**NADSN Event – Plenary, 20th of June 2019**

SPEAKER:
Good morning, everyone. So we just wanted to do the test for the Captioner (inaudible). Hello? Hello? Hello? Can you hear us? Can you hear us? OK. They can hear us now.

OK, good morning everybody in a very warm welcome to a very special conference today. So before I introduce myself in a few minutes time, Kevin is going to come up and say a few things. Thanks, Kevin.

SPEAKER:
Good morning, everyone. We are doing?

SPEAKER:
Very good. One is Kevin Catino, I have been the organiser for this conference today. I have the important responsibility of telling ever and the health and safety. We do not expect a fire alarm. If you do hear it, please leave the building from the side exits, then we will congregate in the car park. There is not an alarm plan. It does rain, this means there's a problem. So we have a group of organisers within the volunteer committee. So if you need help, please ask. So they are there, so please just give us a margin and we can help you. In case you decide you need a first-aider, there are a list of first-aider is that reception. If you need any support and guidance, please go to reception and ask for help there. We have a list of people that can help.

In terms of changing facilities and basics, there are toilets, accessible toilets here on the ground floor, there is a gender neutral toilet on the second floor and if you have instructions on the internet, there is a guide on the website that was sent out.

So we are dealing with some interesting topics, when we pulled the program together. There were a lot of different ways in which we can explore Non-Intersectionality, I know we will not get through all of them today but given the nature of what we are talking about and exploring today, we want to make sure the confidentiality and safety of all participants is guaranteed, so we would like everyone here to adhere to the Chatham's rule principle, and we want everyone to be able to share in a respectful way. So, no sexism, Homophobia etc, we want to make sure that everyone can participate.

If you need to take time out, please do so. If you need to eat something, please take a break. There is a foyer, we call this the Spanish steps, some people might call at this reception area, but if you need time, you are welcome to take some time out. In that respect, we also have these lovely devices, I have been asked, unless you are using them for accessibility purposes, please get your search to a minimum. If you are in a plenary breakout room, please have your phone on silent so it does not disturb others and it does not prevent people from participating.

So a few more things to do. We have an accessible actions, as you can see, we have BSL sign language and interpreters throughout. And in order for us to participate, please do this one at a time to do this effectively for everyone to participate. In terms of photographs, we're going to ask if you do photograph, that you do not photograph individuals. We have got Lanyards on, and people have and asked if they are OK with their photos being taken. Being who you are, you may not. So it will not have a photo taken unless you give express permission. So we have a lot in Twitter feeds, and we have a hash tag call #JNI conference 2019. So this is encouraged people to participate. If you need help throughout the day, we expect you to be able to ask at the yellow line again all and the yellow T-shirt.

So we are asking people to practice something slightly different. A colleague's have said that noise can affect participation, so when we want to show appreciation, we are going to ask people to practice a silent clap, something like this, rather than something that is noisy.

It might be strange for the first few times. If you've not done it before, but if you can silent clap, we would encourage you to do that.

So we have another room available and that is on the second floor in 210. If you need to use, please do so, there is a facility on the ground floor here.

We also would like to flag up, please allow enough time to get to the different sessions. The session will take place on the second floor and the ground floor. So we have given you a timetable, so the rooms for the breakout sessions have been advertised on the posters on the ground floor foyer area, please be aware that your breakout sessions and those rooms.

So another thing about housekeeping, we would love to know what you were thinking. So if you do not mind, take a visit to the feedback table in the foyer, so this can give us ideas about future activities and how today's gone view. If you have any suggestions on how to improve things, please let us know. Thanks very much. I'm going to hand back.

DR HAMIED HAROON:
OK, so Kevin has left us 5 min to get through the rest of us welcome. So, the National Association of staff networks, so to get the brief, we are aiming to protect and represent disabled staff in the tertiary education sector, set University and colleges across the UK and beyond.

So we focus on the tertiary education sector, but we are open to any individual organisation equal and equality of disabled staff. So we want shared experiences and good practice and other challenges and opportunities. So nothing to do with government, this is self-determining and it is about having a impartial people. And, of course, we do not have much money, like everyone.

So this is a little about our aim. So we have disability (inaudible) on the door but there is a social aspect of disability and often the medical world has been emphasised too long. So it is about negative attitudes and being excluded from society and society as the main contribution for people, so this is the model we like to go for.

So we launched back in 2014, so we launched on 6 June in that year. We were based in Manchester, it was a fantastic event and we launched and have been coming for five years and 14 days.

So going well so far. So we have more than 200 members from different organisations, across the UK and abroad, including 59 universities in the UK. And we have the BBC, the Scottish islands, and other institutes. We are led by a steering committee, so I'm fortunate to be sharing that position my now. So we have Jack Nicholson, we have Stewart (unknown term), Nicole Barber cannot be with us, Jackie is also in our Treas which is a fun job. And in communications. We have Linda (unknown term). So our communication leaders Jonathan Leonard. There is Jonathan. And we have other leads. So we have quite a few vacancies of anyone is interested, a few interesting come and see me later so we can go through that whole thing elsewhere.

So we managed, you know, to hold a conference every year with the main purpose of that is to bring people together to share experiences with each other and just seeing each other and knowing that we all share something in common is powerful, I think. And the first conference was in Colchester. And so last year we appointed after an interim (unknown term) the wonderful Prof Li, a professor of law at the University of Leeds at the centre of Law and policy studies. So she has that background. In addition our past you on to Sammy. So

DR SAMMY LI:
So welcome to this conference. So we were found with a mission to report LGBTQI+ networks and higher education to support sustainable operations and staff networks. And we have things running twice a year at the University to discover good practice and to provide professional training workshops for members.

So in a network, basically, also have a mission to provide a national voice on behalf of a LGBTQI+ networks and the higher education sector and a range of issues that impact wider sector and community in the UK and beyond.

It is to make sure that such networks are more effective and capable in terms of discussing issues and cultural change within the institution and, of course, to gain things via senior management.

After two years of development, we have around 200 members from around 19 universities and institutions, such as agency and equality organisations. We have a group of 10, which we introduce, we will introduce those individuals that scene today as well. In the last two years, we have a range of people from universities studying at LSE in London, (unknown term). But I have not even told our members. So next meeting will be held at the open University on 8 October 2019 and now you know it earlier than our members.

