THE ANTI-RACIST JOURNAL

DISMANTLING THE MASTER'S HOUSE

ISSN 2976-7490

1ST EDITION
JUNE 2023

FRONT MATTER

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'London BLM March'by Jai Toor, 2020.
Systemic racism cuts deep like a knife.

Dismantling the Master's House: An introduction to our first issue

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Abstract
This article introduces the Stolen Tools journal. It begins by telling the story of how the journal was founded and the literature that we were inspired by. I focus on Audre Lorde's essay 'The Master's Tools Will Never Dismantle the Master's House'. The article then describes how Stolen Tools works, exploring the positives and negatives of our mentoring model, author submission procedure, decolonial ambitions and organising structure. I end by introducing the seven articles that form our first issue, and explain how they fit under the issue's theme: what does anti-racist knowledge look like?

Author Note

This work presents the Stolen Tools journal, a collaborative project that has had input from a range of incredible individuals including Hana Riazuddin, Riddhi Abhay Laijawala, Emediong Jumbo, Hannah Abdalla, Anna-Theresa Jieman, Zoe Chui, Nkasi Stoll, Annahita Ehsan, Sanchika Campbell, Nathan Stanley, Ricardo Twumasi, Trevor Brooks, Imade Remmouche, Ayush Verma, Malaika Iqbal, and Fraser Dahdouh. This work is supported by the Race Equality and Inclusive Education Fund at King's College London, as well as the King's College London library.

Keywords: knowledge production, decolonisation, authorship, anti-racism, epistemic justice

CRediT (Contributor Roles Taxonomy)

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Writing – review & editing (mentor)

Our Stolen Tools heritage

Stolen Tools was inspired by a reflective practice group on racism facilitated by young academics working on health inequalities at King's College London. In these sessions, people from racialised minorities would discuss and educate White colleagues, as well as each other, on anti-racism. In the context of academia, anti-racism can be about disrupting who has power in universities, decentring whiteness from the curriculum, centring and valuing academics with lived experience, and creating space for the academic expression of racialised minorities. This work was stimulating and essential. Yet it ended, partly because of the unmanageable, unpaid and emotional labour carried out by the group's organisers. One of the readings in the reflective practice group was Audre Lorde's 'Your Silence Will Not

Protect You' (2017) and her famous essay 'The Master's Tools Will Never Dismantle the Master's House'. In it, Lorde states that though the master's tools may enable us to 'temporarily beat him at his own game... they will never enable us to bring about genuine change' (p91). This text came from a speech Audre Lorde gave at a feminist conference. Here, Audre lamented the lack of representation and acknowledgement of the experiences of Black feminists and lesbians. Though the conference was ostensibly anti-patriarchal, it had replicated the master's structures of racial and sexual exclusion. There is something incredible in the simultaneous eloquence and bluntness of Audre Lorde's speech. She shapes the exclusionary conference theatre into an unapologetic critique of her academic peers. It is partly with Audre Lorde's theory and practice in mind that we have created Stolen Tools.

Like Audre Lorde, this journal also draws on personal racialised experiences in education and academia. Multiple people in our group (who speak English as a first or only language) had been asked by reviewers, for instance, to ensure a native English speaker reviews our writing. Most of us, at one point in our education, have had our ideas dismissed because they centred on anti-racism or incorporated non-White knowledge(s). Several of our group had encountered paternalistic and patronising attitudes from ethics committees when submitting applications to work with our own communities. More than anything, everyone had suffered under the exploitative, often unpaid, labour demanded of academics. While Stolen Tools was founded through admiration and love, it would be a lie to say that it wasn't fuelled by anger and frustration too.

Stolen Tools needs to be a space of relief and imagination. Where, in the face of an exclusionary education system, people can swim to the surface and breathe. In this breath, we hope that they will see how endless the ocean really is and the many things that academia can be. Our vision is to encourage a knowledge system that is accessible and open to people from racialised minorities, and expressed in a way that everyone cana knowledge system that is accessible and open to people from racialised minorities, and expressed in a way that everyone can understand. In our vision, knowledge from cultural practice, artistic expression and intuition is treasured and explored. In our future world, the people producing knowledge are varied in their heritage and life-script. They are transparent and vulnerable about why they do their research.

