of their diversity programs, arguably it does not show their efforts to disrupt the status-quo within the sphere of diversity within organizations, provided the material I was presented with thus far. What Matters Here, ING explains why they are so vocal about diversity and inclusion, yet does not seem to adequately explain how they facilitate inclusion itself. They only offer a promise and expectations. “When you work at ING you have the same great opportunities as anybody else. No matter who you are, or where you come from” (ING, 2017). While it is important to have statements, such as this in place, it is critical that they are backed up with examples that can be relied upon.

What Are We Doing to Achieve This, states that ING has a combination of both global and local activities in order to tackle diversity challenges (ING, 2017). The use of the term ‘challenge’ is something that I remain critical on. To refer to diversity in context with the term ‘challenge’ can be considered problematic. It can assert that diversity is an issue which often implies a negative connotation to most. ING states that they offer internal networks that “stimulate diversity”, yet it is not clear how they do so. Their networks that they list are centered to either cultural diversity, women, LGBT, young employees, and senior employees, yet does not seem to adequately encompass the identities from their original diversity statement of, “Difference in gender, age, background, sexual orientation, physical ability, and religious belief” (ING, 2017). It remains unclear whether these networks overlap and work with one another, which should show more inclusive practices and efforts. One network description that particularly caught my attention was ING’s, Lioness network. It is described as, “Igniting talent to help women realize their ambitions” (ING, 2017). This statement posits that ING assumes that women must be encouraged and aided to realize their ambitions, assumingly ‘othering’ them and situating women as being unable to understand their own, personal ambitions. ING also states

that they are committed to improving the number of women in leadership positions, and list out a range of initiatives. One of them, being offering flexible working for mothers. While incorporating this into their initiatives is important, at the same time it is once again marginalizing. It suggests that only women are recognized as parents within the organization which directly excludes non-female parents.

How Are We Doing, ING explicitly states, “There is much work to do in the area of diversity” (ING, 2017). However, they present no explanation and no elaboration on this. They do however, display a large award they received from the, 2017 Bloomberg Gender-Equality Index. However, at close investigation this award is for “Companies that disclose gender statistics and company policies and practices” (ING, 2017). Overall, seemingly having no bearing on practices of inclusion. And lastly, ING provides that they “were one of the first companies to take part in Amsterdam’s Canal Pride Parade in 2006” (ING, 2017). They continue on to elaborate on how each year they continue to participate in an effort to show their commitment to diversity and inclusion. I would argue that while participating the Amsterdam Canal Pride Parade is a step in the right direction, it does not show an organizational effort nor overall commitment to diversity and inclusion. Simply participating in any event that symbolizes diversity and/or inclusion simply does not mean not suggest that you are committed to diversity and inclusion.

While it is clear that ING also puts forth an effort for their diversity program, it is arguably inconsistent. Various forms of identity/ diversity are mentioned, yet only a few of them seem to have initiatives. It can be interpreted that ING is in a position that allows them to decide that dimensions of diversity are relevant for their diversity and inclusion programs. In essence, it is a method of control, which exerts unconscious power. Moreover, ING’s approach to diversity is to be interpreted as through a single lens. The example of the equal pay for men and for women, shows a failure in understanding that there are wage gaps beyond gender and at the same time generalizes both men and women. An intersectional approach would allow ING to address matters such as this, simultaneously allowing them to be considered more inclusive.

Continuously, ING utilizes terms that can be interpreted as both marginalizing and an exercise authoritative sense of power; specific to ING’s proclamation in asserting that women’s ambitions need to be ‘ignited’. This can position women and their ambitions or success to be subject to the power and control of the organization. It suggests that the organization holds the authority to make women more successful.

Unilever

(Appendix 1.4)

Unilever offered as section of their official website titled, Advancing Diversity which is found under the page, Opportunities for Women. Immediately, one is to assume that Unilever sees diversity and potentially being a matter falling under women's issues. Under the title, Advancing Diversity, Unilever states, "We want to accelerate progress in equality and women's empowerment, because they are central to both our social impact and our business growth" (Unilever, 2017). This statement suggests two main points; the first being that diversity is being generalized and defined through a singular lens of gender. The second suggesting that their 'diversity' program is in place because it aids with business growth. This is again problematic because it can potentially suggest that the diversity program is only in place as a means for potential financial gain for the organization. Continuing, Unilever states, "We believe a more diverse and inclusive workforce can boost financial performance, reputation, innovation and staff motivation" (Unilever, 2017). Once again, reiterating my previous point of diversity programs being initiated for organizational financial gain. Unilever then continues on to state, "We're committed to developing an inclusive culture, and respecting the contribution of all employees regardless of gender, age, race, disability, or sexual orientation" (Unilever, 2017).

In an effort to promote leadership development, Unilever showcases there, Women's Leadership Development Program, which was put in place by the organization to enhance the leadership skills of senior female executives. This assumingly insinuates several things; the first that women in senior executive positions need assistance building their leadership skills. One could argue that this is potentially put into place due to the vast majority of senior executive positions in the Netherlands being held by men. Secondly, one can assume that these leadership program are only offered to senior executives and would essentially exclude any other level female employee within the organization from accessing these programs. Lastly, one can interpret this as a program only being directed to women, failing to incorporate other historically and traditionally marginalized identities within the organizational environment. While Unilever continues to refer to 'Diversity and Inclusion' only mentioning and referring to women within their organization, vastly excluding all other dimensions of identity, consequently excluding any individual not identifying as 'woman'.