So with us being group members and advisers, aside from me, Jonathan is here as an engagement champion, so we have (unknown term) as a LI champion and we have Kevin as our Intersectionality champion. And welcome to be here and joining us today.

As I talk about this, we have the meeting twice year which we try to provide an arrangement and often we get (inaudible), but this is important to facilitate with the university and go up and down, these are some of the photos we had at the last couple of conferences, and this was last year in London. We had the pleasure to have the chair of the equality and human rights commission David Ruebain who was a speaker. So we had the CEO (unknown term) and (unknown term) is here as well.

So, as I told you, all the functions and purposes of the network is to provide a voice. So this can be exemplified through what we experience through humility, but also a range of given articles fighting all letters signed by the group with questions and challenges within tertiary or higher education. So we have to respond to a Twitter account and there is also a petition through the Twitter account that you can sign today, so I would encourage you to go to that and please consider to sign and circulate this through your networks so please help by signing this due to the severity experienced in the tertiary sector.

So what happened is Hamied and I were challenged by the (unknown term) unit. We met with a cup of coffee to talk about the idea because this idea is ultimately about the LGBTQI+ network and the disability staff network in this a lot we can learn from each other. So as part of that conversation, we do agree that within humility, when we have events, the diversity of participants is not waste a representation of the population of humility, but we also agreed that as an individual and human being, we're not categorised as it tick box society and that we can be classified as one identity.

We have loved ones, friends and others they share different characteristics. So it's very important for us to take a more holistic way to understand how we can profile and better understand the individuals within our communities. So we think about how we talked about the session earlier within higher education. So we had this first (unknown term) as an initial attempt.

So it was going to spend some time and it is about looking at this as a lively and entertaining place, and this is about the business side of not only how much progress we have had it also (inaudible). So because we're the best (unknown term) in the world, we have the best (inaudible) passes in the world and we are the best. Because we have a Rich history of the movement of disabled people and we have this (unknown term) Manchester MP, who was the very first Minister for disabled people back in the 90s, I think it was. In Manchester, we have the very first Gay Lord Mayor of Manchester. Which was phenomenal. So Intersectionality brings all of that together and it is a huge delight. So this is a huge delight and this also states some of the principles behind the conference today.

The agenda is packed and so we have a great but short video on the patron of us, but she could not be here today that you will find out by the way she speaks. And then we had David Ruebain who will give our first keynote speech who we are very through the. Thank you, David for coming. And then we will go into breakout sessions and there are three of those. The fourth one, unfortunate, had to be cut off. So you will see this, you've may have been allocated to your second preference instead. So after lunch, we will have posters that will be available, and there will be other networks being exhibited so please go and visit them near the exit of the building.

So we will also have another keynote speech, so thanks so much (unknown term) for coming all the way from Dundee. And then (unknown term) Fiona will also be the second point of workshops. And then we will have a short break to half an hour and we will have some sure comments, short comments about workshops and then we will have Stewart McKenna that will close the conference were some remarks and conclusions. And we will have some networking reception afterwards. So some people from the steering committee will have to disappear, but we will meet after the conference. So I would love to introduce all of these people, but we just don't have time. These are all the people that organise the conference and thank you so much to our sponsors, so I think Charlotte, a you hear? There she is! So Charlotte that use for your effort. And also, Ai-Media, thank you very much for providing captions today. And also (unknown term) for organising lessons. So let's just…

ANNA LAWSON:
Hello, everybody, welcome to the 1st Joint National Intersectionality conference. So this brings together people from (inaudible).

Second, we aim to provide a supported place for people to come in terms of this network. So this is just to let you know that this is a place for all of us. And that is (inaudible) and in some way that we operate. So it is about looking at different instances, sparking new ideas and new initiatives.

So we really try to create diversity, which cannot be said for too many other conferences. So (inaudible). This has an impact on (inaudible) and secondly, on disability and also promotes general discussion and I look forward to hearing them.

I'm sorry are able to make it today, it is because of the (unknown term) for the past seven years. So would really like to thank you for coming to this opportunity, and I know that it is going to go well and I would love to hear about it later. Thank you.

DR HAMIED HAROON:
OK, so it is now time, we are running behind, so Stewart?

SPEAKER:
Hello, (inaudible) and it is lovely to be here today to introduce David Ruebain as the keynote speaker. So my history with David goes back eight years ago. In that time, I was a disability and politics writer and David chaired us as chief executive. He is now the chief executive of the Conservatoire for Dance and Drama. He aims to develop a conclusive foundation based on trust. So welcome, David Ruebain.

DAVID RUEBAIN:
Thanks very much, it is lovely to see you. One, it is a lovely privilege to be invited today, thank you so much for this. I was intrigued by the opportunity to talk to you.

I thought you may not just want to hear about my life. I'm trying to think about someone that was a consequence. I was trying to think of some issues, really, that face disabled people and LGBTQI+ people and the same of LGBTQI+ people or something data related to that because that is my background. And they wanted to raise, what I thought of on the way here was a series of provocations.

This is not mean I'm trying to upset you, I am absolutely not trying to do that. So I'm trying to think about ideas of how we think about identity. These are material considerations, so these ideas that have evolved from me over time from my life as an activist, first of all born in the 80s and 90s, and then as a human rights lawyer. But in private practice and then at the Equality and Human Rights Commission where a policy director. And we also have an equality challenge, I do not have a specific function or all, and I do not think anyone can undertake their work without thinking about that. But they do try to think about these issues as a visiting professor at (unknown term) University and some interesting writings I have been doing around issues of identity.

Some go to try to talk with you about some of those things. So these things on the PowerPoint presentation from my Cambridge University slides. So these gorgeous photos, I will… OK. Should I just pause a minute? OK, I will carry on. Maybe I will just get a bit closer.

I will carry on and try to speak a bit more loudly. So these photos on the PowerPoint… OK, maybe just there. Is that better?

OK. So I got a few waves and nods, so I will carry on. So, thinking of the PowerPoint, I thought of the students. I do have decided I'm very proud of them, that considering dance and drama as an educational provider, we are one of eight leading performing arts schools in three cities in London, Bristol and Leeds. These are some of our students.

I always think it is useful to think about data, but looking at the causative data, particularly looking at LGBTQI+ and disabled people. Disable people we do now. So, looking at ancient demographics… Aha.

