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EXECUTIVE SUMMARY

This Progress Brief is intended to act as a discussion paper for the formulation of the diversity, equity and inclusion plan and represents the DEI journey at Radboud University during the months September-December 2020. It is the preface to the second document, Mapping a DEI Plan.

Though lengthy, the hope is that it is not daunting. It seeks to explore the notion of DEI with the readers and allow them into the minds of DEI practitioners, to ensure a fuller understanding of the concept and context so as to facilitate a more meaningful partnership.

It is the expectation that this document serves to inform collaboration, planning, and the feedback process with students, different departments, networks and agencies. While it is recognized that a final plan is essential, it is also noteworthy that the goals and objectives identified therein will be simultaneously translated into agenda items and activities; outcomes will be mapped; interventions continuously fashioned and altered to adapt to the recommendations of the key stakeholders in this process: YOU.
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Making the Case for Diversity, Equity and Inclusion: What is DEI and Why

a. The Dutch context

The Netherlands, often popularly, but incorrectly, called Holland, counts over 17,280,000 people, this on an area of 41,543 sq. km. As such it is one of the most densely populated countries in the world. Especially crowded is the so-called Randstad, the area formed by the cities of Amsterdam, Rotterdam, The Hague, and Utrecht. Of the 17+ million people in the Netherlands, 76.9 percent have Dutch ancestry, 2.4 percent Turkish, 2.3 percent Moroccan, 2.1 percent German, 2.1 percent Indonesian, 2 percent Surinamese, 1 percent Polish, 6.4 percent other EU countries and 4.8 percent ‘others’. On average, over 30 percent of the population in the Randstad have a migration background. As to religion, the percentages are [roughly] Roman Catholic 23.6, Protestant 14.9, Muslim 5.1, none 50.7. The last figure may actual be much higher if non-practicing persons are included.

People in the Netherlands with migration background, November 2020. Left: First generation; Right: Second generation (CBS).

Life expectancy: is 79.5 years for males and 84.1 for females. Children in the Netherlands score among the highest in the world on ‘happiness’ scales. Often overlooked in reviews about this Kingdom are the Latin American islands in the Caribbean which have different statuses: Aruba,
Curaçao and Sint Maarten are independent countries, except defense and foreign policy; Bonaire and Saba and Sint Eustatius are formal municipalities.

Especially bewildering to outsiders is the large number of political parties: moving between 15 and 20. The current ‘right of centre’ government [nine women, ten men] comprised five parties with the liberal party VVD being the largest. The coalition has a majority of just one seat in parliament [76 out of 150]. National elections are scheduled for March 2021, during which ‘COVID 19’ and ‘Immigration’ are expected to be main issues. As a natural extension the conversation lends itself to an examination of the nation’s stance on issues of diversity, equity, and inclusion on a global and local level – internationalization of higher education, compliance to attain United Nations Sustainability Goals, refugee policies and policies with respect to marginalized groups such as persons living with visible and invisible disabilities; gender parity; advocacy for members of the LGBTQI+ community and Antiracism initiatives, among others.

b. Nijmegen: A Thriving Region

Nijmegen, close to the German border, has a population of just under 200 000 people. Together with its neighbouring city Arnhem, they form a major urban area outside the Randstad. Both got internationally known by the 1977 epic war film ‘A Bridge too Far’, based on the by the Allied Forces failed Operation Market Garden1. The nearby Canadian War Cemetery attests to the brutality of the second World War: 2 338 Canadian soldiers are buried there. Being the oldest city in the country, Nijmegen saw its ‘heart’ accidentally wiped out in 1944. Nijmegen survived and is now the proud home to Radboud University, with its 22 000+ students and 5 000+ staff; named in 2016 National Student Survey the most attractive student city2 in the Netherlands after Groningen3, and well ensconced as one of the top universities in the world. Nijmegen is traditionally a considered a progressive city and also a ‘pink’ city with a large LGBTQ movement.4

