

## Changing the narrative: Equity in HLS podcast 1

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Hello, my name is Onika Winston from Collaborate. And I'm Gabriel Eiksteler from Thempra Social Pedagogy. This episode is part of our podcast series, Changing the Narrative, in which we're exploring and sharing insights from various human learning systems, examples of practice that have what we think are interesting and helpful insights into embedding equity practices and principles into work. We hope this series is valuable for everyone, but particularly for practitioners

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who would like to better understand how human learning systems practice can intersect with intentional equity and inclusion practices. In this episode, we're joined by Dayo Esionu, a lecturer in politics and policy at Lancaster University, to talk about what it looks like to advance equity in relational public services. Before we start, Dayo, can you share a bit about your background and what equity means to you?

01:00

Hi everybody, thank you to Onika and Gabriel for inviting me to be part of this episode. So a bit about my background, I have had quite a career history. So before I became a lecturer in politics and policy, for a long time I worked in the third sector, looking at issues of learning and development, equality, diversity and inclusion and organisational development more broadly. how do we...

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get employees engaged and what kind of culture do we want to have within the organization? And then I went to do a PhD after almost a decade of not being in universities. And that was an interesting experience. And my PhD was very much around how do you access the voices of racial minoritized people within public service delivery?

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And so that has then kind of been the focus of my work since. So I'm very much kind of looking about how do we achieve racial equity when we kind of access the voice of color, which is the lived experience of racially minoritized people. And in terms of what equity means to me in particular, so for me, I don't know if people are familiar with that picture of the different boxes of people looking over a fence and the removal of boxes and things like that.

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So for me, equity is very much understanding that people come from different starting points. And if we want, we need to move away from this idea of equality, which in some sense means sameness, choosing everybody the same. So yes, we're all human. And yes, we should have that kind of lower threshold of everybody is equal as human beings. But equity kind of recognizes that actually we all have different starting points in life and redistributing or distributing.

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resources to ensure that everybody, know, structural barriers are removed from people's lives so that they can enjoy a good quality of life.

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Thank you, Deo. Yeah, I absolutely agree in terms of what you said. It is important to acknowledge the fact that we come from different starting points and it needs to be addressed. Why should we all be concerned about equity, in particular to why it's important to public service systems? Yeah, so for me,

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So why should we be concerned about equity? I think speaks to the kind of world that we want to live. It's a bit of a normative commitment as to why equity is an important focus for public service delivery. I believe it was, it's one of my favorite sayings, Hubert Humphrey, he was a VP of the United States in the 60s. And he said the ultimate moral test of any government is the way that it treats three groups of people.

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So those at the dawn of their lives, so children, those in the shadows of life, so vulnerable groups, and then those in the twilight of lives, so elderly. So for me, it's really important then as a moral commitment, a normative commitment, that government looks at ways in which to ensure that all human beings, regardless of what stage of life they're in, whatever kind of structural constraints might mean that they're vulnerable.

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to oppression, not just kind of vulnerability, but vulnerable to oppression and exploitation are protected by the government. So I think public services does need to be structured and also in terms of vulnerabilities in particular, it's thinking about kind of the legacies of enslavement and colonialism that have left sort of deep systemic inequities.

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So I think, so for example, the legacies of colonialism and enslavement, transatlantic slave, is that we see racial inequalities in particular, so that's my area of expertise, being replicated. if we look, so I'll talk through, for example, I guess to bring to light what I mean by these legacies. So I've written elsewhere about

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racialized institutions of the welfare state using universal credit in particular. So universal credit is very, so that's one of the public services that are delivered. And in terms of conditionality and the penalties of forms of sanctions. So when we look at these kind of legacies of colonialism and slave trade, we start to see that actually looking at the structures,

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that are in society, the racial structures that are in society, it means that racially minoritized people are less likely to get jobs, they're more likely to be underemployed, but actually the racial framing of universal credit and the fact that you need to go out and get jobs doesn't take into account that actually there are these racist structures that prevent people from accessing the labour market. There's also kind of the interpersonal relationship between

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between people or racial minoritized people and those who deliver these services, right? So this idea of ethnocentrism where actually there's an evaluated bias for people who belong to the same ethnic group as you. And so this leads to, and then we know that actually people are socialized into racist stereotypes. We know this idea of kind of who's deserving of support.

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All these things play into how these legacies of colonialism are manifesting in the present. Things like the administrative burdens, the information costs, with Universal Credit in particular, where actually citizens advice in a report that they did a couple of years ago identified that racial minorities, people were disproportionately using that service because they couldn't navigate the Universal Credit system.