According to (unknown term), a professor of statistics, 4.6% of Leeds in the 80s, had academic and non-academic identified as disabled. That is certainly lower than the national average of disabled people. But I think we also need to thank that as we all know, that the identity of disability is covering a variety of impairments. It covers people sensory impairments, learning difficulties, Neurodiversity, that is, physical impairments, mental health conditions and acquired severe impairments like cancer.

The reason for pointing that out, the experience of people with different impairments is not the same. So the nature of oppression faced will not be the same. I do not think I was born with my impairment. I have not had the same experience as someone with a learning difficulty, for example. It's about understanding the difference. I do not know this, but my guess is that disproportionately large number of disabled leaders in the sector will be those with an enquired of impairment so they may not have been the same until later on in life.

Again, I'm not making any judgement on the difficulties, struggles, oppression or hurts that anyone has faced by this but it does make a difference. That, for example, especially where people have got learning difficulties.

So, looking at LGBTQI+, you can see staff returning data from the 60s and 70s, 60% did not disclose. They either refused to disclose or they left that part of the question blank. It is hugely unreliable, but it shows that the data is around about 2%. So I'm not sure that we can rely on that as any means at all.

I tried to look at percentages of LGBTQI+ staff, again, it is a very hefty portion of nondisclosure, according to this data, 0.3% are both LGBTQI+ and disabled. So this is kind of where we understand the issue.

So, two things about me, and uncertain about that really because I have my life and experience and it may relate, but maybe totally different to anyone else's. I my adult life where I have not been out. I also have a visual impairment and it is obvious to people when they see me that I am disabled. In that sense, I have been anything other than those identities.

I thought there was something interesting about leadership. There are models of leadership. There are dozens of courses and programs you can undertake that will tell you how to be a leader. Most of our universities will do some sort of leadership course.

I'm not going to try and talk about those other than the best advice I have felt as a leader, and I was prior to my current role a partner in a medium-size law firm. The best model of leadership is the authentic one, in my view. There is no point trying to model yourself on someone else. If it is not true for you, it won't work.

It has implications if you are gay or disabled, or if you are black or from another minority or double majority heritage. Or any other identity. If you try and affect a different sort it from a different place, it won't work.

Which really brings me onto this model of what is identity? I'm not going to start talking about are we born that way? It's about identity, how we think about ourselves, which is a slightly different thing. More and more I think of identity as a construct.

Imagine what it would be like to have a disabled identity if there was no such identity as non-disabled. Or having a queer, gay or bisexual identity without a heterosexual identity. Or being black or Indian.

From my perspective when I began to think about it on those terms it made me, I speak just for myself, want to decide for myself what my identity is rather that it be created in opposition to something, to a norm. To decide who I wanted to be and how I wanted to present.

There were lots of things I would like to be. I would like to be generous, thoughtful. In positions of leadership there are opportunities to be dishonourable and I would like to endeavour to be vulnerable. I'd like to be lots of things. They might relate to some of these identities are what I choose, but it's about me making that decision.

If you take to people of the same identity, we are not necessarily the same because we all come with a whole set of peculiarities.

Charles Cooley is an American sociologist. He says I am not who you think I am. I am not who I think I am. I am who you think I am. It's a bit complicated, but true. I've noticed that I present as much by how I think other people respond to me as what I am. So certainly as a young disabled boy, I know I was patronising and pretty heavily. I saw that in many ways from adults around me and I responded in that way.

I assumed I was this beautiful person because that's what I thought they thought I was. So what does it mean to no longer respond in that way, but take on an identity of my own construction, not of someone else? Construction. It's not about right or wrong. My way of being disabled gay or gay and disabled is the right one, it's just mind. It may be completely different from someone else's way and there way is fine as well.

There's something about all of that. Also, what does it mean to talk about this? One of the things I've observed is it's very difficult to talk about identities of people getting upset and it's very important not to cause offence. It certainly important not to deliberately cause offence, but we also have to be able to talk about identities as well. For me what that means is a way of communicating which is respectful and there are lots of ways of having respectful communication, one of which is non-violent communication.

It's a way of shifting a dialogue to one where we get to notice (inaudible). Before I answer questions comments and thoughts, one thing I want to say is what does it mean to be an ally?

All of us identities, whether they are constructed by ourselves or other people and we are all in a position to be an ally. In a world where there is sexism…

In a world where I am not targeted by racism, I choose to be an ally to those who are. What I think it means, or at least as best as I can figure out so far, is it is about in the way seeing the essentialness beyond identity.

The paradox of identity is if you rope yourself tightly to that, you become different. There is an interesting way that we get to know who we are because we don't get to simulate or lose our sense of connection to people who are like that.

It's complicated and raises issues about when not to be silent. I have my thoughts about it, but I think these are the things that we should think about and challenge ourselves about. Finish up by answering the question, what are we aiming for? I think we are aiming for a world free of oppression of any kind and we do ourselves, whatever our identities.

I will be interested in your thoughts and questions. Thank you.

DR SAMMY LI:
Thank you David for your beautiful talk and those slides. Shall I give that to you?

(Laughter)

Thank you, David, for your beautiful slides. In the interest of time, we don't have much time for questions. Does anyone have any quick comments? Do you need a microphone?

QUESTION FROM FLOOR:
(Inaudible)

DAVID RUEBAIN:
I agree with you entirely. In my mind I've made a decision that I want to be an ally to anyone in an oppressed position that I'm not in. I may not do a good job, or be successful or be effective. I don't think I need to wait for (inaudible) to do it.

QUESTION FROM FLOOR:
(Inaudible)

QUESTION FROM FLOOR:
(Inaudible) things that we feel, what can happen in situations of stress. (inaudible) is much harder because of the additional stress. So I'm very interested in having a conversation about what happens when someone is ill or dying and that caring process, in the midst of all the rest of the stuff, (inaudible). I'm interested in your thoughts on that.

DAVID RUEBAIN:
I'm sorry things have been hot for you. I don't have any immediate thoughts. I think really the only thought I have is we can be allies in a number of ways, not just in terms of what is called the protected characteristics, which are the nine identities protecting the equality act.

Any person who is disadvantaged, and hardship is a human experience (inaudible). I don't know if I've got anything more useful to say, but I think you are right.

DR SAMMY LI:
Thank you so much David again. Now we are going to move on to the workshops. One is in this room. Two of them are upstairs - W1A in 2.15, W1B in 2.16 and W1C is in this room. Thank you.