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1 https://www.history.com/news/operation-market-garden-failure-allies
3 https://www.ewmagazine.nl/nederland/achtergrond/2017/08/welke-studentenstad-is-het-leukst-369152/
To Dutch standards, it is an ethnically ‘mixed’ city with 45.5 per cent of the migrant population is of ‘Western’ background, 8.3 of Moroccan descent and 11.8 with a Suriname background, the remaining 35 percent is populated by people from all over the globe. Its population sees a relatively ‘young city’, with its peak age group 20-24 growing most rapidly. Interestingly, when looking at all inhabitants, 85.6% is of western origin. The city is renowned for its annual ‘International Four Day Marches’ ['Vierdaagse'], the largest marching event in the world. The participants are mainly civilians; however, a few thousand soldiers take part as well, with a special place of honour for a Canadian detachment. The accompanying festivities usually draw over one million visitors. The city has 11 political parties, with a large leftish majority, that gives it the name of ‘Havana at the Waal’. Enjoying the warmest climate in the country, some of the northernmost wineries in the world are found just outside Nijmegen.

Composition Nijmegen population according to migration background (Nijmegen Municipality, December 2020).

c. Radboud Universiteit Nijmegen: An Innovative Transformative Experience

Radboud University bears the name of Saint Radboud, a 9th century Dutch bishop who was known for his intellect and support of the underprivileged. Established in 1923, ... has consistently been included in the top 150 of universities in the world by four major university ranking tables. As of 2020, it ranks 105th in the Shanghai Academic Ranking of World Universities. Internationally, Radboud University is known for its strong research output.

Attesting to the transformative experience of Radboud, an international African student in an article Radboud University: A Celebration of Diversity September 29, 2016 by Mudiwa noted:

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5 https://allecijfers.nl/gemeente/nijmegen/
6 https://en.wikipedia.org/wiki/Radboud_University_Nijmegen
Radboud University is truly a hub for celebration of diversity...Radboud’s (then) motto: **change perspective**... Interacting with people from different backgrounds is so rewarding in my opinion. It opens your mind up to ideas you may never have thought of, considered or realized. So often we live in these ‘bubbles’ where we believe that our way of doing things is the right way (or only way). Interaction with people from different nationalities and cultures can help to break down some of the harmful stereotypes and biases that are continually perpetuated due to ignorance, or just simple lack of knowledge and this interaction serves to make us more aware of our prejudices. Through exchanging and sharing knowledge, ideas and opinions, there is so much room for learning and growth.

In 2020, Radboud University remains committed to “**contributing to a healthy, free world with equal opportunities for all**.”

We encourage an open intellectual climate in which we inspire and challenge one another, a climate in which the talents and abilities of all individuals can flourish. Through rigorous, honest and transparent academic endeavour, we push the boundaries of our knowledge. We have the courage and responsibility to continually subject our findings and ideas to critical review. We reflect on our own actions and offer space for reflection to others.⁸

Radboud University continues to celebrate the core values of being **connected, curious and reflective**, maintaining that original spirit:

> **When the University opened in 1923, Professor Schrijnen, the first rector magnificus, described universities as ‘workshops of science and scholarship’ and ‘environments of fruitful intellectual collaboration and interaction’, where ‘dissenting views are discussed seriously and objectively’.⁹**

The University would like to echo the experience of all students and staff, international and domestic, and ensure alignment the university’s vision of providing an experience that is characterized as one of safety, belonging, comfort, with a sense of feeling valued and included. To this end the DEI portfolio seeks to provide the forum where ‘**dissenting views are discussed seriously and objectively**’ leading to ‘**fruitful intellectual collaboration and interaction**’.

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⁹ Ibid
d. What is DEI and Why?

In *Diversity Dialogue: An Exercise in Inclusion*, the case was made for DEI within organizations and referenced as the *diversity struggle*:

> The struggle for the creation of safe, inclusive and equitable spaces where persons can co-exist and appreciate the uniqueness that everyone embodies; the removal of barriers and borders based on standardized notions of what is acceptable. It is the encouragement to explore, appreciate and accommodate *deviations from the norm*; letting go of the fear that the trappings that we hold on to so dearly crumbles leaving us vulnerable, ironically, to new experiences that can be wonderful rather than threatening. The diversity struggle requires that we put on those lenses of inclusion, so that we can see the young individual struggling to come to terms with a conflicting *gender identity* that confuses and scares them, beneath the façade of the rebel or the loner. We can identify the co-workers who find it difficult to face the day at work because the moment they walk into the workspace they are ‘*racialized minority*’ first, individual second; or the student who entertains *suicidal thoughts* too often to mention. Lens of inclusion allows us to share the pain of those students who are experiencing racist slurs in the corridors and classroom or on the bus on the way to campus, even by the bus driver; or the quiet ‘*ruralite*’ who feels intimidated by the *trappings of modernity*. It is the recognition that mainstream is protected and privileged. It is the understanding that privilege brings with it an enormous responsibility and duty to protect the less privileged in our midst; the vulnerable; the ones who are at risk.