This journal, therefore, arises out of a solidarity and shared vision between people of racialised minorities submerged in white educational spaces. It is a solidarity that we invite you to take part in as an artist, author, mentor, reader and critic. It is a solidarity we hope to expand beyond national and educational borders to schools, charities and campaigning groups across the world. In trying to work in solidarity and achieve our journal's vision, we will need to create, or perhaps steal, knowledge production tools. We ask, is it possible to reclaim, steal, and repatriate the Master's tools and use them to dismantle the Master's house?

How Stolen Tools works

Our journal tackles knowledge, power and race in health. This encompasses how knowledge is produced and taught, as well as platforming knowledge on health inequities that may be ignored due to structural racism. First and foremost, our journal is for and by those who identify as coming from a racialised minority background. This begins with the organising team but goes through to the advisory board, mentors, authors and artists. We believe this is crucial to creating spaces that value and prioritise knowledge and practice stemming from marginalised groups and non-Western cultures. We recognise, however, that this structure is not a panacea to race-based power inequalities and there are many embedded and intersectional oppressions that we must continually address.

We are keen to highlight voices that might be marginalised in the education system. We aim to select all our writers through an open application process on our website. In this process, contributors are asked to provide details on their positionality, motivation to submit, and why their idea needs to be heard. This process has been difficult to enact in our first issue, where the trust and reach of our journal remains limited. We have, therefore, drawn some contributors from academic, activist and charity connections, as well as members of our organising group. This journal is an active process of learning and engagement, and we hope to move exclusively to the open application process in future issues.

Accepted applicants are paired with a mentor. Mentors work with writers to develop their submission, nurture their autonomy and creativity, and

build their skills and confidence in anti-racism work. Mentors supplant the role of editors and supervisors, providing educational, pastoral and peer support, as well as topic expertise. This includes engaging in thinking about emotional and creative expressions as racialised minorities. For example, self-censorship in publishing – where we mute ourselves and why. Mentors and writers collaboratively agree on the context of their engagement through the submission process and how frequently they will meet.

While the mentoring process created links and solidarity between mentors and mentees, it has also provoked the question of who is qualified to be a mentor. Typically, we paired someone with more academic experience with someone with less academic experience. Yet, in doing so, we undercut our practice of valuing diverse forms of knowledge. The loaded term of 'mentor' also creates a hierarchy that may replicate the supervisory role it aims to replace. Future issues will connect mentees to a wider range of mentors and give both parties a choice in choosing their counterparts.

In addition, we'll consider framing the relationship around mutual learning and transformation. In creating knowledge, we ask 'who are we thinking with?' We aspire to build intellectual communities and accessible knowledge with other racialised people. In this spirit, every article is open access, and we are encouraging applications from non-university researchers. We have also opened the journal up to a variety of submissions types including but not limited to: research-based and theoretical articles (understandable to non-academics); recollections and archive essays (reflective essays on experiences in education settings); creative outputs (poetry, fiction prose, music, artwork); critical interviews (on power dynamics in education settings); disruptive methods (that challenge established instruments and are rooted in indigenous practice) and campaign features (highlighting anti-racist resistance).

Our journal aims to be a meaningfully decolonial one. Our concept of decolonising academia is rooted not only in valuing non-Western knowledge and increasing access, but also in recompense and taking action to resist colonisation. Stolen Tools explores these elements of decolonisation through our mentoring model and by paying everyone involved for their labour. This includes the organising team, reviewers, mentors and contributors. We aim to undermine university systems that are tied up with casualisation and overwork.

The process of publishing our first issue made clear that payment and mentoring are simply the first steps in decolonising academia. Recompense, for instance, also requires job security and progression, mental health care, and institutional recognition. Moreover, in the context of decolonisation, it needs to expand across borders and languages. These crucial factors can be difficult to ensure when faced with the practical task of creating and publishing a journal. Eventually, however, we hope to use our example to change university and knowledge production structures.

What does anti-racist knowledge look like?

Setting out to create an anti-racist health journal is one thing, but actively creating and imagining what this looks like is another. Our first issue begins to answer this by thinking about what anti-racist health knowledge could be and feel like.

We start with Ricardo Twumasi recasting authorship and ownership in academic work. He encourages us to use the Contributor Roles Taxonomy (CRediT) where the different contributions of authors are recognised and distinguished. He also draws on the film industry for inspiration. The overall goal is to build a fairer, more transparent approach to knowledge production. It is a system that we've employed throughout our journal.