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And so there's lots of different, I'm just gonna stop at that, but I just wanted to use that particular example to show how this kind of histories of how colonialism and racism function now in the present. It's not kind of, it's in the past and we need to move on, but actually this idea of supremacy and this idea of inferiority of particular groups and how particular groups are seen in the public service delivery system.

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area, it really is important.

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Thanks, thanks, David. That's really fascinating. I wonder whether you can tell us a little bit more about how can we shift the narrative around equity to something that actually benefits all of us in society, because I feel like, you know, being being male and white, I benefit from the current inequities and actually

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I don't think I would necessarily have to suffer any loss by creating a more equitable world. It comes back to what you were saying earlier about kind of how can we address the fact that we all have different starting points. But I think in the current context and the current wider climate around equity, it's almost like I feel like I would have to give up my privilege, which I haven't earned, but I still enjoy having.

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in order for somebody else to be gaining more privilege. And I think there's something fundamentally flawed in that kind of thinking. And yet it is all pervasive. What do feel we can do to kind of just make the argument that equity benefits everybody in society and it should therefore be a concern for everybody. It shouldn't just be left to those people that are most disadvantaged to fight for equity, but it should be something that we actually collectively aim to.

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address to achieve. Yeah and I think it's really unfortunate because I think what equity, like you said, equity, seems to me that particular politicians have, what's the word I'm looking for,

instrumentalised or weaponised the fight for equity as a kind of zero-sum game that if somebody benefits then I lose some of my

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privilege and then obviously the people who are like, well, I don't have any privilege because I'm working class. And it's such a shame because actually an equity focus doesn't, it's not divisive in itself. It's a very much kind of actually, if we can ensure that those who were worst affected are sort of included in the process, that it benefits everybody. And I say this about racial equity as well in terms of an intersectional approach.

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it would cover class and gender and ability and all these, know, all sorts of things. So it's like, it's more around the idea of if we have an equity lens, it's not a lose-lose situation or I win, like we all win, like we all get the benefit of better design services because it means that, you know, some of those barriers that racial minoritized people experienced in the way that a service is designed.

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would also mean that actually whether, it means that actually the design of the service is better as a result of it. So if we sort of saying, we need to start listening to people more and the learning system takes into account that actually we need to include people much more early on in the conversations, ETC, in that kind of trying to listen to people, the service is better for it.

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And I think for me, I think there's that kind of weaponization of equity in ways that people can't see a solidarity.

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element of it to say, actually, you if I stand with you alongside you to fight for equity, it's not a zero sum game. You know, we're we are going to demand better from a system that will then benefit all of us. But I think, you know, there's also I was listening to somebody talk yesterday and there was then there's also the lack of recognition of actually how these legacies of colonialism really continue to take a hold of contemporary inequalities.

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know, people, the UK, for example, doesn't really teach its histories of colonialism and its role as an enslaver, or even how the welfare system was built on the proceeds from its colonies. So not knowing all of these things, I'm not excusing in any way, but if people aren't aware of them, it just feels like, oh.

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They're taking up all the space. I'm going to give up privilege that I don't think that I have. So there's a bit of, I think, political education that's needed and also kind of, I don't know, pushing against this, like the weaponization of equity, which we're seeing now. It's like, oh, this is the problem. know, the other is the problem rather than actually the capitalist systems that we live in. You know, it's turning people's rage and anger to the systems.

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that are oppressive rather than the people who are bearing the brunt of the oppression. Yeah, no, that is really great. And I think there's something about that. The narrative needs to be about like, not just we have enough resources for everybody to be less disadvantaged, but actually when we create an environment, a society where people feel greater sense of equity, everybody can flourish. We all benefit from that. Right.

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We generate so much more as a result of that when everybody feels included and feels able to kind of contribute in the best possible way to kind of really leverage their potential and make a positive contribution. I was really interested in what you were saying, Dayo, about people's energy being focused on

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those who are disadvantaged by the system as opposed to the system itself. And I'm wondering why that happens? Why does energy go to the wrong place? Why is it that people can't see that if you support and look after those most marginalised in society, and society will become a better place for you too? Why does that message get lost, do feel? You know, and I think that's the key, it's the messaging, isn't it? so

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Aurelion Mundon and Aaron Winter wrote a book on reactionary democracy and a lot of their discussions is the role of the media and the role of politicians. Because if you're reading Daily Mail, if you are listening to people like Tommy Robinson and Nigel Farage and if they're listening to those types of people and reading the Daily Mail, what they're being fed is the other is the cause of your problem.