(Captions off)

SPEAKER:
Welcome back. (Inaudible) she was deputy head of a school in Moscow. She also worked extensively in Australia. (Inaudible) she has memories of that experience that she brings with her. She is here today. Over to you. Hopefully, I can…

DR FIONA KUMARI CAMPBELL:
A couple of months ago when I was asked to do this presentation I was in a good mood and came up with a title. (Inaudible)

I almost didn't use PowerPoint, I have an issue with it. It's going to be a combination of academic contents and personal observations. For me with my scholarship, (inaudible). And certainly in the past people said to me they wanted me to say a bit about me.

So I was thinking about this intersectionality and listening to some of the discussions this morning. I have no experience of 'normal'. I don't know what it means to be 'normal'. I've always felt I'm an outsider looking in. That's an interesting issue regarding alienation. On the outside looking in.

I've moved around most of my life. Since coming to the UK, (inaudible). People used to say to me (inaudible) and it seemed a bit of a slight.

I will say, not that I've ever wanted to do it (inaudible). I want to talk about what intersectionality means. I'm a lesbian, I'm disabled, I'm mixed-race, I'm Jewish.

(Inaudible) one of the things I wanted to look at is when you look at equality, I will be looking at different or sameness. We are all the same. (Inaudible), but actually I would argue our experiences make us different.

It should not mean inequality. (Inaudible) because a lot of the inequalities of gender, whether in the UK or Australia is based on simulation. It's about fitting minorities into an uncontested norm. They are not shining the light on what it needs to be part of what I call pervasive majority culture.

We are so used to the language (inaudible). One of the things about being a majority is that most people don't see pervasiveness or (inaudible). Us white people don't think about what it means to be white.

Apart from academic (inaudible), I don't know (inaudible). Next slide. (Inaudible) it's a book on intersectionality that is well known. It's a way of analysing the complexity in the world where people (inaudible). When it comes to social inequality and people's lives and organisations. A better understanding is being shaped, (inaudible), be it race, gender or class.

2019, aggressive social theorists (inaudible). That is really important. We need to work together by axes and that work with each other.

So how do we still there and engage with universities since that very much an attack the system? I mean universities are very bureaucratic in nuances. But constantly we have this process of (unknown term) and often we think about this in terms of time.

When we think about Intersectionality theory, we need to think about how our Intersectionality theory understands ideas of power. What of those ideas of power? I'm not going to get into answers, but it is about looking at these ideas of nationalisation. It is often about looking at colours on a pallet, you mix and match.

And sometimes people associate this with stacking up bricks. And you say, yes, it's that kind of thing. So people have very different views about Intersectionality. So it is often left out as an access of civilisation.

So on of this is about the idea of ability, right? Virtue. This is a virtue. And in fact, the virtue of ability has impacted our ideas around race, mystery, people of colour can be seen as physically, mentally or emotionally delayed, so this idea of ability infuses racism disgracesism.

So often it is associated with a ability to deduce the certain discourses, and looking back to 2009, we were thinking about this new idea, ableism. What does it look at? And how does it signify (unknown term)? Because it is quite complex.

So I came up with a couple of ideas, one is differentiation, we like to divide and said this one is different from that, you are different from that. So we come up with these slides. And we have this Intersectionalism classification and we look at this ideas of debt, and the causes of debt among managers. So, marginalisation, did you know that it is illegal to buy a death certificates online?

So this is kind of differentiation, we also rank and make it clear, (unknown term) and African-American scholar talked about this is an account of atrocity. This idea that some weight is worse than others, like forces.

So we talk about acquiring disability or people becoming more disabled. I think that is too a narrow issue. And I think disabilities can happen across the lifespan, depending on our markers of form, maturity and opportunity.

I would like you to state that some people have a disability, and they have (inaudible) for people. It is a reflection, some people talk about this in terms of defensive following. OK? But then we have this issue of boxes, and when we look at changes, changeable disabilities. So we have had people ask about this change in classification and action.

So often we do this because the walls are up. So in terms of classifying a disability, we need certificates, to tell as the range, so it is about this classification, who are you? What have you got? So that universities are some costs academics based on classifying, and they can often be registered and otherwise you cannot get access to all of these atrocities. So you always get high priority.

I think universities that cover equality and diversity are really interesting, because they dig deeper because often there are huge disparities based on Intersectionality, what is included and how we got silly rules based on certain charters, but disabilities. (inaudible).

So I'm just minding the time a little. So I see, for example, not all experiences are reducible in two (unknown term). It is about looking at the experience is, how does impact of their lives and I think we really need to keep being reminded of this.

I think there are some tensions -- this is identity politics versus the majority of races. What do I mean by this? So I could charge a research centre around marginality, it is called (unknown term) and I remember people talking about 'identity politics', and I would often say that it is not actually about identity politics. That same problem, maybe bludgeon groups have been falls into identity politics, and they are gathered and simply (inaudible). So in terms of the majority politics. So minorities are peripheral peoples and looking at social justice.

Again, we need to align this because this is easy to rate, so this idea of identity politics is among these things. The other thing that I want to raise is on the next slide because we are almost out of time. I think we need to, as a group, be more tactical, and be more publicly interested in litigation to test the way that certain forces act. So (inaudible) but we need to be able to test interpretations of legislation, and we really need to push this in effect into this terms of Intersectionality, so much the better.

So I just wanted to look at this, I think it is great that we've gold these protective characteristics but how do we manage? One of the things that we need to remember at what the equalities framework for equality act, it is just one approach to looking at discrimination and social justice. He uses the social justice paradigm, but there are other ways of tackling inequality that we can look, these marginality. So think it's really important, do not just provide this and then stop. And in fact, maybe, it is about looking at each protected characteristic. And this is why this conference is great, because we got disorganised, but we need to focus on institutional racism, this institutional racism, International ableism and institutional entitlement.

We are not looking at these people, how they got their power, and interestingly, how do they recuperate in our ideas, because it is about looking at a equality and justice, so we need to look at institutional racism capital because this is what comes to stay in and day out. So protective characteristics of the lived experience.

So someone would ask me what is my concerns about the protective characteristics? It comes in troughs, it is compartmentalised, right? There is no sense in doing this, especially among all of the steps.

OK, I think we need to look at the idea of choosing your identity. But many of us have our identities imposed upon us. The choice that we have is buying into (unknown term) and how we manage our identities, to maintain this through certain issues in how we shape that. And it is about looking at this from different angles, and constantly engage in emotions.