Next, Mama D Ujuaje provides the theoretical foundations and motivations for Ricardo's CRediT. She weaves a rich paper on how acknowledgement is essential to knowledge and decolonisation. She argues that acknowledgement must go beyond platitudes and performances to a meaningful, mutual and reparative re-cognition. Genuine acknowledgement involves opening our minds and bodies to the multiple knowledges in multiple forms It has the potential to repair all colonial parties from the oppressed to the oppressors.

Like Mama D, Michelle Udoh argues that there are many ways of knowing and producing knowledge. She draws on Nigeria's feminist history to retell the story of the Abeokuta Ladies Club in Nigeria, founded in 1932. The Ladies' Club evolved into a site of education, and eventually, an anti-colonial tax revolt. Michelle talks about the value of knowledge in everyday conversations and spaces and con-

trasts this with the field of Global Health. A subject that grew out of colonial conquest.

Jimena Pardo discusses her experiences setting up and running Bordando por la Memoria, a textile and memory project for Chilean exiles. Here, the everyday product and process of crafting textiles is a fountain of knowledge. Jimena eloquently describes how the textiles she helps produce hold the tragic knowledge of events that happened around the Chilean dictatorship. These textiles allow this difficult knowledge to be shared and interrogated, and help Chilean exiles process difficult memories. This piece is partly narrated through Jimena's images of textile testimonies, her embroidery workshops and her family history.

Our next contributor in this issue, Beauty Dhlamini, turns to very practical issues in health research. She speaks of the inadequacies, limits and prejudices of current health data. How the knowledge we produce isn't on the health of Black British people is vague and inaccurate, reduces complex and emotional experiences to numbers, and fails to address the everyday political realities people live through. She presents a picture of what anti-racist health data might look like, thinking about how researchers can engage more directly with structural and institutional racism.

Aida Hasan provides some of the theoretical underpinnings for Beauty's criticism of the knowledge health academics are interested in and currently producing. She interrogates what we mean by the term 'academic' and uses this to critique the monopoly universities hold on knowledge production. She uses Bourdieu's concept of cultural capital to look at how academia produces a West-centric imagination of the world and how this imagination affects global policies. Aida ends by thinking about her place in this pale academic landscape and how she can make change.

We finish with Trevor Brooks, in conversation with Ricardo Twumasi. Here, Trevor discusses inequality between academics and those working in professional university services. Trevor highlights the essential but underappreciated knowledge people in professional services hold, and explores how to build solidarity between the two groups. He uses the powerful analogy of a house slave and a field slave to highlight our shared oppression. This call for solidarity through acknowledgement provides the perfect ending for our first issue. It set the scene for how structural change around university knowledge production can be achieved.

Conclusion

We are excited to present to you our first issue and include you at the start of our journey. Like any starting point, it is an imperfect and privileged place. We don't expect to get everything right and have more ideas than time. However, as an organising group and journal, we are committed to educating ourselves and getting better. That is what we are asking of ourselves and that is what we are demanding of academia.

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'London BLM March'by Jai Toor, 2020
Let us breathe and black lives matter signs

Opening CRediT: A new approach to authorship and attribution within

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Abstract
The traditional approach to academic authorship; listing individuals by their level of contribution and putting the most senior author at the end can lack transparency, introduce unfairness, and reinforce traditional power dynamics in academic seniority. This paper proposes we do away with the traditional approach to academic authorship and replace it with a system of contributors or 'credits' with clearly acknowledged (often multiple) roles. This approach would be informed by the Contributor Roles Taxonomy (CRediT). It provides information on the roles and responsibilities of each contributor, and a more detailed and comprehensive way of recognising the different types of contributions that authors make to a publication. It is inspired by the system used in movie credits. Merely listing each contributor as an author is overly simplistic and reinforces unequal power dynamics within academia. This paper aims to contribute to the debate surrounding the role of authorship, power and contribution within academic work. It explores the role of radical journals like Stolen Tools in decolonising the traditional conventions in academia that support the privileged at the expense of diverse individuals. Opening CRediT on papers may be a tool in building a fairer approach to authorship by providing more transparency and standardisation in recognition of contributions.

Keywords: publishing ethics, research ethics, academic traditions, authorship, collaboration.