Unilever moves on the outline how they have set maternity and paternity initiatives in place to, help employees make the transition to parenthood as smooth as possible (Unilever, 2017). This seemingly can encompass all parents, rather than just identifying mothers. They continue to then jump into the subject of equal pay and state, “Our compensation structures are intended to be gender neutral” (Unilever). However, they fail to elaborate on whether this is neutrality as far a wage is additionally applicable across all diversity/ identity dimensions. As we know an intersectional framework can uncover wage gaps specific to gender and race, so on and so forth. Unilever additionally outlines their mentoring and networking programs that have been carried out in an effort for their employees to gain confidence and potentially take on more challenging assignments (Unilever, 2017). Mentoring and networking programs can be beneficial, but I believe it is imperative to overlap and incorporate all dimensions of diversity and identity within them, in an effort to remain inclusive. Lastly, Unilever offer a unique initiative called, *Helping Men Play Their Part In Driving Change*. They state, “Our male employees will be key drivers of the change we want to see” (Unilever, 2017). While this initiative I’m sure has positive intention, it still seems as though Unilever simultaneously acknowledges that men will essentially be the key drivers of change; and that we must rely on them and their willingness to change, in order to see change, come into effect.

Overall, Unilever offers a very generalized approach to diversity specifically through a singular lens of gender. Unilever’s singular approach showcases power in that as an organization they are in a position to characterize diversity as how they see fit. While they have a diversity statement that includes gender, race, age, disability and sexual orientation, their diversity programs neglect to mention any initiatives associated with these dimensions.

Conclusion

To conclude, I have showcased how both intersectionality and power can be interpreted through the Dutch organizational diversity program; utilizing three organizations as a sampling. Moreover, I have demonstrated how intersectionality and the notion of Foucauldian power interpreted through the Dutch organizational diversity program can aid us in understanding how existing/ current organizational diversity programs can also be interpreted to be limiting, marginalizing and oppressing to various individuals. It is through recognizing and reflection of this, that organizational diversity programs can move to be more inclusive of their employees, in the future. While the authentic intent of the organization to incorporate diversity and inclusion programs within their organizations is subject to interpretation, I believe that this research provided a potential future framework for organizations to consider, when revitalizing their diversity programs. With this, there are a few points that remain evident and should be taken into consideration.

It is apparent that the organizations exert/ hold a form of power, especially in terms of how they decide to formulate their organizational diversity programs and why they choose to represent various dimensions and neglect to represent others. Similarly, whether it be the conscious or unconscious decision of the organization to incorporate various dimensions of diversity/ identity and omit others, they are in turn (unconsciously and indirectly) oppressing neglected dimensions/ identity groups and providing privilege by providing presence and acknowledgement to others. Continually, if we are all influenced by a variety of ways of thinking and that our sense-making and conceptualizing are prescribed with power, then the organizations too would be included within this narrative (Foldy, 2002). In essence, the organization's impression and conceptualization of diversity and inclusion prescribe an even larger force of power is at play; potentially society and enforcing the status-quo. With that being said, power can indeed be interpreted in the organizational diversity program from the diversity/ identity dimensions in which the organization includes within the program narrative, the diversity/ identity dimensions that remain absent. The organization essentially holds the authority in deciding the makeup of the diversity program and how methods to facilitate inclusion are deployed.

While power has always been present, intersectionality is something that has only begun become a more mainstream ideology. However, it is evident that while the framework becomes

more noticeable, it still significantly lacks in terms of its presence within the Dutch organizational diversity program. Too often did I interpret all three of the organizations diversity programs to be single dimensional and at times, overly generalized. A single dimensional approach, I argue is ineffective when it comes to organizational diversity programs. It leaves room for marginalization, for continued oppression towards specific diverse identity groups, and moreover it fails to understanding the human identity has being a multi-dimensional one. As Yang stated, “Intersectionality is critical to moving forward in appropriately accounting for relevant subgroup and individual differences are (1) addressing institutionalized biases and barriers that negatively affect them and (2) enhancing efforts to accommodate and promote diversity” (Yang, 2008; p. 4). While we are continuously viewed as encompassing various components that make up who we are and our uniqueness, this notion seems to be disregarded when it comes to the organizational context. Plain and simple, we shall not leave our identities at the doorway of our workplace. Equally, we deserve to work in an atmosphere that attempts to understand our various identities as humans, and more importantly an organization that recognizes the potential discriminations, oppression and privileges that come along with different identities. If “inclusive” to cover all, then there remains quite some work to do in terms of these organizational diversity programs.

As I close this research, I offer to Dutch organizational diversity programs to utilize intersectionality and power in an effort to make the workplace inclusive for all, just as I aimed to here. Use the power that is omnipresent to resist the current programs and use power to advocate for and more inclusive, multidimensional change. As Erica Foldy state, “It is not possible to address diversity without addressing power. Diversity programs that downplay or ignore issue of dominance and subordination cannot succeed in making even superficial changes in organizations; they are sidestepping the elephant in the room” (Foldy 2002; p.109).