It's very hard to be part of the media when you are often part of that system, you have to talk the talk of the walk, look at the language you use, put out some face when you smile. Why I said this, you know, this is really important, everyone has to be part of themselves. We had in Australia, a situation with Indigenous people, so these boys were dying young, but these people were starting to commit suicide in high numbers.

And even within the disability community, even these people that were deemed a success as part of inclusion were killing themselves, we need to know what is going on. There is something bad about putting on happy faces all the time. And one of the things that I looked at with a disability services is looking at the facts of social exclusion. What are the accumulated costs that we have today in terms of accumulation?

Often I feel very burnt out, and I'm constantly having to struggle. And we need ways to support each other because social exclusion kills. If we want to help support the issue, we need to find ways to do this in a meaningful way. And I look at this, because at the end of the day who has responsibility over this? You probably know the issues in Scotland, but it is about having a certain background, but this often really shocked me. It is distressing and people are constantly saying (inaudible).

Actually, I decided to back off from equality and diversity, because it's about looking at the populations, and looking at equality and diversity and really looking at who they say they are. Really diving down and to those issues. So it's often about colour. For those that experience racism issues, and the rest had to keep raising the issues. Sort of. This is the sort of stuff, at the end of the day, we need to look at.

So I have one left in time, but I just wanted to say that we have to look at it and these frames, set priorities, we need to share stories, look at Intersectional stories, get support for anything we do, OK? But we also need to be aware of the powerful force, we want to belong and to realise that we are shaped by the system. Sometimes people can (inaudible) their lives in a meaningful way. I am embracing the oddness. And being an outsider is a positive experience. Thank you.

SPEAKER:
(Inaudible)

(Laughter)

(Inaudible)

(Captions off)

(Captions on)

SPEAKER:
Is it on? I don't know. Testing, testing. Testing. I do not know if that microphone is working, poor thing (Laughs).

SPEAKER:
So we will be looking at the roundup of the day of the next 10 min, and then we will have Fiona's speech and then the second half of the time we will have question time. Any questions?

SPEAKER:
I should pay people… Comments, do not be shy. Oh, I did not pay you.

SPEAKER:
So to get through the captioning, the question was in my experience, what do disabled staff networks get now? I actually think disabled staff networks perform a critical role as a gathering place where people disabilities, health conditions, think about all the languages, some people of chronic illness, some people in Neurodiversity and actually gather and to meet and share stories and see commonalities across the differences. And I'm saying this because, you know, unlike, for example, cultural groups based on ethnicity, now I know that is a complex area, but unlike those groups, you do not have a kind of internal culture and in fact, we were talking about this earlier and the break, so people for example who have lived all their lives is disabled, they may or may not be exposed to other people with disabilities.

Something many staff at university level, they do want to share their experiences, they do want to share their experiences, but often people are coming from a place of suffering, exhaustion, humiliation, from depression and to actually, and meeting to individualise that in our culture, right?

I think the networks are really important to say, "Hey, we should be individualise in this. There is a lot of blame work in universities." Universities are very good at blaming this through marginalisation. So I think it is about support, and I think the strides policy. I think for policy development, there needs to be a connect between people's experiences and policies. Otherwise you are just going through the motions and ticking boxes. That was very long winded, but… Thank goodness, everyone has had too much food after lunch. Any questions? Because I actually skipped over lots of stuff in my talks and controversial questions are welcome.

QUESTION FROM FLOOR:
I was wondering why (inaudible) and that mindset. (inaudible) how would they approach this to get there in the first place, what is the best way to create that structure?

SPEAKER:
So the question was about early career researchers and how one gets into the system, and you asked about the process of change and what happens inside or outside.

We could spend all day on, though, it is a complex area. There are good and bad sides of sharing, sharing as caring but sharing can also lead to mass panic. So I'm one of the administrators called disabled women academic professionals. Note to think about the name because we had to change quickly. But disabled women who are academics, yes? It is a Facebook group.

On the one hand, it is great because people are providing academics and other staff strategies to deal with a whole range of issues to do with management of chronic health conditions, may be flexible work in terms of hours, reasonable adjustments etc, et cetera.

But the main side of this, things are tough in universities, they are tough anyway, the people that get it tough in the neck. I hope you understand that expression. People who are from minorities, right? One woman was saying that I've concluded that academic life is not suitable for a disabled person, it is impossible.

They heard all of the stories and they are terrible stories and it is coming back to your earlier question, it is possible to have a disability, you learn about the disability and have an effective research career.

But I think you learn ways about negotiating time, there is an official system, an unofficial system, I think the sharing is really important, I think increasingly networks need to get on do some advocacy about reasonable adjustment modelling and policies. I think we need a diversity of those things. But we need to share the stuff because what people often do is they internalise it and say "I am not coping." Those of you know, "I am not coping." I had a chat and a break with someone and it was about that thing off as you do not fit in, it is often construed there is something wrong with you, you have been difficult. You know, you have got one of these personalities gas lighting that I talked about earlier, maybe you were being unreasonable.

So one of the things I did not talk about that I gave a chapter reference, but, foot down at the start of the year, and it is possible to do that, I guess, I decided that I will no longer be humiliated because actually, I do not think we talk about humiliation enough. And can I say what the example is free time? The example was I was asked to do a guest lecture in a class and I did not know the students but it was my own university, but suddenly the venue was changed.
They said to me "We've got this list that can get you up onto the stage", and this list is like something out of a comedy skit, so we lost the kick three months ago but when we find the key, we will check of the works because I said to them that I would not use and an accessible space unless I had a guaranteed that that list, it is a small lift, that goes to the stage works. They said to me, "Look, somebody will come 10 min beforehand, do not worry. The sort and I said, "No, I will not do that until I know it works, you have to find the key."

I argued about this and they said to me, "Oh, you are being difficult, and transient, we are offering you this accessible thing." And I said "No, I do not want to be humiliated, and it may or may not work, that a steam on as before. Can you imagine being a front of 200 students. You do not know, you've been brought in to do a guest lecture and then defined as bloody thing that does not go up and down does not work? Maybe they might try to lift you onto the stage, maybe they might not."

I did not want to be put through that kind of embarrassment and I put my foot down. But talked about this humiliating practice because my experience of having these fights, it does seat and, breaks you down, OK?