CRediT (Contributor Roles Taxonomy)

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Introduction

There are many traditional rules within academic authorship such as the principal investigator or study designer/leader being named as last author. This rule encourages honorary authorship (Riesenberg & Lundberg, 1990). Throughout history diverse individuals such as Jocelyn Bell Burnell and Rosalind Franklin have had their academic work reduced or stolen through such patriarchal approaches and untransparent rules around scientific recognition. Journal publication ethics guidelines now make clear what contributes to authorship. This has been codified by the Vancouver convention.

The Vancouver Group are the International Committee of Medical Journal Editors (ICMJE), who in 1985 introduced a ratified set of accepted criteria for authorship. However, when combined with

tradition and power and the experience of senior authors, the decisions of whom to name as an author, who should be acknowledged, and the order of those authors can be opaque. There have been many calls for change to our current system of authorship which has remained largely static since the inception of academic publishing. Rennie et al. (1997) argue that the system which works perfectly for a single author can easily fall apart as the number of authors increases.

On collaboration

All scientific fields have seen a steady increase in the mean number of authors per paper since the 1950s (Fanelli & Larivière, 2016). This increase can be attributed to increased specialisation, increased complexity of research, increased collaboration and changes in attitude towards and traditions surrounding the crediting of authorship (Parish, Boyack, & Ioannidis, 2018). The absurdity of this situation has been noted by the academic community. The Ig Nobel prize, awarded for research that “cannot or should not be reproduced” was awarded to Yuri T Struchkov in 1992 in the field of literature for publishing 3.9 papers per day over a 10-year span in the field of crystallography.

Abrahams (2008) alleges that scientists were welcome to use the equipment at the Institute of Organoelement Compounds of the Academy of Sciences in return for adding Struchkov to the list of co-authors. In 1993, the Ig Nobel Prize for Literature was accepted by the New England Journal of Medicine on behalf of the 972 investigators listed as co-authors for the article ‘An International Randomized Trial Comparing Four Thrombolytic Strategies for Acute Myocardial Infarction’ with an impressive division of labour, with each co-author accounting for around two words. In 2015 a new record for authors: 5,154 was set (Aad et al., 2015) based on data from two detector teams at the Large Hadron Collider who collaborated for a more precise estimate of the size of the Higgs boson.

Castelvecchi (2015) humorously comments on this ‘Hyperauthorship’ noting that: only the first nine pages in the 33-page article describe the research (including references), the other 24 pages list the authors and their institutions. The same Atlas Collaboration has since groown and increased the record to 8778 authors (Aad et al., 2022). The author list takes up a mere 17 pages of this paper. This is considerably more authors on one paper than are active in many scientific fields. This metrics, changing what it means to be listed as an author in the modern academic context.

I am glad that academia retains a sense of humour towards hyperauthorship. However, guest authors and ghost authors (Rennie & Flanagin, 1994) are a real problem in collaborative research, and in traditions embedded in labs and academic departments. Ghost authors are defined as authors who contributed to the work but are not listed, generally to hide a conflict of interest (Wislar et al., 2011). Guest authors are individuals given credit as authors who have not contributed to the writing of the manuscript, but are often included due to their position in an institution or connection with other authors (Al-Herz et al., 2014). The academic community can go further into addressing the issue of authorship inflation including guest and ghost authors. The system of credits within television or film can be used as an example of transparent acknowledgement of contribution. No one looks at the end credits of a film as a joke because they tend to be reasonably transparent. There is an understanding that multi-million-dollar films take hundreds or thousands of people to create them, and each person has unique credits demarking their particular role(s) in planning, creating and distributing each film. The importance of an internet movie database (IMDb) film credit on a blockbuster for the career of each CGI artist, technical consultant or casting director is as important as a Scopus or PubMed authorship for a new academic.

Academic contributions should be correctly attributed, and therefore CRediT is recommended as a simple, transparent way to represent the roles typically played by contributors to research outputs. Following a workshop led by the Institute for Quantitative Social Science (2012), the 14 key roles agreed for CRediT were: Conceptualization, Data curation, Formal Analysis, Funding acquisition, Investigation, Methodology, Project administration, Resources, Software, Supervision, Validation, Visualization, Writing – original draft, Writing – review & editing (CRediT, 2020).

Authorship inflation

Outlier papers with thousands of authors and absurdity illustrate an important point: what it means to be an academic author should be standardised.