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Appendix 1.1

WRITING A CRITIQUE (CRITICAL ANALYSIS)

A critique is a careful analysis of an argument to determine what is said, how well the points are made, what assumptions underlie the argument, what issues are overlooked, and what implications are drawn from such observations. It is a systematic, yet personal response and evaluation of what you read.

Opening Notes

Ask yourself: What is the nature of the piece? Who wrote it, why, and what are his/her qualifications? What is the significance of the piece? What are its objectives? How well are they achieved? What is the design or method for the piece? Does the design help the piece achieve its objectives? What is the particular appeal or lack of appeal? What assumptions underlie the piece? Are they offensive? Obvious? How do the assumptions and biases affect the validity of the piece?

Organization

1. Introduce the subject of your critique – the reading under analysis.
2. Review the background facts or issues that must be understood before the point of the reading can be appreciated: significance, design, appeal, and so on.
3. Review the assumptions in the reading that must be understood before you take a position.
4. Make your position statement clear: what is your evaluation? On what basis are you making it, given what you have stated in #2 and #3?

5. Review the author's ideas in light of the position you identified and elaborate on each point that relates to your central position.
6. State your conclusions, reminding the reader of the points you have made and your reasons for making them.

Adapted from Behrens and Rosen, *Writing and Reading Across the Curriculum*, Little Brown, 1982.

Appendix 1.2

The screenshot shows the Shell Diversity and Inclusion webpage. The browser address bar displays www.shell.com/careers/diversity-inclusion.html. The navigation menu includes links for Motorists, Business customers, Energy and innovation, Sustainability, and About us. The main heading is "DIVERSITY AND INCLUSION". Below this, a statement reads: "We believe in creating an inclusive culture where you can thrive. Today's talent is more diverse than ever before. An inclusive work environment is key to innovating, developing and retaining that talent." The section "INSIDE DIVERSITY AND INCLUSION" features four columns: "Bringing cultures together" (with an image of three women), "People with disabilities" (with an image of a person in a wheelchair), "Women's perspective" (with an image of a woman), and "Supporting our LGBT talent at Shell" (with an image of a city at night). Each column contains a brief description of Shell's commitment to that group. At the bottom, a large image of a person's head is partially visible on the left, and a paragraph states: "Every day we work to provide an environment where all employees feel valued and included, able to nurture their talent as individuals and as part of a collaborative team. A diverse and inclusive workplace, embedded in our principles of honesty, integrity and respect, brings together remarkable people and enables them to be themselves. At Shell, you will be able to apply and develop your skills and knowledge as part of a collaborative team that is helping to innovate and play a part in building a better energy future." A "Cookie Preferences" link is visible on the left, and an "Up" arrow icon is on the right.


www.shell.com/careers/diversity-inclusion.html

Motorists Business customers Energy and innovation Sustainability About us

DIVERSITY AND INCLUSION


We believe in creating an inclusive culture where you can thrive. Today's talent is more diverse than ever before. An inclusive work environment is key to innovating, developing and retaining that talent.

INSIDE DIVERSITY AND INCLUSION




Bringing cultures together

Today's talent is more diverse than ever before, having an inclusive work environment is key to innovating, developing and retaining that talent.




People with disabilities

At Shell we encourage employees with disabilities to share their challenges to allow us to work together and support them in achieving their potential.




Women's perspective

Hear from some of the women making an impact at Shell and discover how they're developing their careers and inspiring change in the workplace.



Supporting our LGBT talent at Shell

At Shell we support and enable remarkable people from every background, and strive to be a pioneer of LGBT inclusion in the workplace.



Cookie Preferences


Every day we work to provide an environment where all employees feel valued and included, able to nurture their talent as individuals and as part of a collaborative team.

A diverse and inclusive workplace, embedded in our principles of honesty, integrity and respect, brings together remarkable people and enables them to be themselves. At Shell, you will be able to apply and develop your skills and knowledge as part of a collaborative team that is helping to innovate and play a part in building a better energy future.

↑

[www.shell.com/careers/diversity-inclusion.html](#)

[Home](#)[Motorists](#)[Business customers](#)[Energy and innovation](#)[Sustainability](#)[About us](#)



Every day we work to provide an environment where all employees feel valued and included, able to nurture their talent as individuals and as part of a collaborative team.

A diverse and inclusive workplace, embedded in our principles of honesty, integrity and respect, brings together remarkable people and enables them to be themselves. At Shell, you will be able to apply and develop your skills and knowledge as part of a collaborative team that is helping to innovate and play a part in building a better energy future.

"We need to ensure that the portfolio of our global business and products is attractive to both our partners and customers. I don't believe we can achieve this without a diverse workforce that actually reflects the diversity of our partners and customers and the countries in which we operate."

Ben van Beurden, Shell CEO

www.shell.com/careers/diversity-inclusion/women-perspective.html

Motorists

Business customers

Energy and innovation


Sustainability

About us

WOMEN'S PERSPECTIVE


We're committed to inspiring change in the workplace, and to creating opportunities for development and learning that are open to all our staff the world over.