Some key arguments for DEI in that text included the following:

- Diversity in the composition of executives, both in terms of gender and ethnicity resulted in increased income for employees and profits for companies;[11]
- Sociologists Dobbin and Kalev (2016)[12] notes that women’s presence in corporate leadership is positively correlated with girls’ math scores, absence of discriminatory attitudes toward female executives, and availability of paternal leave;

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Erin Meyer\textsuperscript{13}, an academic and consultant to international businesspersons indicates that diverse groups are more creative;

Leadership and ethics specialist, Katherine Phillips\textsuperscript{14}, notes that diversity leads to “discomfort, rougher interactions, a lack of trust, greater perceived interpersonal conflict, lower communication, less cohesion, more concern about disrespect, and other problems”; it enhances creativity, encourages the search for novel information, leading to better decision making, and problem solving and improved financial performance;

Political scientist Scott Page, in \textit{The Diversity Bonus}\textsuperscript{15} draws on research in computer science, psychology and economics, to show that \textbf{cognitive diversity} – the way information is perceived, analyzed, structured and processed – combined with differences in gender and ethnic background produces ‘bonuses’ in all major fields;

Literary critic, Parul Sehgal\textsuperscript{16} frames ‘diversity’, contribution made by immigrants, in less commercial terms, proposing similar to Salman Rushdie that we embrace immigrants for they teach us to be human, as they lost everything that gave shape to their humanity – roots, culture, and social knowledge;

UNESCO, uses the labels ‘culture’ and ‘diversity’ and ‘\textit{cultural diversity}’, as a means of leading a more fulfilling intellectual, emotional, moral and spiritual life” …and “a driving force of development...of economic growth”. “…diversity is thus an asset that is indispensable for poverty reduction and the achievement of sustainable development”;

Physicist Gino Segrè sees science’s future, both in classrooms and in research labs, as being tied to an increased achievement of diversity in gender, race, ethnicity and class;\textsuperscript{17}

Psychologist Marian Viorica, in her research on bilingualism as a diversity component found that although the monolinguals and bilinguals all worked accurately on their

\textsuperscript{17} \url{http://taller.iec.cat/4iceshs/documentacio/P4ESHS.pdf}. 
assignment and in the same amount of time, monolingual brains had to work a lot harder, especially in areas of inhibiting control to accomplish the same goal;18

- NeurotechEU’s Promise19 Students' bill of rights highlights its advancement in the way it has worked out the embodiment of diversity in knowledge, people, research and innovation.

In a recent interview [December 2020] with the Management Department’s Board Study Association (BOW) the Netherlands, the question was posed to Radboud’s DEI strategist:

*People tend to have a certain view of diversity and inclusion, for example: “That's about involving people with different migration backgrounds and skin colors” - but it happens to mean so much more than that. Could you explain to us what diversity and inclusion mean?*

The following was the response:

*DEI is an essential component of our everyday existence, it is the notion of creating spaces that are diverse, equitable and inclusive that forms the cornerstone of modern day harmonious sustainable co-existence. The literature abounds with research that speaks to the benefits of investing in diverse teams in terms of the business sense of **good return on investment** or the increased knowledge, skills and capacity of any team dynamic. Organizations have also moved **beyond the mandatory legislative obligations** of incorporating suitable workplace DEI practices and seldom need to be convinced anymore about the ethical rationale of functioning in a manner that focuses on respecting the rights of everyone at the table in terms of accessibility of services for example; and the larger implications of redefining what it means to be service providers or duty bearers with all citizenry as rights-holders. This is DEI – it is advocacy, social justice, fairness, creating a society in which no one feels excluded and in which everyone is a participant with an equal voice in decision-making. It is often erroneously mistaken as being equivalent to only race or ethnicity for example and often the gamut of differences that go into our make-up gets lost in the mix. DEI is not mainstream against minority; it is not Dutch White against Coloured Immigrant; or Able-bodied versus lesser-abled; Old versus Young; or Male against Female. It is a movement away from start binaries – embracing a very fluid notion of the self and the Other that allows us to view the world in more gender-fluid, neurodiverse, multi-abled, multi-lingual*