However, the mean number of co-authors has been steadily increasing over time (Parish, Boyack, & Ioannidis, 2018). There are also varied authorship traditions in different fields, which makes institution-wide metrics and comparison difficult. This pressure of smaller fields to inflate metrics to compete with larger fields to keep relevance and funding within their department can lead to authorship inflation: an increase in the average number of authorship credits for individual academic authors over time. Some authorship inflation comes from the increased number of individuals needed to deliver larger, more internationally collaborative projects. However, this increase in authorship needs to be handled transparently, ethically and with care so that accountability and transparency are maintained. In response to authorship inflation, some social science journals have limited the number of co-authors of an article. Many reference styles also have limits of the number of co-authors that are included in a citation (Vancouver's cite-six ruling, for instance) which does not help, but simply hides the problem. To standardise these author contributions, and reduce ghost, guest and forged authorship McNutt et al. (2018) argue that we should set standards for authorship that relate to the contribution and accountability of the research their name is attached to.

Equality

Women, marginalised individuals and racialised minorities are all less likely to have power within the attribution process of authorship and are more likely to be left off authorship lists (Son & Bell, 2022) The gender and racial pay gaps (Roper, 2019) reported in academia suggest that diverse individuals are more likely to be subservient to more powerful individuals in the authorship process who retain more power to decide authorship order. Ethically, credit should be assigned by contributions of individuals, not politics.
Authorship disputes can be damaging to careers and delay publications. They can lead to the breakdown of relationships and damage the academic process. Journal editors see these disputes regularly. Clearly demarcated rules and expectations of what defines credit are the answer to the oft-opaque traditional conventions and lack of systematic agreement of what defines authorship.

A new way

Authors or writers should be individuals that write a substantive part of a manuscript, and each paper should begin with a CRediT section. A guidance list of roles to be acknowledged in this section should be used by journals and authors. CRediT should also be used alongside ORCiD (https://orcid.org/) which provides a persistent digital identifier to make each contributor individually identifiable. CRediT information can also be encoded within the Extensible Markup Language (XML) (a guide for this can be found here: https://jats4r.org/credit-taxonomy) of a journal article to make this data machine readable. Databases (such as Google Scholar and Scopus) should scrape more data than simply authorship and index individuals' contributions beside their names.

Authorship of peer-reviewed journal articles should not be the sole and most important contribution considered by hiring and promotion, award and other committees. There should be a recognition that without editing, reviewing, data collection, analysis and other parts of the scientific process, progress cannot be made. The writing up of research should not be the only role that confers special recognition. Once again, the film industry recognises collaboration within the arts. The writing, directing, acting and other roles are each recognised separately and for their own merits.

Conclusion

By adopting opening CRediT, I hope that Stolen Tools will embed the principles of transparency and accountability within a fair and ethical approach to the dissemination of research. Perhaps the next step of accountability will be to embed open peer review, recognising the influence of reviewers within the direction of a scientific paper and clarity within the contribution of everyone involved in the research. Therefore, stating of mentors, editors and reviewers and reporting their diversity characteristics will be central to the change that we want to see in academic writing.

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Las castas. Casta painting showing 16 racial groupings. Anonymous, 18th century, oil on canvas, 148×104 cm, Museo Nacional del Virreinato, Tepotzotlán, Mexico

Moving Through Acknowledgement: Ways Towards Reparative Justice

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Abstract
The ways in which time and space have been constructed within a European imperial lens has created a knowledge system which elevates itself above all other ways of knowing. This elitism has taken effect primarily through repeated acts of violence upon bodies, minds and consciousness across the period named the Anthropocene. As a result, there is a need to resort to the wisdom of our somas, through sensing beyond vision and speech to do the work of liberating us from the hold of the partial and limited forms of colonial knowledge systems. We invite approaches to acknowledgement which can open us to processing the pain held within our minds and bodies. By doing so, we feel it will allow access to a pluriverse - a reality of many worlds co-operating within a single planet - of redemptive knowledges. This will entail acts of reparative justice which have the potential to heal the wounds of a violent and toxic colonial order. Recollections of connection which embody older knowledges and their deeper meanings, might lead the way towards self and collective reclamation. This will be a necessary precursor to any movement in the direction of a persistent and reparative justice. We feel access to this will be realised through profound and meaningful acknowledgements across the worlds which exist beyond the modern idea of a unitary world.