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The other is coming in and taking the scarce resources that we don't have enough of. The other is the reason why you can't get a doctor's appointment in your GP. The other is why your kid isn't getting a place in the school that you want. The other is the person who's taking housing when you know that your cousin or your brother has been on the social housing waiting list. So these are the messaging that's coming out.

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And it serves a purpose, it serves a political purpose for a particular group of politicians and right-wing media to sell. And they're not bothered about actually the political education. And I think this is why I'm really interested in community organizing. Because part of community organizing is political education. It's saying that actually let's sit and think and risen together to really kind of try and understand and unpack like, why do you think, you know, like the IPPR

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just released a report on the state of the houses that a lot of people, asylum seekers and refugees, people waiting for the immigration system to catch up. It's like, those aren't even great houses. Like, why would people who are fleeing war and famine and all these things choose to come and live in those types of conditions? But there's that, and there's not enough, I think, political education within

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particularly kind of working class, because those are the people that are being riled up and actually maybe not, they're not the only ones because they're even kind of middle class and other portions of society who are also espousing these things. And maybe not in the same ways as the racist riots last summer, but definitely kind of espousing this lack of, know, I'm losing my place in society. And it's very much, I think, a lack of political education around actually.

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do you know how the system operates or particularly like wealthy people, they know that actually if people come for the system, they're gonna lose out because of how the way their businesses are run and things like that. So I think it is that lack of political awareness, people just aren't thinking in that way. Our education institutions aren't necessarily producing people who can critically think and evaluate how.

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the world is currently kind of designed to benefit just the few rather than the many. So yeah, I would say that it's the messaging that the media and politicians are peddling really. And not to remove agency actually, I don't want to remove the agency from working class communities because there are also working class communities who have

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for example, but I'm good together to really deflect a lot of the racist riots that were happening last year. But I think also it goes hand in hand that people also just aren't aware. Yeah, and I think there's a direct connection to public services and the role of public service in all of that, because if you constantly cut public services, then people will...

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quite quickly feel that they can see that their local library is closed, that the local swimming pool is closed, and so on and so forth. And then they become much more open to these kinds of easy ways to blame why these resources aren't there anymore, where they're going next. OK, so if we need to move away from the current logic and the current kind of paradigm,

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that's often kind of described through new public management, this kind of individualization of wider social problems and this kind of trade off of kind of, you know, we can either afford for this group to do well or for that group to do well. Then it feels to us that human learning systems offers a better alternative. But it's important that it's really

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crystal clear about centering equity at this because otherwise we're risking staying within that internal logic of individualism and individualization and sort of attributing social problems to the individual and then trying perhaps finding a better way to resolve that individual's life circumstances and yet doing nothing about the wider social issues. So how do you feel HLS can better center equity?

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what ways do you feel that's a step forward? What might be important for us in the HLS community to kind of really keep in mind?

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So HLS, I guess, has three core elements. So there's the kind of human element. So being an active change agent in public services. And I think for me, the key thing, so I'll talk about sort of three different elements, but if I start with the human element and the role that sort of people within that system being an active change agent would mean.

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Um, so I think the core thing for me is that the word active, it's the fact that actually, so Derek Bell, Bell, one of the founding fathers of critical race theory, always talks about the fact that, uh, morality alone is insufficient. So people recognize them that actually this system isn't working or this system doesn't work for certain people. Just knowing that and then acknowledgement of that is not sufficient. Um, I think the active part of.

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being a human within the system is actually how are they using or expending their social and political capital to actually be the change. So actually kind of agitate for an equity centered lens to actually really fight against the ethnocentrism that might come with kind of favoring particular groups of people. And I think speaking particularly to the interpersonal relationships,

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and the rules that they can play in driving equity forward. think understanding your positionality. So what is it that I, where am I speaking from? Like what are my experiences? What are my kind of things that I might be blind to? So my blind spots that I might not even, because my experience doesn't always connect to the people who are using the services that I'm involved in providing. So what are my blind spots and how can I think about closing that?

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that gap and that is understanding the range of people that use that service. It's how do you listen? So get the voices of racial and minoritised people or those other kind of people who are experiencing inequities in the system. Get them into that system and then approaching it with approaching the conversations, the relationships, working with people with curiosity and humility.

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I think people tend to be quite defensive when you start to talk about some of these inequities. So it's like, if you are approaching it with an opportunity to learn and being humble and curious and listening deeply, and that's not kind of just listening to respond and that's listening to actually, actually what is it about the experience that can help me do things differently and do things better.