INSIDE WOMEN'S PERSPECTIVE



Developing the female leaders of tomorrow

Two programmes at Shell are helping inspiring women develop their careers and reach their full potential. [Learn how.](#)



Meet Ceri Powell

Ceri Powell, Executive Vice-President Exploration, features in Fortune Magazine's Most Powerful Women list 2014.



SUPPORTING OUR LGBT TALENT AT SHELL

At Shell we support and enable remarkable people from every background, and strive to be a pioneer of LGBT inclusion in the workplace.

At Shell we care about the diversity of our people because we believe that a fully inclusive workplace allows our employees to flourish and so allows our business to flourish.

When our employees excel, we excel. It's for this reason that we are proud to support our lesbian, gay, bisexual and transgender (LGBT) staff, promoting equality for employees regardless of sexual orientation or gender identity.

"It felt good that Shell cared about LGBT issues and employees. I wanted to work for a company that valued diversity."

Filipe Henriques Martins



Cookie Preferences



← → www.shell.com/careers/diversity-inclusion/lgbt-talent-at-shell.html

Motorists Business customers Energy and innovation Sustainability About us

Our approach is all about reinforcing respect for our employees and raising awareness rather than changing individual beliefs. Our Code of Conduct expects us to provide equal opportunity for all staff wherever they work regardless of sexual orientation or gender identity.

LGBT Networks at Shell

Shell LGBT Networks have been set up as a supportive space for LGBT colleagues to find confidence in being themselves at work. They aim to raise awareness of the challenges that LGBT staff face and work with people at all levels of the organisation to ensure Shell is an inclusive workplace.

The first LGBT Network was established at Shell in the US in 1987 and was soon followed by networks around the world, including in the UK, the Netherlands, Canada, India and as recently as 2015 in South Africa (see box).

They connect colleagues – including non-LGBT people – across the business and raise awareness by breaking down barriers, for example by running awareness and support sessions, and participating in local events.

Showing our support

Our support for LGBT equality includes:

- Workplace Pride – Shell is a member of Workplace Pride, a non-profit umbrella organisation founded based in Amsterdam that strives for greater acceptance of LGBT people in the workplace and society. In 2012 we became a co-signatory of the Workplace Pride Declaration of Amsterdam in support of an LGBT inclusive workplace.
- Human Rights Campaign – Shell is a corporate partner of the Human Rights Campaign (HRC), the largest civil rights organisation working to achieve equality for LGBT Americans.
- Ally programmes – Shell has established a number of ally programmes that serve to make senior leaders more aware of the challenges of being LGBT across Shell, as well as having leaders visibly and actively supporting the work of the various networks.
- Flying the flag for Pride – As a public sign of corporate support, Shell flies the Pride flag outside many offices during Pride weeks and International Coming Out Day.
- Awareness training – We provide awareness training on sexual orientation as part of our D&I Learning Portfolio. We incorporate LGBT inclusion in all D&I training globally wherever Shell operates, including countries where being LGBT may be subject to restrictive legislation.

Strength to be yourself

Professionals like Filippe are proud to work and inspire others at Shell, and we aspire to offer the kind of environment that attracts and motivates them to give their best.



Shell recently became the first company in South Africa to establish an LGBT Network. While the country is very progressive in terms of LGBT rights in Africa, this was still a big moment.

Merk Erndin, Organisation Effectiveness Manager, Global Functions, said: "It should serve as a beacon for staff in countries where it's not easy, or even legal, to be LGBT, that they can be their true selves at Shell."

"When our people feel included and engaged, they leverage the richness of ideas, backgrounds and perspectives to create business value," added Bonang Mohale, Chairman of Shell South Africa.

MORE IN THIS SECTION



[Human Rights Campaign Foundation](#)

Shell scored 100% in the Human Rights Campaign Corporate Equality Index which rates US companies on LGBT equality.



[LGBT Workplace Pride](#)


Shell was recently ranked 3rd in the Workplace Pride LGBT inclusive workplace benchmark survey.

www.shell.com/careers/diversity-inclusion/bringing-cultures-together.html

Motorists Business customers Energy and innovation Sustainability About us

BRINGING CULTURES TOGETHER

We continue to attract and inspire talented people from around the world. Our 60 active employee networks in around 22 countries bring together some of the 155 nationalities working with us in more than 70 countries.



Start small think big

Mohammed, who is currently on the Shell Graduate Programme working on Qatar Pearl GTL, the world's largest Gas-to-Liquids (GTL) plant says:

"I think that's one of the best parts of working at Shell: how the culture and the people mix in such an international environment. Personally, I want to make an impact for Qatar and for the Qataris of the future and for my colleagues from around the world."

- [Read more about Mohammed.](#)
- [Read about the Shell Graduate Programme.](#)

Mohammed Al Athaba, Mechanical Integrity Engineer, Qatar

www.shell.com/careers/diversity-inclusion/people-with-disabilities.html

Motorists Business customers Energy and innovation Sustainability About us

PEOPLE WITH DISABILITIES


We are committed to creating an environment that enables all employees to achieve their best, regardless of circumstance. This belief underpins how we work with employees with disabilities, ensuring they're given a platform from which to reach their full potential and become the boundary-pushing innovators of the future.