You raise the issue, networks were made to look at policy. We need to look at policy that I think we need to use all the staff networks, a way of supporting ourselves around psychosocial issues because as someone who has been an activist since the early 1980s it really tires you out. We can get involved in self-destructive behaviours. That was long.

Someone there…

QUESTION FROM FLOOR:
Yes, so (inaudible).

SPEAKER:
OK, just to paraphrase your question about all the different types of equality, what would be the most valuable, help me out here.

QUESTION FROM FLOOR:
(inaudible)

SPEAKER:
OK.

QUESTION FROM FLOOR:
(inaudible)

SPEAKER:
OK.

QUESTION FROM FLOOR:
(inaudible)

SPEAKER:
Right, OK. So what we need to do to create a space for change. Can I say to you, actually, if I had the answer I would be really rich, I think.

I would and I would not mind having the answer because I need the money. Seriously. The Australian pension is not worth much when you come to the UK.

The problem is, who we focus on, if we focus on minorities. Minority groups are the most studied groups in the world, we know a lot about racism, the LGBT experience, disabled people in all of our complexity and variety have been super studied. As I said earlier, we need to study the idea of majoritarianism, what it means to be…

Margaret Thornton uses homosocialism, what does it mean? People are attracted to their own kind, people being with people my similar to them. There are hard and difficult traces of social exclusion, we need to study that more.

I think the other thing is we need to get away from this idea, what do we need to change, to fit in. There is still the deficit model happening here. If I were the right clothes, if I'm clean enough, my mother used to say don't stay out in the sun too long, you will get darker. I'm not that dark.

Disabled people are nicely mannered and we don't complain, control your emotions, all these kinds of things. Actually, the only real long-term change that we have is by getting some shift around majority values.

Otherwise, I want to quote a Canadian actor, Judith's Snow, she said that good will is no substitute for freedom as we relied on times with nice progressive government and think we have made all this change to find that the economy changes and conservative governments, and that disappears. We cannot rely on goodwill. We have to have substantive changes there.

We need conversation, social media, ways of being human. We need to create stories and dialogue about other ways, what I do with my own students, it is in research methods. Could not get more boring, unless you are really into that, which I am. We have a class on different concepts of time. Something as radical as simple as that, there are other different ways of experiencing time.

By having that, so with technologies we can show there are other ways.

QUESTION FROM FLOOR:
(inaudible)

SPEAKER:
Can I say, I have to paraphrase, getting beneath the surface and looking at the issues you struggle with. We have to stop being heroes.

Marketing love it, Paralympics… Super gays, whatever you want. Really it is about the mythology of the success story. The person who has transcended all odds and they are still smiling, God forbid. Stop smiling. No.

But I think we have to be able to have a space. I do not think we do it, academics are hopeless, let alone marginalised, to talk about struggles. To talk about the cost of this.

There are real risks. I talk about the fact I have done well, Jackie this morning said, workshop… I used to be a professor, I am not now, that would be seen as a success story.

I have written about this, it will not be a confession, but if you ask me honestly, it would get worse if I had a Chardonnay, much worse. My own sense is I experience a permanent sense of failure. That is an indictment. I will say it again, I experience a permanent sense of failure that I'm not quite good enough, I have not done anything with my life. I don't know if that happens when you are over 52.

When you start having those conversations I find a lot of disabled people, LGBTIQ people experience this.

There is a bioethicist with a disability, Christopher Newall, how many people have heard of him? He was on the radio and wrote books. He worked in Professor of Community Medicine, he went and killed himself, it was not that remarkable but at the time people were quite shocked, he was the son of an Anglican bishop, was white, heterosexual, had money, was a media tart in Australia, was on the radio, TV, living the high life. Success story.

So here someone like this could feel that permanent sense of failure, the tape-recorded in my head is going it is all the stuff I have learned every day of my life. He had a disability from childhood.

It was still playing away. We need to talk about this shit, you are absolutely right. It is a generational issue. If you are part of that generation where you put your hand out and say, "Please sir, can I have the money? Is it OK? Pardon me for breathing," you internalise that.

You assume that we have a sense of agency, that we will see this is what I want, this is what we need. We don't always know what we need, technologies changed, we're not used to being asked our opinion. People are scared, they don't want to ask for too much, will people think I am too greedy.

We need to talk about these battleground conversations that go in our heads. I always said if you didn't start off with a mental health condition you will get one, all of us are implicated in mental health politics. I do not believe anybody from within a marginal community, the only time I will generalise, does not have some form of mental dissonance. Thank you.

I wasn't expecting to talk after lunch. I could have gone to the pub, that would have been tragic what I could have said afterwards. Thank you. Let me turn it off so you can have some…

SPEAKER:
I want to say a huge thank you to all the workshop facilitators. (inaudible) made this conference amazing, thank you so much. Everyone can show their hands.

(inaudible) so Mona, would you like to come up?

Can you hear me OK? Hello, everyone (inaudible). It has been a great pleasure for me to introduce you Stuart McKenna, who has a great perception of reality in terms of going forward, with a b view on equality going forward and it is about the disability standard. So please join me in welcoming Stuart.

STUART MCKENNA:
Thank you, everyone. Thank you to Mona over that introduction. Thank you to Nancy and the networks for the kind invitation. Can you hear that?

Yes, it is on. Is that better? I've got thumbs up on the back, thank you. As I said, thank you very much to the networks for the kind invitation to speak at today's conference. It is around the intersection between (unknown term) and their mental health. So we have a high level of research showing the significance between diversity and mental health. So we had a talk from New York that talks about subsequent stresses minority groups in today's focus is going to be around lesbian, bi, and trans people. We will look at some of the transitions that universities to reduce some of these stressors. And we will look at instances of over discrimination and how to overcome that.

So what do we know about the mid-top of the LGBTQI+ people in the United Kingdom? When we look at the statistics, one in eight people try to take the life every year. And one in four Non-binary people have confessed to trying to harm themselves, so looking at this model proposed by Meyer 2003, so this box looks set the minority stresses by having a minority State and this focuses on the stresses of hate crime and the stresses on the individual.

We will look at concealment of identity and the effect that can have. And in terms of some of the interventions, and slide H . We talk about intersectional support among individuals and we hope that this talk will help.

So in terms of those stresses, I will talk around four areas, workplace and societal discrimination. The LGBTQI+ people. I will talk particularly about bullying within LGB spaces, and we generally look at the homogenous LBG tagline, and we often forget that this is not just a single homogenous group. So in terms of of this, we talked with colleagues in terms of their identity, and this also touched other colleagues/share, and we look to experiences of LGBT people that have been physically attacked and 3% of LGBT staff.