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The second bit is about the learning aspect of the human learning system. I think this idea of in order to learn properly is to think about the power dynamics and how people, how the learning system or the learning processes or the learning conditions are carefully curated. So obviously I've already talked about listening and talked about including the voices of...

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the groups experiencing inequities in that kind of learning approach. But I think within those spaces is to think about epistemic injustices that might happen. So it's to think about actually, so when people are sharing kind of the experiences of the system, how do you make sure as a human within that system that their experiences are not being disbelieved?

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or belittled in any way, helping people to make sense of actually the experiences that are being shared within that. And then the systems of sort of acknowledging, I think is recognizing actually how do you spot these systemic and structural racism or the ways that colonialism and white supremacy really kind of manifest in these systems. How do you make sure that actually there's synergies in the system between

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lived experience, technical experts, so people like myself who are academics working in the space, the bureaucratic knowledge from policymakers and other bureaucrats as well. How do you create synergies within that system that doesn't privilege or prioritize one over the other, but actually kind of using all three in ways that make sure that the kind of learning and the knowledge that already exists within communities is being meaningfully included.

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Yeah, thanks. There's loads there that resonates. And I think a lot of the examples of practice from the other interviews that we've conducted as part of this podcast series kind of really speak to that. I think in particular, there's something interesting that comes out about some of the legacy that that I might bring with me as a, you know, as a manager, as a practitioner, being part of a system, being part of

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say a local authority that has repeatedly destroyed or undermined the trust of say a marginalised community. And I think there's something about I need to be really aware of that. I need to really show up in ways that are humble, are focus on rebuilding some of that trust, recognising that there's a whole legacy that might mean I don't start from a level playing field.

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I don't come in there sort of as somebody eager to form a new relationship, but I also have that history of all these negative relationships that people might have encountered. So a lot that comes out of the examples of practice has very much to do with like, what does it need for us to rebuild the trust with individuals and communities that have been most marginalized? Very often for

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a really long time. Yeah, no, I completely agree with that. I think something I always say is that people have not always experienced the state as a benevolent force in their lives. know, particularly, you know, like particularly within colonialism, are these legacies of enslavement. We can see how distrust has actually, you know, centuries and traditions and things around actually not trusting the government.

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is really embedded. So how do professionals within that system and with that kind of baggage, if you like, then interact with communities who don't have that trusting relationship with the state or different faces of the state? Yeah, I think, as I gave her, said a lot of this, what you were saying has been coming up some of the examples of practice. And I think one thing for me,

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that was really distinct about those examples of practice as well, was how intentional it was and how well thought out it was from the get-go. It was very deliberate actions and kind of practices where they could kind of focus on equity. We've heard a lot about redistributing power, particularly when working with people with lived experience and whether that's kind of...

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the structural from the spaces they meet and the times they meet out of the way in which people can get involved or, you know, whether that's kind of one of the interpersonal as well, as you said, being aware of your own positionality, how you might show up or what you might represent to somebody else and really being aware of that from the get go so as to address it and how that has led to in those practices, better outcomes for the project itself.

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Yeah, there's something there about sort of the power dynamics. And I think I've written about agenda setting when it comes to deliberative processes. And I think it's applicable here as well. So in terms of the learning within kind of HLS, email learning systems, like who's setting the agenda about what we're learning? Like who's saying, you know, how's that problem that we want to learn about defined?

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who's involved in the definition of that and who's setting the agenda about what we're learning in these spaces. And is it that system diplomats or leaders have in a closed room decided that actually we know what the problem is. So we're now then at this point going to bring in people who are experiencing these inequalities into the room when actually should be quite an open.

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conversational processes to actually, these are some of the things that we're seeing. What is the problem? How should we approach it? What are the solutions that you might have? And this moves away from the deficit approach that people can't be articulate or determine or define things for themselves. It's kind of that power that shifting and turning the power dynamic on its head. Part of that is giving the space for people to articulate.

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both the problem and the solutions as well. And the other thing I was going to say with the kind of learning element is, you know, if learning is happening, it needs to be non-extractive and non-exploitative. And what I mean by that is, you know, people see the benefit of their participation in learning processes. They see better design services. They see better outcomes for themselves and their families. They see that actually better relationships between those in the system.

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And so for me, it's like that is, you know, then it's a case of actually you've not just extracted this information and gone away with it and done nothing with it, but actually you have used the labour that I've given in these spaces. I think people get paid to be in these learning processes because, you know, as someone who's working in the system, as a professional, your salary is sorted, right? So...