"I think everyone is different, whether you have a disability or not. It doesn't matter what that difference is. And we should celebrate our differences."

Bob Nolan, Subsurface and Wells Support Lead – Europe

At Shell we create a space in which people with disabilities can thrive. From making the recruitment process open and transparent for everyone, right through to ensuring the workplace is a safe and empowering environment.

[Watch the video](#) to discover how Bob Nolan, who is Deafblind, manages Shell's European subsurface and wells support team across four sites.



Bob has carved out a career for himself regardless of being technically Deafblind.

Cookie Preferences

"One thing that's unique about disability and D&I is that there's no one-size-fits-all solution. What works for one person doesn't always work for another."

Andy Kneen, HR Manager Trading and Supply



Andy was involved in a road traffic accident. After two years of operations and rehabilitation, he felt ready to find a job.

Support in Numbers – employee networks

To support our employees with disabilities, we have a number of supportive internal networks in place, most notably the enABLE Network. First launched in 2005 in the UK, there are now six enABLE Networks across the globe, including the UK, the Netherlands, France, the USA, Canada and Brazil.

The enABLE Network provides people with disabilities and people whose lives have been touched by those with disabilities an open forum to engage and share experiences. Through this open discussion, the network raises awareness and understanding of the challenges faced so that line managers and colleagues have the knowledge to be able to thrive in the workplace. It allows employees with disabilities the opportunity to improve the work environment and processes to make it more inclusive for all.

Creating a space for this dialogue is crucial to facilitating the kind of open collaboration that is required for employees with disabilities to thrive.

Cookie Preferences

"Shell was the first company to get back to me. At the time I was in a wheelchair, but they made it clear it wasn't an issue. I had a very positive recruitment experience and I joined as a result of that. Shell was very accommodating and they created a great first impression."

Andy Kneen, HR Manager Trading and Supply

Equal opportunities for all

Shell's Diversity and Inclusion (D&I) team takes great pride in actively promoting equal opportunities for disabled employees. It's this commitment that first attracted Andy Kneen, HR Manager Trading and Supply, to the organisation.

Andy was involved in a road traffic accident soon after graduating from university. After two years of rehabilitation, he felt ready to find a job.

After a few years Andy wanted to give something back, so in 2005 he joined Shell's UK enABLE Network, which at the time was a small employee group that discussed disability issues in the workplace.

Since then, there are now six enABLE Networks across the globe, including the UK, the Netherlands, France, the USA, Canada and Brazil.

"We use the network to raise awareness about different kinds of disability and impairments. It gives us the power to lobby the organisation and make the work environment more inclusive."

For Andy it's a chance to give back, for Shell it's an opportunity to create an environment that empowers everyone to reach their full potential.

"Many disabilities, such as Asperger's Syndrome, are abilities in disguise, and we just have to make them work for us."

Diederik Weve, Senior HSSE Consultant

Enabling successful careers for people with disabilities

At Shell, we recognise people for their talents.

Diederik Weve is a Senior HSSE Consultant based at Shell Rijswijk. In 2009 he was diagnosed with Asperger Syndrome. Instead of looking at his disability as a problem, Diederik says it is a good thing.

This belief underpins how we work with employees with disabilities, enabling all individuals to perform to their full potential.

"How sharing my disability let me be myself"

Joe Hansen is a Graduate Analyst and dyslexic. But Shell as an employer challenged his thinking, not least in seeing ability where others see disability.

"When I arrived for my interview at Shell, the HR Coordinator came just to talk to me and asked 'Is everything set up for you? Is everything OK?'" says Joe. "I remember thinking how nice it was that somebody did that."

Joe Hansen is halfway through the Shell Graduate Programme for IT. He currently works as a Graduate Business Analyst in Retail IT and he has dyslexia.

