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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 organizations and the communities we live in.

1. Arise women of colour

The pigmentations resulting in exclusion and inclusion, longing and belonging at a strategic and operational level is considered within the context of a volatile world. Global demographic trends, power and privilege, the construction of inequality, and their implication for organisations and employees will showcase how women of colour can achieve success through entrepreneurship.

2. Give Nothing to Racism: The Power of Stories

What are the story scripts that map the paths of our life? Our interlocking trajectories? Stories of grace, humour, and compassion intercept which we tell each other for our story signal, define and symbolise wider processes of recognition, identity and belonging and can amplify or dismantle racism. We need a creative repertoire of stories to bring recognition to the micro generosity possible every day, in our homes, communities or places of work to redefine and reframe public discourse.

3. 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.

4. Vulnerability and resilience: critical reflexivity in gendered violence research

South Asian women are a focus area for organisations such as the UN, World Bank and WHO, where violence against women severely constrains policy instruments such as the Millennium Development Goals. The field researcher is often invisible in research space, which informs policy in practice. Through critical reflexivity we rupture the silence on researcher vulnerability, foregrounding researcher resilience as the ethical compass in the research space of gendered violence. Through narratives of researchers as development actors in the river of corrosiveness involved in acid violence research, we offer a typology for researcher resilience for consideration in research designs for policy development.

5. Time to say 'Je suis diversity'

Re-storying our relatedness may mean replacing a master narrative with multiple narratives, each of them true in a particular context and within a given set of circumstances, dependent on religion, geography, culture, migration history and economic prowess. In a planet which is so diverse, perhaps the mantra that needs chanting is Je suis diversity. Diversity is always politically charged and is a complex weave of historical and socio-economic legacies. These weaves affect the practices of organisational and societal life.

6. Oh my God! Work & worship in organisations

In this complex, fluid changing world beset by acts of terrorism and acts of kindness, religion is a force to contend with. It can also be a force which impels multidimensional thinking and 'mindful acting' for the economic priorities of organisations and the wellbeing of people. Religion is viewed as dynamic, with capacities to calm, enflame, bless and condemn, for both the sacred and secular are entangled. Work & Worship will investigate organisations as the locus of religious expression and implications for associated organisational practises. While religion may not foreground work, for many it is a living dynamic background against which they operate. This presentation is a sign of the renewed sensitivity towards the sacred and calls for developing a new organisational repertoire, to rethink and remould our citadels of work. A repertoire, lexicon and vocabulary that allows individuals to think and talk about religion in a more deep and meaningful way, and that gives permission for people to bring their sacred selves to work. Work & Worship signals discernment and restraint now. All time is now time - a time of fierce grace, of courage and vulnerability, a time to choreograph and compose the alchemy of the secular and sacred.