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people who are participating in these learning approaches, are they paid for their time? know, Onika's already talked about some of the logistics of when it happens, where it happens, but also how are you valuing people's time? And I know for some people there might be sort of benefit, you know, maybe for those who are in cedar benefits, but actually what are some of the other things that they might want? Might it be a training opportunity or volunteering somewhere? So thinking about...

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the valuing of time, which might not necessarily be money, but it might be. And I think that's okay. we should kind of really, if we're really thinking about power dynamics as well, it's like, you know, I'm not get people acknowledging value what people are bringing to the table. Yes, great point. And we've seen that in some of the examples really well how that's done. I think the other point there was also speaking to the non-extractive.

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nature of those relationships that if we expect people to share something that's been really difficult that has to do with their disadvantage and their trauma, then actually we also need to provide that support. And some of the examples of practice have been really brilliant and kind of making sure that there's a really good support system around involving people with lift experiencing, acknowledging that what we're asking for them to share

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isn't something that they can just share and then just be okay with it, but that it might open old wounds and that they will need extra support. I'm also seeing a really clear link there between the learning and the human in terms of feeling. If you are working on extractively, if you're making sure people know and understand what their contributions are,

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feeding into, if you are remunerating them for their contributions, if you are supporting them through their contributions, that in turn builds trust and builds relationship, which is the human element. that link between kind of the learning done well from an equity perspective also has a positive effect on the human relationships that are able to develop.

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Yeah, I think that the point I just want to pick up on that that I'm taking from this conversation is that.

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When we express and define what our shared purpose is, we need to be really explicit about what values and opinions so that it doesn't become a kind of more technocratic outcomes driven purpose, but that it's really centered in the value of equity and an articulation of why that is important to us, why it matters both.

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the people that are most disadvantaged, most affected by it, and also everybody else within the system so that we can tell a more positive story about this benefits everybody. I'm thinking of friend care journeys for example who address the fact that care leavers are very often not heard at all in the system, that they're experiencing a system that is supposed to be about care, about love and kindness.

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And it's very void of these positive emotions. And so the starting point there was very much about those values. Like how can we actually give kids and young people in the care system an experience of feeling loved, feeling valued, feeling included? And how can we create a system that reflects these values? And that's not an easy thing to do.

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But actually it kind of speaks to this idea that we need to be very explicit about what the values are, how they connect to the purpose, and that we need to kind of keep coming back to those values.

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Yeah, you know, the idea of care and particularly in the context of what you just shared with the young people with the care experience and it's, you know, who is providing the care? Like what does it mean? And I was, unfortunately, I was trying to remember the name of the academic, but I was listening to, he was also talking the context of...

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care leavers and they were talking about actually how some of the young people, never experienced care. And what does it mean if we care as professionals? And this idea of actually, we, know, is, and I'm thinking about like, you know, white characteristics of maybe white supremacy culture where care, to care is not to be seen as objective, it's to be seen as bringing the emotions into public, into something that you're meant to sort of be a bit.

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standoffish a bit about and stay in your role as a professional. And so actually, why can't we care if we're humans within the system? And there'll be loads of people who do. I'm not, know, fantastic workers who actually care and sometimes ignore some of these boundaries that are in place. But what is it, you if the human learning system wants to see people

flourish, what does it mean to care within these spaces? You know, how will it manifest? And I think I'm seeing a lot of

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trauma-informed approaches in terms of how to access people's learning. And I think that's really interesting and important and it'd be good to see kind of more of that being taught about the intentional design of these systems. So yeah, being explicit about our values, but also in terms of, okay, so how do we operationalize these values? So whether that's kind of being careful, being full of care, using kind of trauma-informed practice.

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so that we're not re-traumatizing those who are sharing, you really traumatic experiences with the state. It makes me think about what you saying about the intentional design of systems and making sure that systems are operationalizing these practices. And, you know, systems aren't fixed, they are, you know, always evolving. I'm curious as to...

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What you think around how do we ensure that equity driven progress continues and doesn't regress also given the political climate we're alive in right now? Yeah, so I think the current political climate really makes it easy to regress because you just need to copulate to these demands and do nothing. But actually, I think

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We need to lean into courage. We need to think about how do we respond outside of this political system? What is our own commitment to the world that we want to live in, that we want to leave behind for generations after us? obviously, humans within the system can decide not to do anything.