Keywords: Acknowledgement, Recognition, Reparative justice, Healing and repair, Pluriverse, Epistemic justice, Colonial Trauma

CRediT (Contributor Roles Taxonomy)
Mama D. Ujuaje

Introduction

As water is to the marine inhabitants of the ocean, so are the different forms of knowledge which surround us, present, yet invisible to unintentional detection, wherever and whoever we are across the globe. It is a strange thing, therefore, that there is Knowledge, with a capital 'K' only to be found in elite institutions which trade in the stuff through erudite and hidden – from the public - transactions, and fiercely guarded by Peers. Peers who review knowledge thus produced are gatekeeping elites who have graduated in this system of Knowledge building andso safeguard it from most of the rest of us who get by with our diverse assemblages of lived experiences.

Lived Experience, however, is also marked by specialism, in that the kinds of ex periences which are sought after by such Peers, are those lived within a narrow gaze, as if such lives would yield potentially treacherously conflicting aspects outside of the specialist gaze. It is such a specialist knowledge holder who decides if you possess 'lived experience' or not, according to their own trade. In the meantime, you subsist with your everyday knowledge as a basket of motley facts and opinions, assertions and experiences,

which are considered too ordinary to warrant study. Such knowledges are framed by living within your culture, lineage, family and individual personality, until, one day, your life comes under the gaze of a specialist, or you decide for yourself to pursue institutional Knowledge seeking…

I am such a Knowledge seeker, one who is also interested in the knowledges of the everyday. It is how, for me, the question of what could be meant by acknowledgement thus arose. Acknowledgement is used in a variety of ways in the English language, most popularly as meaning a form of acceptance as 'a recognition of the state of things'. Yet I felt there were tensions and limitations in the way the word tends to be applied across the humanities and by activists, and it felt necessary to propose a reformed relationship between acknowledgement and ideas of reparations/reparative justice within public discourse. This paper speaks to all those who are purveyors of knowledge in any form. Are you a gatekeeper? Then this paper asks of you to reconsider some of your premises. Are you one who trades in the 'vernacular' knowledge systems of colonised spaces? Then it also speaks to how you might assert your calls for recognition and reparation. The context for the assertions made and the arguments which follow speaks toeach of us at multiple levels, for we have all been complicit in the maintenance of the hierarchies of knowledge. In this way we all can respond, in some way, to a call for acknowledgement at the level of policy making, knowledge building and relational knowledge sharing. We all stand to gain from reflecting upon the ways in which we trade in knowledges of the everyday, reinforcing elite or vernacular knowledges in our everyday exchanges. The question raised is, 'Is your use and acknowledgement of knowledge reparative?'

Calls for reparations in recent times have been related to the need to meet the evident social, economic, political and all-round injustices occasioned by the lack of acknowledgement of the imperial history of the enslavement of all bodies: human, and the more than human, and its persistent afterlife in the current era. As such, the more specific call is for reparative justice – a call for rebalancing and restoration across several instances in which a progressive sense of personhood has been denied. Reparative justice might be thus seen as a form of acknowledgement – a clear indication that there is public recognition of the harms suffered and accrued and the need for these to be met through justice. It offers the possibility of every victim of injustice, past and present, to repossess their birthright sense of home – as a place where fair play is enacted. Reparative justice is a reclamation of self at every level of being, individual, shared and collective. It might also be understood as systemic justice seeking, in that all systems are brought into the knowledge fold to be examined for their accountability over time and place - as to how they have fed into, or abstracted from, the practice of justice.It is not a simple thing to speak briefly on the nature and longevity of these intergenerational injustices which have created this call for reparations. It is perhaps safe to say that, in the main, various bodies have been presented as holding narratives of victimisation because of historical and ongoing violences.

Such violences are shaped by specific narratives of race, class, gender and their intersections which themselves proliferated as both cause and effect of an imperial pursuit of capital, at any cost, through colonial endeavour. Manifestations of this were multiple, but reparation calls have had newsworthy attention around colonial slavery, settler colonialism and the consequent deprivations that these have resulted in and that they have been found to be both present and continuous. However, I would like to present another angle to this representation of who is a victim of colonial crimes, referencing Aimé Césaire[1] and his notion of the Boomerang Effect of colonial violence. In it he asserts that a critical effect of colonial violence is also a dehumanisation of the one committing the violence.