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19 [https://theneurotech.eu/promise](https://theneurotech.eu/promise)
and multicultural terms. The currency of the day is multiculturalism, not in its restricted sense of tolerating each other's differences and cultures but in the greater scope of the recognition that every element forms a vital piece of the puzzle and that what is mainstream constantly shifts so that it is ever-increasingly difficult to 'other' or be 'othered'. Mainstream and marginalized are in the mix together, balancing different power and privilege status at different times and DEI allows us the tool to integrate from the sidelines those who are pushed out/ kept out; and to do so in a manner that makes space for the most vulnerable to also be elevated. DEI recognizes the intersectionality of our make-up that results in even deeper forms of oppression and promotes always, the adoption of an anti-oppressive stance.
Recommendations

i. Ensure Organizational Buy In

Diversity, Equity and Inclusion [DEI] is a collaborative process that involves the intersect of many organizational structures and systems of staff and student support. These includes thematic areas such as research, social safety and well-being; sustainability, internationalization, pedagogical freedom, decolonization, gender, diversity, and inclusion, recruitment, selection, training and leadership development, language and multiculturalism, student life, refugee programming and so many more! There is already existing at Radboud University a high degree of organizational buy-in as evidenced by the supports implemented by the Executive Board and the leadership team; increased staff and student engagement in DEI activities; increased staff consultations to engage in DEI issues; increased requests from various departments for DEI interventions with various teams; positive feedback regarding the insertion of this DEI portfolio within the institution; the fit of the pieces of the DEI puzzle with the various pockets of DEI excellence occurring across the campus; and the gravitation and willingness of the RadboudU community to be open, courageous, vulnerable allies, learners and owners of change.

You have a part to play

DEI intersects and cross-cuts departments, mandates and themes. Well-established thinking and working in silos go counter to the promotion of partnership and collaboration. A culture of fostering viewpoints and initiatives that are outside the box and sometimes contrary needs to be cultivated and nourished. DEI partnership in this manner is inclusive, relevant, respectful and validating at all times and seeks to center the voice of all parties and addressing the DEI issues together.

It is the recommendation that all stakeholders accept ownership of DEI recognizing that we all have a part to play as agents of change, charting the course forward together.

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20 [https://www.ru.nl/english/working-at/](https://www.ru.nl/english/working-at/)
ii. **Provide Equitable, Inclusive, and Strategic Leadership Training**

In order to effect change in any system, *visionary leadership* is essential. As members of this campus and larger social system we are all bounded by an element of collaborative existence and experience and called upon to lead in a manner that reflects the best interest of the communities we interact with and serve. It is only in this manner can change be truly transformational. *Equitable and inclusive leadership* in any organization is one that is open, transparent, vulnerable and approachable characterized by a process of engagement that is deliberate and involves everyone. This allows leadership to act with integrity at all times and to be able to consider the viewpoints of others and be a respected source of advice and impartial counsel. Leaders must be able to influence decisions and act as advocates and voice for perspectives and cultures that are not otherwise represented; negotiate and persuade effectively at all levels of the organization; and lead people through change by creating and conveying a compelling DEI vision.

In her piece, *Exploring Differences, Reducing Harm and Evolving Strategies*, Jennifer Ingram Calibrated Lens 2020 notes:

“To foster sustainable change and create more equitable and inclusive experiences for all, creating internal infrastructure that is aligned with the priority of the work is essential. It is best practice that D&I leaders be assigned at the executive team level and report directly to the CEO... Previously popularized diversity trainings, unconscious bias education, courageous conversations, and cultural competency tactics executed in isolation will not produce outcomes that address racial inequality. While they are effective evidence based strategies, they are not one size fits all solutions to remedy “diversity problems” at large”. She proposes the Approach: Learn, Listen, Understand, Act – Assess & Repeat. Four things each organization must do:

- **Learn** where members are having disparate experiences and outcomes;
- **Listen** to and consult with experts on issues of race and racism;
- **Understand** that this is not a people issue, it is a systemic problem;
- **Act** based on what you learn”.

