

Lecture 2 - 12/10/2023 - Edwina Pio & Wim Lambrechts

Title: Illuminating social entrepreneurship and intersectional pathways

Abstract

In navigating complex systems of exclusion with an outcomes framework, social entrepreneurship is finely balanced to amplify the message of social good. Intersectional pathways are influential chains to diffuse oppressive discourses. What are the portals driving social entrepreneurship and how can one ensure that it is beyond empire building and mission creep? Illuminating social entrepreneurship seeks to provide a platform to explore meaningful, ethical and sustainable intersectional pathways for ourselves, our organisations and the communities we live in.

Footfalls and heart prints for Indigenous inclusion

Geographies of inclusion have largely been ignored in Management & Organization Studies (MOS), which tend to be encased within global white Western power over knowledge production. In this paper, I contribute to how non-Western contexts can serve as a counterpoint, yet avoid sharp dichotomies, concerning hegemonic Western discourse in geographies of inclusion. Through ethnography, I seek to provide some answers to the question: How does inclusion happen and how can it be theorised in non-Western contexts. Two central ideas of the paper are: 1. MOS can and should learn from non-Western contexts. Indigenous inclusion, specifically linked to Adivasis in India, illustrates how geographical contexts matter for theorising inclusion which can be enriched by examining non-Western contexts; and 2. Liberation theology through discernment and contemplative action, can provide insights and probe the possibilities of the nature of inclusion. I make no claim to a sole interpretation, rather I offer a guiding framework, grounded in an empirical contribution, for a nuanced understanding of Indigenous inclusion. This framework for geographies of inclusion has three interrelated dimensions: accompanying the inclusive subject, praxis of contemplative action and discernment for faith and justice. My poignant hope is to invite other adaptations and traditions to further enrich and unveil understandings of geographies of inclusion for MOS.

[Pio, E. (2021). Footfalls and heart-prints for Indigenous inclusion. *Organization*, 28(6), 879-902.]

I want to touch the sky: how an enterprise challenges stigma for sex-workers

The purpose of this paper is to demonstrate how a “just” enterprise can challenge stigma deeply embedded in culture and in the process develop and prevent a whole new generation of women, in this case the daughters and grand-daughters of sex-workers, from being stigmatized. Drawing on fieldwork interviews this paper, through appreciative inquiry analyses and most significant change questioning, examines the development of an Indian based enterprise called Freeset, a company employing women leaving sex work, and examines its history and its possible future trajectory. Freeset challenges the stigma of these Indian sex-workers, including that perpetuated through patriarchy, by offering alternative work which displays respect for their abilities and dreams and up-skills them to function as leaders in their communities. While stigma erodes social status by discounting and discrediting persons considered outside the norm, it is possible to challenge that process and change the life trajectory of its victims. Hearing and highlighting the voice of the stigmatized is vital in clarifying a holistic view of stigma and its impact on society. There are significant insights into how values based enterprises might establish their ethos in cultures that discount those values the enterprise upholds. Few enterprises focused on producing social change outcomes develop sustainable business practices that challenge the economic root causes of stigma. Freeset provides new insights into managing diversity issues in a South Asian context to achieve that goal.

[Kilpatrick, R., & Pio, E. (2013). I want to touch the sky: how an enterprise challenges stigma for sex-workers. *Equality, Diversity and Inclusion: An International Journal*, 32(3), 277-288.]