As this effect is generally not acknowledged by the coloniser, it therefore leads to further perpetration of violence. Examples include the genocides committed in Nazi Germany (Woodman, 2020)[2] after its colonial mis/adventures in Africa and also how European imperialistic violences which took place overseas, through waves of colonial activity in the Americas, across Asia and Africa were brought back to control Europe's own, white-native territories. Such control took place through processes of degradation and oppression of its proletariat who were marginalised and subjugated within the various European territories, before, during and beyond industrialisation. The denial of this refractory effect, operating at the level of individual and collective psyche of a people has the effect of making this attitude of violence invisible, not only

in the systems and structures of social governance but also in their everyday, civil culture.

All of this constitutes the way in which modern life (fails to) translate its pasts and how these pasts become deposited in the knowledge building processes of society. When this knowledge creation within the 'centre' becomes universalised it then informs its 'peripheries' of what should constitute 'proper' as opposed to vernacular knowledge.
'Vernacular knowledge is a realm of discourses and beliefs that challenge institutional authorities and official truths, defying regulation and eluding monovocal expressions of the status quo. Unlike monolithic 'truths', religious or secular, vernacular knowledge tends to be dynamic, fluid, ambivalent, controversial, appearing in multiple forms and open to alternatives.'
Bowman and Ulk. Vernacular Knowledge: Contesting Authority, Expressing Beliefs. 2022.

In this way the people of the peripheries – the post-colony – imbibe the values, structuring and content of the former coloniser, creating knowledge hegemonies amplified in the digital era (Marginson and Xu, 2019)[4]. There then arises a need to challenge the basis of this Knowledge that has become (mis)understood as universal and clearly identify what are regarded as its vernacular correlates, which constitute the valid K/knowledges of the people. This becomes necessary because of the kinds of contradictions in history and across geographies of the application of such colonising and universalising Knowledge forms.

We speak here of forced Knowledges which have led to resistances, mass violence, environmental degradation and interdisciplinary tensions and more latterly to a counter-imperial demand for both decoloniality and reparative justice. Imperial Knowledge sovereignty is challenged by calls for acknowledgement of the need to apply different global knowledges, particularly those arising in and holding the context of different knowledge ecologies (Santos, Nunes and Meneses,[5] 2008). It is also a call for justice more generally when we apply the traditional adage, 'Knowledge is Power'. This means that by drawing on a diversity of knowledges autonomies which capture the culture of the peripheries, we can support the realisation of more equitable and enabling processes, and thus greater justice for the diversity of earth's inhabitants.

Defining Acknowledgement

'Sometimes it's not enough to know what things mean, sometimes you have to know what things don't mean' – Bob Dylan as Jack Fate, in Masked and Anonymous, 2003

"To accept one's past – one's history – is not the same thing as drowning in it; it is learning how to use it." —James Baldwin, The Fire Next Time. 1963. Dial Press

How, then, does the way that acknowledgement is defined, in full and complete form, support our understanding of knowledge itself and how can gaining insight into both act as a pathway towards informed reparative justice? We are not fully addressing the more recent performative acknowledgements as apologies for the practice of slavery as elaborated by Ostiana,[6] concerning the Netherlands or the commencement of long discussions around the return of sacred items from museums (Kendall Adams, 2020).[7] We are asking about what kind of knowledge does acknowledgement represent and invite? I decided to first go to a modern rooting of the word through an etymological dictionary:
Acknowledgement, according to the online Cambridge dictionary[8] means:
'the fact of accepting that something is true or right'
This appears together with the synonyms 'acceptance' and 'recognition'. Alternative meanings are offered which speak to different applications of acknowledgements in practice, such as the piece of writing in which a writer offers thanks for support received, prefacing a book. It does not, in this dictionary, refer to the North American and Canadian practice of naming the first nation people as prior owners/occupants of the land, as a way of indicating recognition that settler colonialism is the basis of current land occupation. Nor does it imagine what similar verbal ritual could be adopted by Europe in terms of an equivalent acknowledgement of colonial 'occupation of bodies as labour'.

An online etymological source, etymonline.com[9] has acknowledgement as meaning:
'*a token of due recognition*'
and the verb acknowledge as the middle English derived meaning of:
'*to admit or show one's knowledge*' derived from

Old English, ‘*understand, come to recognise*’.