*It is the recommendation that DEI Inclusive leadership workshops continue to form part of the Radboud University leadership landscape for staff and students.*
iii. **Promote Strategies for Harm Reduction**

There are several strategies for harm reduction including the following:

- Embrace discomfort and display humility;
- Accept that this is not about being good or bad, all companies can do better;
- Do your own research and hire experts, avoiding expectations of your staff of color to fix your company for free;
- Give grace and do not challenge the lived experiences of others;
- Hold yourself, your leaders, and company accountable for doing the tough work.

*It is the recommendation that Radboud University continue to embrace and engage in harm reduction strategies. Radboud University has already began its journey on the path of recognition of systemic and personal harm of exclusion of marginalized voices in mainstream narrative and is seeking to address this harm.*

iv. **Facilitate an Equity, Gender, and Rights-Based Approach**

The language of diversity, equity and inclusion is one that is rooted in social justice and advocacy for change and the promotion of equity for marginalized groups. DEI allows for a deep contextual understanding of the inherent power imbalances in relationships, whether rooted in a gender, capitalism, or engrained in a historical legacy of cultural imperialism. It is important that we jointly begin to deconstruct these narratives so as to understand what it means and what are the implications of functioning within this dynamic in modern day Dutch society that is seeking to confront inequities. These frameworks will allow us to understand the global and local socio-political-cultural-economic language of the day as individuals and groups continue to seek to carve out an egalitarian environment that reflects and represents multiple identities, free from discrimination in the larger society.

*It is the recommendation that the underlying frameworks of decolonization, equity-gendered-rights-based and intersectionality are frameworks of analysis of DEI issues.*

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v. **Combine Alliances and Create Intersecting Networks to Support Staff & Student Well-Being**

Discussion with staff and students and holders of varied portfolios point to the need for greater intersect of initiatives. Issues of exclusion is a common theme, as is mental health, loneliness, well-being, pedagogical safety, social safety, inequities, discrimination; and encountering violence when conducting field research. A phrase was expressed, "Dutch staff are really helpful at work but then it ends abruptly at 5pm, where home is home." The alienation experienced (Dutch Only housing, classrooms, language) by international, immigrant and racialized staff and students, is concerning and calls for a united and targeted approach to the issues. Many non- European internationals feel even twice removed so to speak and these realities are only exacerbated in corona times. There is a strong call for the setting up of networks and safe spaces for shared conversations within various affinity groups. How do we jointly address issues of student well-being, mental health and resiliency in these times and how do we further understand the systemic implications of these occurrences in order to address them?

*It is the recommendation that areas of intersect be identified, inter-departmental alliances formed and a holistic approach be adopted to address staff and student well-being in a manner that recognizes and addresses the gamut of causal factors that influence well-being and the preventative and curative role that DEI plays when it comes to addressing these factors in the environment.*

vi. **Engage Domestic and International Community Collaboration**

Key relationships will be established with national and global agencies. Partnerships with other Universities, DEI officers, professors, researchers and staff within external institutions, community members and relevant stakeholders such as immigrant and refugee communities, will result in joint research, training, teaching and many DEI initiatives.
Solidify External Stakeholders Engagement

These partnership will be managed through the formation of an *epistemic community* and involve:

- Actively engaging community partners to gain trust;
- Managing the committee; fostering interest in DEI work; centering the connection of sub-committee projects to equity and inclusion focus and encouraging greater cross-pollination and collaboration among DEI groups already existing on campus;
- Facilitating visits, lectures, workshops, public consultations and sharing sessions with various community partners on DEI issues;
- Advertising and promoting events and activities of community partners in collaboration with the communications through on-line media, brochures etc.;
- Conducting joint workshops with Department Heads and Community partners;
- Providing mentorship opportunities for staff, students within the community network;
- Communicating respectfully multiple groups within a diverse workforce and society.

*It is the recommendation that the university increase its scope for collaboration with external community partners as organizations become more and more invested in providing guidance and creating more equitable and inclusive Corporate Social Responsibility (CSR) strategies aimed at addressing global disparities that are shape and inform life in the world and in our institutions.*

vii. Ensure Accountability, Transparency and Voice

Societies are demanding greater accountability and transparency from institutions and a commitment to equitable sustainable strategies. Governments and international bodies are putting measures in place to ensure compliance to global ethics standards. This will be reflected in the development of a *solidarity statement* and clear *DEI directional statement*.