Challenging stigmas

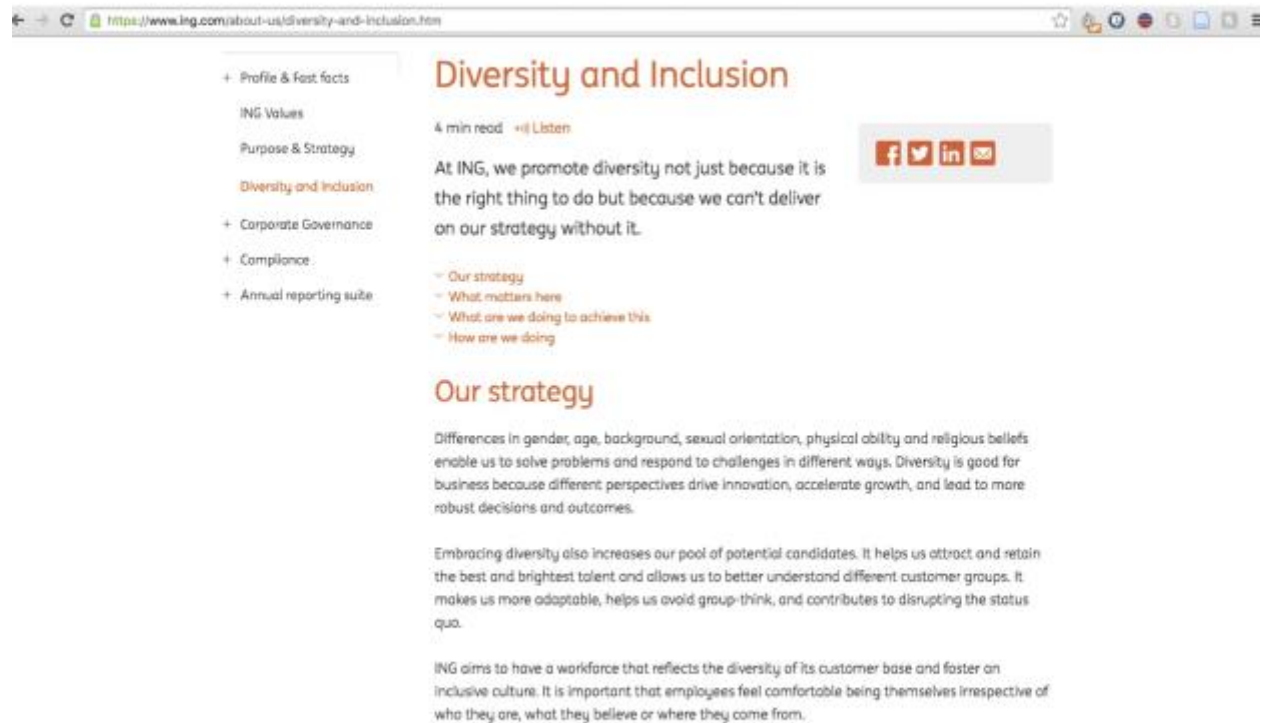
In Joe's experiences from school and growing up, the condition was poorly understood and even stigmatised. But when he came to Shell he encountered a company that challenged his thinking, and not just in terms of attitudes towards dyslexia.

He explains: "I was doing an economics module on climate change as part of my course at University College London. My lecturer suggested I look into Shell Scenarios. I found it interesting that an oil and gas company was looking to the future of energy like this. It challenged my view of the company; that open, collaborative, innovative dialogue grabbed me."

[Read more about Joe's experience](#)



Appendix 1.3



The screenshot shows a web browser window with the URL <https://www.ing.com/about-us/diversity-and-inclusion.htm>. The page features a left-hand navigation menu with the following items: Profile & fast facts, ING Values, Purpose & Strategy, Diversity and Inclusion (highlighted in orange), Corporate Governance, Compliance, and Annual reporting suite. The main content area is titled "Diversity and Inclusion" in orange. Below the title, it indicates a "4 min read" and includes a "Listen" button with a speaker icon. A quote states: "At ING, we promote diversity not just because it is the right thing to do but because we can't deliver on our strategy without it." To the right of the quote are social media sharing icons for Facebook, Twitter, LinkedIn, and Email. Below the quote is a list of links: "Our strategy", "What matters here", "What are we doing to achieve this", and "How are we doing". The section "Our strategy" is highlighted in orange. The text under this section explains that differences in gender, age, background, sexual orientation, physical ability, and religious beliefs enable the company to solve problems and respond to challenges in different ways. It also states that embracing diversity increases the pool of potential candidates and helps attract and retain the best talent. Finally, it mentions that ING aims to have a workforce that reflects the diversity of its customer base and fosters an inclusive culture.

<https://www.ing.com/about-us/diversity-and-inclusion.htm>

- + Profile & fast facts
- ING Values
- Purpose & Strategy
- Diversity and Inclusion**
- + Corporate Governance
- + Compliance
- + Annual reporting suite

Diversity and Inclusion

4 min read [Listen](#)

At ING, we promote diversity not just because it is the right thing to do but because we can't deliver on our strategy without it.

[f](#) [t](#) [in](#) [e](#)

- Our strategy
- What matters here
- What are we doing to achieve this
- How are we doing

Our strategy

Differences in gender, age, background, sexual orientation, physical ability and religious beliefs enable us to solve problems and respond to challenges in different ways. Diversity is good for business because different perspectives drive innovation, accelerate growth, and lead to more robust decisions and outcomes.

Embracing diversity also increases our pool of potential candidates. It helps us attract and retain the best and brightest talent and allows us to better understand different customer groups. It makes us more adaptable, helps us avoid group-think, and contributes to disrupting the status quo.

ING aims to have a workforce that reflects the diversity of its customer base and foster an inclusive culture. It is important that employees feel comfortable being themselves irrespective of who they are, what they believe or where they come from.

ING is committed to accelerating the development of diversity, including gender, age, background, sexual orientation, physical ability and religious beliefs.

We also promote equal opportunities and have policies in place to ensure that discrimination is not tolerated.

Discrimination

'Discrimination' includes any distinction, exclusion or preference made on the basis of race, colour, sex, religion, gender, political opinion, nationality or social origin, that has the effect of nullifying or impairing equal opportunity or treatment in employment.

Any distinction, exclusion or preference based on the inherent requirements of the job is not deemed as discrimination.

ING promotes equal remuneration for male and female employees for work of equal value and has policies in place to safeguard against discrimination.

What matters here

Why we are so vocal about diversity:

- **It's what we promise** - When you work at ING, you have the same great opportunities as anybody else. No matter who you are, or where you come from.
- **It's what we expect** - At ING, you do not always have to agree with others. But you are expected to treat others with kindness and respect.