Around 20% of LGBT people said they were looking for work but were discriminated against because of their identity. And again, referencing that experience of LGBT people, one in eight black, Asian or other minority said that they lost their job, which was much higher than those that were white and LGBT.

And when the significant proportions of LBG staff do not feel confident reporting bullying to their employer and a majority of trans staff, would not report Transphobic bullying in the workplace. We also look workplace bullying of Non-binary people and they do not often feel like they have proper work attire. So this is the workplace, so when we talk about broader society, this comes from the Stonewall LGBT Britain report, 10% of LGBT were looking to house said that they were discriminated against in the rental market last year.

So a proportion of LGBT said that they have been subjected to this, and a quarter, almost of RGB to people said they had been discriminated against. Whilst attempting to access social services last year.

We know that a fourth of LGBT people of faith have experienced this commendation and that faith. Especially when talking about sexual orientation, especially, we are reminded of the scenes at Birmingham. And one in 10 people say they have been discriminated against in the last year.

I could not progress societal discrimination without referencing the rise in Transphobic discrimination in the UK over the last year. And this is absolutely linked evidence to reform gender recognition, and when we seek horrendous comments that hark back to the 20s, 30s and 40s. One we talk about the safety of children, we say that trans people are constantly facing this online abuse.

I want to talk about this discrimination an RGB test bases and what is an absolute career first. I'm going to share some grinder screenshots as a part of this. For the uninitiated, grinder is a social out where they can go and try to find a happily ever after.
(Laughter)

So I'm just going to display three different profiles here. And the first one he ranked his preferences as no fems, fat guys all Latinos. The second guy says that he is known to chopsticks, or walking frames. And this other guy said he will not reply to Asians and references as cheap chops. So you recognise your identity in what is supposed to be a safe space where even a disabled LGBT person, and you can imagine psychological impact about what it means to have your identity on this.

In the last year, we have been forced to see the very b comments against trans people, and the most toxic behaviour. We have ever witnessed actually comes from the (unknown term) community. So looking Intersectionality is really important.

I want to say that organisations like grinder to take this seriously, and this video talks, it has LGBT people of colour talks about their experiences of discrimination and just thought I would like to show the set, it does speak for itself. I apologise for the language.

(Video plays)

SPEAKER:
Go back to Mexico.

SPEAKER:
I have a preference for (inaudible), you people, get out of my country, you are all over the street and I saw a sign that said all LGBT people (inaudible).

SPEAKER:
And often this is the fact that you aren't even participating.

SPEAKER:
(inaudible) and people with particular (unknown term). (inaudible) and that is the kind of stuff that exists, and it is not only racism, but the stuff goes over and over.

SPEAKER:
Is this thing about myself that I should be ashamed of and interact with other guys? And there were certain things happened while participating in the forum. And it is also stuff that happens in the real world and you are affected by it.

SPEAKER:
This can really consume you, and (inaudible). This also focuses on (inaudible) and let's just say you don't want certain people connecting to your profile (inaudible), so yes, it is not fine.

SPEAKER:
You may wind up having a top experience of your life.

SPEAKER:
If you put no Asians in your profile, then it is a case of why do you do that because people do not need to see this?

SPEAKER:
It is about personalising and you have no idea what other people's experience is.

SPEAKER:
I think everyone needs to do this.

SPEAKER:
It is not racist.

SPEAKER:
I think this is shocking.

SPEAKER:
You could say that every guy could put "No Asians." And then they would often feel that now might be attracted to them.

SPEAKER:
(inaudible) and often have this in profiles (inaudible) even if it takes that space to narrow what you do like, and you have to understand we do like.

SPEAKER:
(inaudible) you don't have to hurt others just to get your preferences.

SPEAKER:
It is about the essence of that interaction.

SPEAKER:
If you want to be whatever you want to be, then that is what you should do. If you are feeling put down for just being yourself, then there are going to be (inaudible).

SPEAKER:
So there will be a lot of people that hurt your feelings, move forward, do not let other people tell you what you should be. Go for it.

SPEAKER:
That is some of the experiences of LGBT people in what should be safer spaces. 81% of LGBT people who have experienced a hate crime or incident did not report it to the police, the overwhelming majority of those who suffer a hate crime did not report it to the police.

We know that one third of LGBT people avoid certain streets because they do not feel safe. More than one third of all LGBT people are not comfortable holding their partners hand. It is more than half for gay men.

It is something the majority takes for granted. We know that one in 10 LGBT people have experienced homophobic, biphobic, transphobic abuse online.

While preparing slides that this conference, in the same week I was preparing slides, there were three high-profile incidents, you will have seen the incident on the London bus, Southampton had to cancel after the LGBT acts were attacked and ongoing issues in Birmingham.

All of these were in the one week I was preparing slides. These are the Distal Minority Stressors that lead to negative mental health outcomes for minority groups, in this case LGBT people. I talked briefly about proximal stressors.

Simply put, internalised homophobia, biphobia, transphobia happens when these people internalise society's ideas. It has been linked to mental health difficulties and psychosocial issues, I may propose that this leads to psychological distress.

LGBT people may wish to conceal our identities in order to avoid the stress environment and conceal gender identity, it is an additional stress and negatively related to mental health. More than one third of LGBT people have had their identity across the UK. It jumps up to 30% of bi people who are not out to anybody about their sexual orientation.

What can we do about it? I want to talk about some of the things all of us can take away. Some of the specific projects we can do a Manchester Met.

It is incumbent for us all to call out discrimination. In particular in LGBT spaces, we need to combat bigotry, as a white, cisgendered gay man I have privilege. To call a misogyny, transphobia, and use the privilege in that space. And have conversations in LGBT spaces, I saw a beautiful quite that said LGBT people have always been fighters, now we should show our battle scars.

We need to think about universities where hate crimes can be reported and being an active ally. In terms of what we do at Manchester Met, being a trans-ally in the workplace document, top 10 tips to be an ally.

World Mental Health Day, we did some role model profiles, talking about my experience of mental health and in the context of my sexual minority identity as well. Two hate crime reporting places on campus.

And sometimes it is the simple things. So Lydia, give us a wave, in my team, came up with a simple idea where we would have postcards and ask people to see why they support workplace LGBT equality, take a picture and tweeted. Really low cost, really easy to do. 24,000 twitter impressions.