*It is the recommendation that Radboud University continue the include the voices of all stakeholders – students, staff and community partners so as to impact decisions and platform relevant issues.*
Bring DEI to scale

DEI is now a major global driver of change. It is no longer an option to not ‘Do Diversity’. With the new Dutch National DEI Plan in tow, it is imperative that the University continues to chart the path to a more diverse, equitable and inclusive campus, and hence a safe space for everyone. It is critical that these initiatives echo the promotion of the DEI portfolio-relevant sustainable development goals of Education [Goals No.4], Gender Equality [Goal No. 5], No Inequality [Goal No. 10], Peace and Justice [Goal No. 16], and Sustainability & Partnership [Goals Nos. 11 & 17].

*It is the recommendation that Radboud University promote the advancement of DEI in a succinct and focused manner that adequately maps, outlines, gives impetus to and manage the DEI work of the organization.*

Conduct Policy Reviews

Much work within the university is channelled to the equity desk for feedback. Issues relating to advocacy for staff and students in areas of accessibility, equity, and discrimination are addressed. The portfolio champions the achievement of equity and inclusion of services for everyone and seeks compliance through regular monitoring. Advocating for a clear procedure with respect to student accommodations for example is a much needed area for review or examining new academic programs for physicians, spiritual caregivers, psychologists, nurse practitioners in fulsome analysis of DEI cultural context.

*It is the recommendation that a policy evaluation tool be developed that provides the lens of inclusion to evaluate and review existing policies.*
x. **Provide DEI Organizational Structures and Supports**

DEI has to have a *significant impact* on structures and supports. The creation and maintenance of organizational structures and supports that assist and promote DEI practice within the organization is done in a number of ways: through partnerships in the form of committees, councils, working groups; through the establishment of a strong and intense core network and the development of firm allyship.

*The DEI Steering Committee*

This committee will be established to embed diversity, equity and inclusion strategies within the organizational culture of the university through continuous and sustained praxis; and to support the on-going integration of DEI activities in a manner that aligns with the organization’s strategic plan. It will be reflective of the agency’s core values, vision, mission and priorities; and guided by the DEI directional statement. Objectives will include:

- Coordinating the work of the DEI work groups such as events planning team and the monitoring and advisory working group;
- Facilitating collaboration and engagement of DEI research, teaching and practice across the university through sub-committee projects;
- Reviewing and revising institutional policies, such as gender policy, employee satisfaction survey, accommodation criteria, research and grant-seeking proposals with DEI lens;
- Creating a safe, trusting and inclusive forum where DEI knowledge and experiences are shared, valued and respected;
- Engaging the voices of students, staff and leadership;
- Supporting the ongoing development of steering committee members as DEI Allies//Champions/Leaders;
- Providing updates and recommendations to all stakeholders - the Board, Leadership Teams, Management, Staff, Students and Community Partners;
- Promoting and supporting awareness raising and outreach initiatives for members of the Nijmegen community and Dutch society in dialogue through community consultations, workshops and information sharing; and
o Fostering a *glocal*\(^{22}\) DEI culture of inclusiveness governed by shared knowledge and informed practice.

*It is the recommendation that the university actively engage key stakeholders in the form of community partners, affinity groups, student councils and diversity committees. The proper maintenance and functioning of these organizational structures will allow for continuous support in DEI work throughout the university, managed through the establishment of a DEI Steering Committee.*

**xi. Impact systemic, structural and cultural change**

Positive systemic, structural and cultural change within the organization requires knowledge, skills set and relevant DEI tools. DEI interventions seek to center initiatives and facilitate interventions, such as *courageous conversations*. It allows for staff, students, alumni, community members and partners, to be able to identify a focal point of advocacy. In this manner it serves as a source for clarification on issues; redress; consultation on grievances.