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But you can also be within the system doing some twinkling and looking at ways to, you you're not maybe virtually sort of shouting out loud and proud about equity, but you are just intentionally twinkling away and trying to remove the barriers. Or you can be loud and proud about it and just say, actually, this is our commitment and we are not shifting from it, regardless of the kind of climate around it. You know, can sort of do big, sweeping, radical, transformative change.

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to kind of put your stake in the ground and say actually we are an organisation that values equity. And so this is how we're going to do things regardless of how the political climate currently is or what current political climate is asking for us. And I think all sorts, both kind of approaches are needed with this. The ones who are quiet but doing the work and those who are loud and kind of really doing transformative, radical stuff.

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I think both approaches are needed in this time. But what I would say is that, you know, it would be really easy, really, really easy in this current climate to just regress by not, you know, just silent, not doing anything. But I would encourage people to just really think about

how they can respond and find other people within their organizations so that it's more of a solidarity type approach rather than individual carrying the weight of that change.

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Yeah, I really like what you said about having courage. It's something that came up in one of our other interviews as well. It's like don't allow fear of doing something wrong to stop you from doing anything at all. you know, doing nothing can be just as harmful as doing the wrong thing. I also want to add to that, that perhaps that bit about courage is also that at this point, I don't think we can necessarily

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expect everybody to still show courage because I think getting to where we've gotten has taken tremendous courage from people in the most marginalised communities. And so perhaps there's also something about appealing to the courage of those people in privileged positions that are, know, yeah, white men like me to actually say we've come so far not because we as an ethnic group

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have done great things about it, but because we've had brilliant people like yourselves and many others in minority groups who have really championed the cause of equity and have made compelling arguments why it's necessary have shown that progress is possible. Yeah. And thank you for the clarification. I think it's about who should be courageous.

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I was actually speaking to white people. I thought that was being about racially minoritised people, because you're right, it's been kind of the work of people, racially minoritised people have been carrying the work that's been shifting kind of the changes that we've seen. And I think what you've also said about progress, I think progress is cyclical.

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we get this kind of, we see a movement and then we see a white lash and then we see a bit of a movement and then there's a white lash. And I think we're currently in the white lash cycle. So the courage that I was speaking to is for white people to really lean into their privilege, really lean into kind of the places they're in that, know, racial minority people might not have access to. And even for, you know, racial minority people who aren't necessarily doing the politics of equity.

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to also kind of leaning to that in the sense of also kind of joining the fight against racial equity. And I think what we need, the progress that we need, isn't surface deep, that can be reversed, which I think is what we're seeing now is how quickly organizations are dropping their policies, how quickly they're dropping things that we thought were here to stay.

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And how do we really kind of embed equity in going forward so that it's not as easy to kind of, we're no longer doing this or we've moved on or we're past that agenda, but how can we really embed deep structural change? Yeah. And I think there's something about we need to

really feel that value, not just have it as a nice banner on our organizational entrance in the foyer or, you know, in

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rainbow colors on our organizational website, but we need to really keep revisiting. What does this actually mean in our practice? What does this mean for how you do my job? How I do my job? How we work together and so on and so forth? Is there something that people actually feel when we're supporting them? Or is this something that is just a nice looking acronym or just virtue signaling? So I think again, this is about

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making sure that these things are life in us, that we keep talking about them, keep revisiting them and that we really take this as the primary lens through which we view what we do and how we do it. My last question was to find out from you, Dayo, is there anything or what's one thing you would want listeners to take away from this conversation about equity in public services?

43:01

Yeah, so I'm going to do a phrase. so that I can say more than one thing. So I think I saw it somewhere, I can't remember where I saw it, is that equity is an asset, not a liability. And so when you're trying to have this equity centeredness within human learning systems is to embrace the unfamiliar, to sit with the discomfort.

43:29

but to really kind of try and try with visually minoritised people or with people with experience in inequities more broadly and see where it goes. I love that. I love what you said about sitting with the discomfort as well and being outside your comfort zone, being okay with being uncomfortable and seeing what can happen. Thank you so much for joining us today, Deo. I've really, really enjoyed this conversation and

43:57

Yeah, I'll close it there. Thank you for inviting me. It's been great. Thanks. was a brilliant conversation. I've learned a lot from it. thanks for making the time. If you enjoyed this episode and have any thoughts on equity you want to share, we'd love to hear from you on LinkedIn. And make sure to join us for our next conversations with HLS practitioners in five different locations across the UK and how they have been advancing equity through human learning systems.

44:26

Thank you for tuning in and until next time.