In terms of the University supporting people, a safe space and environment, it is huge. We made it clear the University would fight for transgender inclusion.

We have run articles internally speaking for trans rights, social media, gender neutral facilities on campus, and we have gender neutral pronoun options and in our system. If someone prefers Mx rather than Mr, Ms, we tell people about that. It is inclusive. And doing Pride, it shows University is an inclusive player. It is an LGBT place.

I have no idea whether I am on time or not. I will wrap it up there and I am happy to take any comments or questions or thoughts.

QUESTION FROM FLOOR:
Very interesting, (inaudible).

STUART MCKENNA:
I don't believe you.

QUESTION FROM FLOOR:
You have that poster, interestingly (inaudible) the generic thing called discrimination. It will probably get in trouble. It is interesting. (inaudible) isn't powerful. It is a practice. It is not on there. We can learn from that. In terms of intersectionality, putting those together.

Now that people know (inaudible) exists, just wondering what people thought.

STUART MCKENNA:
I can take that back and fix that.

QUESTION FROM FLOOR:
I don't know if it would come under that, if it would be recognised.,

QUESTION FROM FLOOR:
It is more of a comment. (inaudible) disabled student (inaudible). I thought it was brilliant. (inaudible). The majority of people (inaudible).

I thought, wouldn't it be great to be an advocate for something that directly impacted us.
That probably most of the majority is something, at this point in my life, to advocate people with disabilities.

If that makes sense. That is something I take away. Instead of waiting for the majority.

QUESTION FROM FLOOR:
You were talking about (inaudible), this is something I have been trying to get involved. And for some reason (inaudible). What you think is the reason? OK. The flipside of that question, did you have difficulty sorting that out?

SPEAKER:
For us it was seamless, an administrator for one of our systems had an enquiry from a student for a gender neutral pronoun, so let's change on that. It came through to HR, I spoke to the systems manager and he said not a problem.

QUESTION FROM FLOOR:
(inaudible)

STUART MCKENNA:
For us, technically, it was very easy to do, it happened quickly. Because of the work we have done around transgender inclusion, people had a better awareness. Whether it made it easier culturally to make the changes, I suspect that is the case.

QUESTION FROM FLOOR:
Thanks, my question (inaudible) some more privileged identities. (inaudible) how do we strike the right balance between absolutely taking on the fight and constantly (inaudible) to take that one. But also not speaking over these people.

(inaudible) voices, representing (inaudible). Probably more aware of that, I guess. (inaudible).

STUART MCKENNA:
Certainly at Manchester Met, it was mentioned earlier, it is open to all staff. Total disability. You go to the disabled staff network, having nondisabled people in that network who want to champion, challenge, is a really useful way to find that space. And work with disabled colleagues to promote disability and equality. For us that is what we want.

QUESTION FROM FLOOR:
To comment on that point, I found it really useful if you allow (inaudible). By just reading loads and listening loads before I send emails.

And (inaudible). I find that really helpful in trying to immerse myself in stories and words and getting as much understanding as I can before (inaudible), it can come from a place of ignorance. That is the way I find it easiest to get out and talk to people.

SPEAKER:
Any other comments or questions? Ah, a comment.

COMMENT FROM FLOOR:
You talked about (unknown term) and I (inaudible) and I'm interested to know about (inaudible). And what you think about that?

STUART MCKENNA:
A very honest answer to your second question, I do not think about (unknown term) very often. But in terms of your first one, I have had a lot of privilege, and so I can call this out and I can use this to say that this is not good enough.

COMMENT FROM FLOOR:
So whether or not you choose to answer or not, I'm interested in the profiles from someone within your position, so I'm wondering if you could share with us some of the processes you have had to go through, and how you deal with that in terms of approach and incidentally over time,. More effectively, had he found weaknesses in particular areas and whether (inaudible)?

STUART MCKENNA:
Yes. I think it is not something that has happened quickly. This is being a matter of time. This is happened and has its restoration is with people who have not realise that I have had privileged compared to them. Speaking with trams friends, getting an insight into what it is like with those issues, particularly working with diverse staff groups, you realise, and diverse student groups, particularly in the last year, many things happened like challenging me about what kind of meal selection, there was in the cafeteria. So it is about talking to students from diverse backgrounds.

SPEAKER:
Did want to make more remarks, Stewart?

STUART MCKENNA:
I do want make one more comment, I know I am conscious that I'm standing between you and reception. So it is just about the focus that it is not just visibility but it's also the acknowledgement that all the experiences are different, and we are to get more data in the sector, and we do need to get more data sets. And I do want to thank Fiona Campbell, who has given me a lot to think about.

There have been some interesting ideas, and disturbing ideas is really important and it's important to discuss it. Also taking it away from the majorities and focusing on the minorities is really important. I want to thank lots of people involved, thanks to do organise committee, partners, sponsors, speakers, thanks to student volunteers, and family said today.

And to all the typists, and our BSL interpreters, and also thanks to the catering team who had put on a fabulous lunch, and there were amazing tea, coffee and brownies. So thank you so having that all there.

SPEAKER:
Thank you.

SPEAKER:
I like the way that all of you just sat there. And I would just like to say…

DR SAMMY LI:
Thank you very much for coming to talk about Intersectionality, and talking with people about what is next. We will have the next meeting at 5:30 p.m., so it is guaranteed that things will happen. So we have had extended conversation on (unknown term) and looking into the complexity nature of us as an individual, so thank you.

SPEAKER:
So a huge thanks to everyone involved today, are Keynote speakers have been incredible, Workshop speakers. So it has been a phenomenal day, thank you to everyone involved. Of course, a student volunteers who have been here all day long. Thank you for coming along, it is being completely packed out. But we look forward to your feedback, so do let us know how you thought the day went and there is a feedback board outside in the Atrium, so please take a sticky notes and put your thoughts about, stick it on the board, let us know, because I think this is one way we would have to do it. And we can come back to that later on.

It has been an amazing day, thank you for coming to Manchester and enjoy the reception.

SPEAKER:
(inaudible)

SPEAKER:
Sorry?

SPEAKER:
Am I going to share the slides? I think most of the slides will be captured, some of them we cannot share their slides. But I think the facilitator can look into that, so thank you for that. So all the material we can, we will put on the website. So thank you, guys.

(Captions off)