DEI initiatives will be visionary and strategic, and involve:

- Raising awareness of Board members, staff, students, and community about DEI;
- Establishing an external *epistemic community*, an internal *DEI Steering Committee*, an *Advisory and Monitory Working Group*;
- Reviving staff and students Networks and creating new ones such as the Student Anti-Racism Network (SARN), Diversity Academic Refuge Network (DARN), and the Mental Health Advocacy Group (MHAG);
- Creating access to On-Line Webinars:- Bystander and Consent Training, Suicide Prevention, Diversity and Inclusion; Sexual Violence; Understanding Biases and Micro-Aggression;

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\(^{22}\) See [http://www.waynevisser.com/blog/glocality](http://www.waynevisser.com/blog/glocality)  
Revising existing policies to reflect DEI lens -

- Keeping student and staff abreast of current and emerging DEI practices locally and globally;
- Facilitating upgrading of student and staff skills on DEI practice;
- Collaborating with internal and external stakeholders to promote equity language;
- Locating the equity conversations in relevant diversity and sociological theories, such as critical race theory, postmodernism; structural feminist theory; anti-black racism and decolonization;
- Developing skills in cultural competency; negotiation; reflexivity; leadership and management and conflict resolution;
- Promoting an understanding of the theoretical and practical approaches to the advancement of Diversity and Inclusion, Equity and Human Rights;
- **Creating a comfort with DEI terminologies** such as:- diversity; inclusion; human rights; identity; gender; gender identity; race; ethnicity; sexual orientation; ability vs disability; equity vs. equality; bias; prejudice; stereotype; discrimination; reverse discrimination; racism; ethnocentrism; xenophobia; ableism; ageism; classism; sexism; misogyny; misandry; heterosexism; ciscentrism; homophobia; shadeism/colourism; oppression/anti-oppression; privilege; power; social location; worldview; culture; cultural competence; workplace harassment; sexual harassment; workplace violence and cyber bullying; stigmatization.
- Raising awareness of the history, demographics and workplace needs of equity seeking groups such as Women, Racial and Ethnic Minority Communities, Persons with Disabilities, LGBTQI+ / Sexual Orientation and Gender Identity minorities, People of various Religions, Immigrants and Newcomers, Multiple Generations;
- Improving staff **cultural competency** by increasing awareness of social location and allowing staff and students to understand and validate individuals intersectional identities and lived experiences; and identify the responsibilities inherent in assigned or inherited roles of power and privilege, and how these roles play out within organizations;
- **Creating safe and inclusive spaces** for conscious **courageous conversation**, informed debate, where staff and students can address issues of discrimination (anti-black racism

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23 See CCIP Core competency skills of Equity Expert [https://ccdi.ca/ccip/](https://ccdi.ca/ccip/).
#Blacklivesmatter) or power imbalance of the teacher-student dynamic or the vulnerability of students and staff during the conduct of field research, for example, and how these can affect lives in very significant and impactful ways;

- Partnering with faculty to assist with DEI targets such as in Increase # of female professors; non-western scientists; decolonization of the curriculum and promotion of greater diversity in academic teams, meeting the criteria of the Participation Act for example;

- Addressing issues of such as bias, disabilities; mental health stigma; intersectionality; the underrepresentation of women in academia [the leaky pipeline] and STEM research; the still present glass ceiling and gender pay gap.

*It is the recommendation that Radboud University explores creative ways to embed and weave the language and practice of DEI into the fabric of the university in order to promote systemic change and cultural shifts in mind-sets to facilitate equity and inclusion discourse.*
Shared Student Experiences and Recommendations

- I would like to see more diversity amongst professors and lecturers;
- I think the courses should be less Eurocentric and that RU should work towards decolonising itself or less ethnocentric. For example, the Linnaeus building is named after the man who in his work "Systema Naturae" (1735) created Scientific racism, also known as biological racism;
- Provide a safe space when it comes to discussing someone experiencing racism or any form of exclusion. Experienced microaggressions, when we discussed it with a staff member of RU and other professors, their response was "that does not happen here."
- Give attention to the protests on #BlackLivesMatter and how to make RU a safe space for black students; Orientation week with the theme "Cowboys and Indians is problematic; as is our white Western Professor, using the N-word during a lecture;
- Offer more opportunities to engage in dialogues such as the “Creative Culture Talk- Exhibiting Africa. Decolonising 21st Century Museums Creative Culture Talk” held in September 2020, hosted at LUX;
- Respect non-Eurocentric and anti-racist approach as legitimate and not deem them "not theoretical" a "hypothetical analysis.".
My story is that I felt uncomfortable/unwelcome when I heard several different people on different occasions call something "gay". I'm pansexual and I was forced out of the closet in high school, which followed by a year of being bullied. I'm fine now and I am completely comfortable with my sexuality and I'm quite vocal about it. But even after people around me on campus knew I was queer, some still used the word gay in a negative manner. It makes me so angry and it gives me flashbacks to dark times. I also think you're quite ignorant if you still use this word in this way. It's 2020, you are studying in high education and you are always surrounded by people that might be offended by what you're saying. I might not look "gay", but I still am and your words affect me more than you realise.