And what do we expect from our leaders:

What are we doing to achieve this

Different diversity challenges exist in each of our locations and business units so we have a combination of global and local activities to help tackle these challenges:

- **Diversity manifesto** - We value diversity. Our success depends on it. That's why we introduced a **diversity manifesto**, **Success through difference**, in January 2016 that applies to all employees worldwide. This official bank policy sets out what diversity means at ING, why it is important, and what employees and managers can do.
- **Internal networks** - We encourage employees to participate in a number of **internal networks** that stimulate diversity. These include:
 - **Crossing** - a network concentrating on cultural diversity.
 - **Lioness** - a network for women at ING, igniting talent to help women realise their ambitions.
 - **Gala** - a community concentrating on LGBT inclusion.
 - **Ring** - a networking community for young ING employees up to 36 years of age.
 - **Experience** - a network for senior employees.
- **Overcoming unconscious bias** - ING runs unconscious bias workshops that help managers understand their unconscious biases, promoting more objective people decisions.
- **Improving the number of women in leadership positions** - ING has introduced a range of initiatives to promote the inclusion of women in leadership positions. These include:
 - Diverse interview and decision panels in the recruitment process.
 - Inclusion of more female candidates on succession lists.
 - Tracking and analysing the number of female appointments, promotions and leavers to gain more insight into problems and potential solutions.
 - Supporting flexible working.

How are we doing

ING recognises that there is much work to do in the area of diversity but we are progressing and are proud of the following achievements:

Recognised in Bloomberg Financial Services Gender Equality Index

ING was one of 52 firms recognised in the 2017 **Bloomberg Financial Services Gender-Equality Index (BFGEI)**. It is the second year we have been included in the listing. The index measures how companies disclose gender statistics and company policies and practices.



Workplace Pride Global Benchmark Survey shows ING's progress in LGBT inclusion

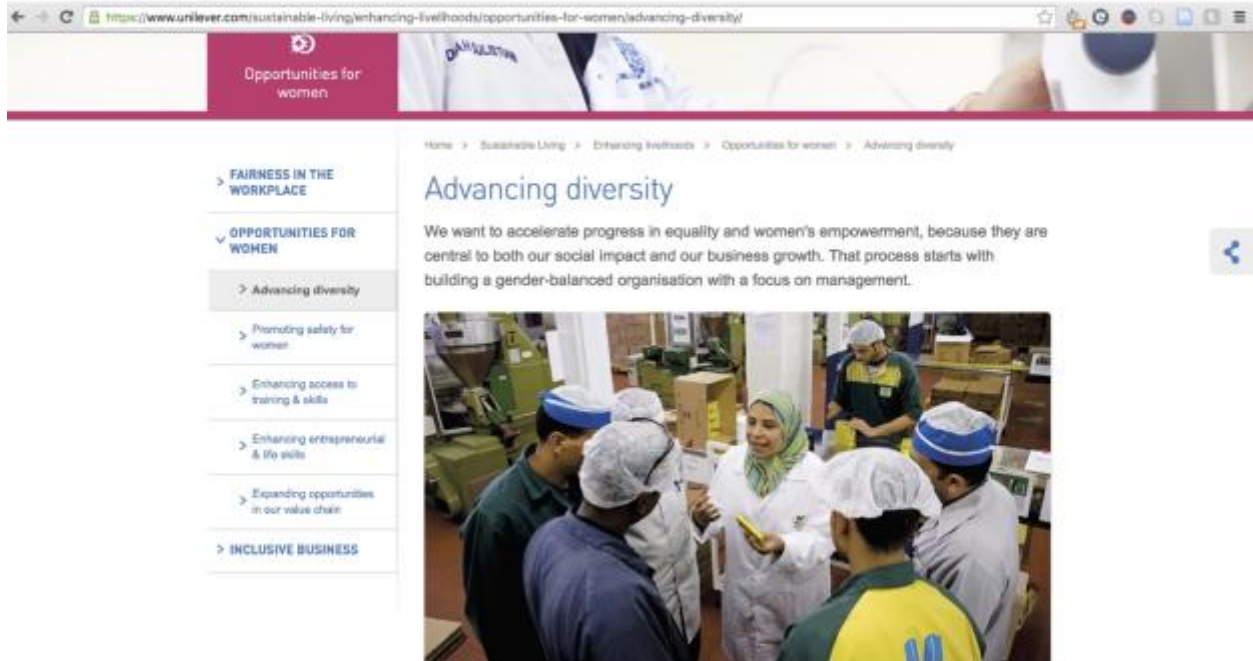
In 2006, ING was also a founding partner of the "international platform for LGBT (Lesbian, Gay, Bi-sexual & Transgender) Inclusion at Work". Activities of the group include the International Workplace Pride Global Benchmark in which ING participated for the third consecutive year. ING was ranked eighth out of 30 major employers which represent some three million employees in over a 100 countries worldwide. ING achieved a top-tier score of 70% compared to a median score of 59.6% in the Finance and Industry sector. This increased from 63% in 2015 and 51% in 2014.