I saw the story on the RU instagram. I can help you with this. I don't know whether my story would impress you or be of any use, I don't even know if it was a personal thing or just because people wanted to be together in a group with their friends. But I had this issue with grouping for one of my courses which made me feel weird. As everybody left the group without telling me (they were all from another faculty and I didn't know anybody). So, then I was left without a group for my assignment. And on top of that, it caused me a lot of stress and all. (It is a short story, but if it is of any use, let me know). Also, I rely on anonymity and all.

Mijn naam is .... Mijn ouders komen uit Marokko. Zodoende heb ik (blijkbaar) een "niet-Nederlandse" uitstraling (donkere ogen, haren, en sinds een paar weken draag ik ook een hoofddoek). Ik word op campus (zij het in de bibliotheken, de refter, op de gangen, of door surveillanten tijdens tentamens) bijna altijd aangesproken in het Engels. Bijvoorbeeld door een medewerker in het Management Study Centre, wanneer zij mij erop attendeerde dat er een tentamen zou plaatsvinden in de ruimte en ik de ruimte dus moest verlaten. Nu zou je denken, wat is daar mis mee? Er is niet per se iets mis mee, maar ik voel me wel buitengesloten wanneer ik zie dat dezelfde vrouw het blonde meisje naast mij aanspreekt in het Nederlands. Ook heb

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24 A DEI initiative of the Honors Program Think Tank Group 2019 - 2020
ik aan een aantal etnisch Nederlandse medestudenten gevraagd of zij ooit in het Engels worden aangesproken, en dat was niet het geval. Dit bevestigt voor mij het gevoel dat veel mensen mij nooit als Nederlander zullen zien, ook al heb ik mijn hele leven in Nederland gewoond; ook al ben ik opgegroeid met de Nederlandse cultuur; ook al heb ik een ambitie om mij in te zetten voor de Nederlandse samenleving, o.a. door de studie die ik heb om die reden bewust heb gekozen: Bestuurskunde. Het lijkt misschien iets kleins, en zeker ook niet met verkeerde intenties vanuit de medewerkers van de Radboud, maar toch merk ik dat ik me eraan erger. En dat gevoel komt niet exclusief van deze ervaringen op de campus, maar meer doordat het een accumulatie is van gedragingen van anderen tegenover mij, waardoor ik mij constant de buitenstaander voel. Zo werd er mij bij een oliebollenkraam verteld dat ze 'geen geld aannemen van criminelen', maak ik het regelmatig mee dat mensen verbaasd zijn wanneer ik vertel dat ik een universitaire studie volg (de onderdirecteur van mijn oude middelbare school zei zelfs heel brutaal: "mensen van 'jouw soort' zie je meestal terug op de MAVO."). En zo kan ik nog tig andere voorbeelden noemen van situaties waardoor ik me buiten de samenleving geplaatst voel.

Ik beoog op geen enkele manier een slachtofferrol in te nemen, want er zijn gelukkig ook heel veel mensen en situaties te benoemen die mij wel welkom en comfortabel laten voelen. Een vorm van inclusiviteit op de Radboud Universiteit die ik heel erg waarder de studentenkerk, waar ook een islamitische gebedsruimte beschikbaar is. Ik vind het mooi dat er een mogelijkheid is voor religieuze studenten om zich tijdens een drukke dag even terug te trekken en tot bezinning te komen, of het nou christenen, boeddhisten of moslims zijn. Toch wilde ik mijn ervaring even kort met jullie delen, omdat ik dit project langs zag komen op de Instagram story van de Radboud. Hopelijk hebben jullie wat aan en succes met het project! Waar kan ik op de hoogte blijven van het project en in welke vorm uit het project zich? (een artikel, een social media post, een beleid, posters, etc?)

Hartelijke groet.