ING – one of the first companies to participate in the Canal Parade in Amsterdam

ING was one of the first companies to participate in Amsterdam's Canal Parade in 2006. Each year we take great pride in demonstrating our commitment to diversity and inclusion with creativity, flair and plenty of fun to tell the world that at ING you can be who you want to be.



Appendix 1.3



An empowered & gender-balanced workforce

For a business committed to having a positive social impact alongside sustainable growth, building a gender-balanced workforce is essential. We believe a more diverse and inclusive workforce can boost financial performance, reputation, innovation, and staff motivation - a belief supported by recent research¹. It can also help anticipate and meet the needs of our consumer base - including the seven out of ten Unilever consumers who are women.

We are already one of the world's most culturally diverse companies, with 169,000 employees in over 100 countries. We're committed to developing an inclusive culture, and respecting the contribution of all employees regardless of gender, age, race, disability or sexual orientation.



Supporting diversity and inclusion

Leena Nair, our Chief HR Officer explains our approach: "We work with women in the workforce to help build the confidence needed to navigate a biased world. We work with men to increase their understanding that a balanced workplace is good for them and for business. We work across the whole organisation to ensure we build a corporate culture in which women and men can thrive together."

As well as being vital to the success of our business, we know that advancing diversity within Unilever plays a part in our wider ambitions to challenge outdated gender norms and stereotypes throughout our value chain.

The  Women's Leadership Development Programme, run by the INSEAD-Unilever Four Acres Consortium, aims to enhance the leadership skills of our senior female executives and talented women from other sectors. Since 2012 around 100 senior managers have benefited from the programme in the UK and Singapore.

We want to ensure that the representation of women at the most senior levels in our business keeps increasing. In 2018, women comprised 48% of our management, up from 38% in 2010. Sustained leadership accountability and awareness building, clear targets and measurement, programmes to recruit, retain and develop female talent, internal and external communications and engagement, and our network of Diversity and Inclusion Champions are all part of our overall approach.

Spotlight

#Unstereotype – Changing Mindsets

To speed up our journey towards real inclusion, we realised the need to recognise and address the limiting power of stereotypes.

Following on from the #Unstereotype initiative to break stereotypes in the way we portray women and men in our advertising, International Women's Day 2017 gave us the opportunity to launch our internal #Unstereotype - Changing Mindsets campaign across our business.

This aims to address the stereotypes that exist in the workplace and that hold back both men and women from realising their full potential. This is a 'call to action' to our organisation – to help us towards our ultimate goal to build a strongly inclusive culture.



Our Code of Business Principles

Our Code of Business Principles, which applies to every Unilever employee, everywhere in the world, includes a commitment to diversity and inclusion. We support this commitment with targets, and improving female representation in the workforce is linked to the goals of our leaders. Each country has its own targets, which reflect their particular diversity challenges. More details on our commitment to diversity and inclusion are included in Fairness in the Workplace and our [Human Rights Report \(PDF | 5MB\)](#).

Recruiting & retaining the best female talent

We run programmes across the business aimed at attracting, retaining, and developing female talent. Our programmes are based on a global framework and tailored to meet the needs of individual countries and regions.

Our hiring managers must attract equal numbers of male and female applicants for at least 80% of job openings, while a range of initiatives are designed to enable both women and men to reach their full potential. Our agile working policy, for example, allows people to work anytime, anywhere, as long as business needs are being fully met.



Support for mothers and fathers

Our Maternity and Paternity Support programme (MAPS), helps employees make the transition to parenthood as smoothly as possible. To highlight the importance of this transition, in 2016 we used gamification to stimulate engagement with the MAPS platform. We reached 17,000 people through our Fun Quiz campaign and 2,600 quizzes were completed by employees across more than 40 countries.



In the US, we have signed the White House Equal Pay Pledge. Even though the Equal Pay Act of 1963

Mentoring & networking

To drive competitive advantage, secure a strong pipeline of talent for the future, and accelerate the

Tailored mentoring is also rolled out locally within the framework of our global initiative. In Canada for example, we run innovative 'speed mentoring' sessions, allowing women to gain valuable career advice from senior Unilever leaders, while in Nigeria, we partner with Women in Successful Careers (WISCAR) to provide access to a professional network of successful women leaders.

In Sri Lanka, Women-Inspire-Connect-Empower (WICE) is a networking event for women in management. Covering topics on professional development and support for women in the workplace, the network comprises 100 members from three companies.

Helping men play their part in driving change

Our male employees will be key drivers of the change we want to see. They can be champions for women in the workplace, and they can model new norms in which men and women share household and family care duties more equally – enabling both to progress in their careers.

As part of our efforts to engage our male employees as champions, we are part of the UN Women's [HeForShe](#) campaign, which encourages men to take action against the barriers that women face.

📄 The B Team and Virgin Unite, Diversity: bringing the business case to life, January 2016

Related links

- [Targets & performance](#)
- [Fair compensation](#)

Downloads

- 📄 [Human Rights Report](#)
PDF | 5MB

External links

- 🌐 [Unilever's Commitment for HeForShe](#)
- 🌐 [Unilever's Maternity and Paternity Support Platform](#)
- 🌐 [INSEAD-Unilever Women Leadership Programme](#)