We can, therefore, take the word as a form of demonstrating that one possesses the knowledge of a thing – an act, a situation, a circumstance. Acknowledgement, then, is what evidences admission as a (true) knowledge of a thing or the state of things.
The use of the word recognition or to recognise is very relevant here, also obtained from the same source:
‘early 15c., *recognisen*, “resume possession of land,” a back-formation from, or else from Old French *reconoiss-*, present-participle stem of *reconoistre* “to know again, identify, recognize,” from Latin *recognoscere* “acknowledge, recall to mind, know again; examine; certify,” from *re-* “again” (see) + *cognoscere* “to get to know, recognize” (se).

With ending assimilated to verbs in *-ise*, *-ize*. The meaning “know (the object) again, recall or recover the knowledge of, perceive an identity with something formerly known or felt” is recorded from 1530s. Related: *Recognized*; *recognizing*.’

To ‘re-cognise’ is to bring back to mind, or to experience something again using bodily senses, to re-member (to assemble the body again). Cognition, as commonly understood, is a mental processing of thought, experience and sensory information[10]. It is more significantly associated with brain-based processing of the individual within a Euro-American, mainstream, scientific corpus. However, we might also understand, even by reflecting on our own lived experiences that the processing of experience and sensory information is also a more broadly somatic experience, at both a personal and collective level and so it sits in relation to how we inhabit our broader social, cultural, economic and physical ecologies.

This is captured by the idea of the *exposome*, as articulated by Marya and Patel (2022)[11] as the summation of impacts to which the body is exposed, understood as affecting individuals, but also part of the collectively transmitted history of environmental, political, social and cultural patterns. In this, cognition might be better understood as a supra-cognition, that which surpasses the individual brain, and accounts for the collective somatic experience of a people who share a -negative - cultural/historical impact beyond a shared sense of control.

Using this framing we might understand that there are other facets to knowing beyond the individual brain and from this acknowledgement can be understood as making connections between much broader elements of what constitutes the truth, or facts - about a situation, condition, or environment.

Applications of Acknowledgement

‘*Do not worry if others do not understand you. Instead worry if you do not understand others’.* Confucius, Spring and Autumn period, 722 and 481 BCE

‘*As social conditions change, so must the knowledge and practices designed to resist them*’ — Patricia Hill Collins, in Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment, 2002, Taylor and Francis[12]

Where are these other truths, facts or knowledges derived from, if not from our larger body of experience within the world? When we acknowledge something, we understand ourselves to be in a state of recall or remembrance. We bring back to mind something that might have been forgotten, or not admitted, and we show it to ourselves, or to another, in admission of this fact, or truth, recalled. There is a sense of identifying with somethingthat we once knew to be true, if not within one’s own body, then within the collective body, or wider community. Who might that body or those bodies be, if not connected to the time and space of experiences which has always been a part of, even if not formally included, a global narrative? We can understand acknowledgement, then, as being connected to the recognition of a wider set of knowledges than is conventionally or formally accepted as being mainstream. Such knowledges might be considered idiosyncratic, traditional or vernacular in that they are not incorporated into the corpus of elite institutions which claim all Knowledge building and structuring.

It might be because they are not translated into a colonial language, or because they are predominantly accrued through sensory data that is outside of the scope of what is deemed rational and normative to the Euro-American body of knowledge. As such the use of acknowledgement here draws attention to and is also connected to the assertion that it is not possible to have a colonial, and therefore partial, perspective of what constitutes Knowledge act as a judge and definition holder as

to the validity of the knowledges it has otherised through the application of its own partial categories and definitions. Why such a quandary is not more mainstreamed may well be due to another lack of acknowledgement – the (non)recognition of internal wounding and vulnerabilities on the part of colonising knowledge holders as a result of the Boomerang effect referred to earlier and the somatic wounding, I will enlarge upon later. Hlabangane (2020)[13] in her argument against the validity of Eurocentric academic ethics also makes a similar point, in speaking of colonisation as disguising itself as a civilising mission through the imposition of the European 'colonial head' of enlightenment reasoning, over colonised bodies via *Cogito ergo sum* (I think, therefore I am) of Descartes.

She also enlists the thinking behind the 'Great Chain of Being' and its hierarchies of the human and the imposition of colonial educational forms as *the* standard of academic learning across its colonies. At the same time, we witness how different the *sensing* of the world might be in comparison with the more limited, but dominant world *view* of the colonial. Oyèrónkẹ́ (1997)[14] although addressing gender discourse in Africa, speaks of 'world-sensing' as a means to employ the more varied and embodied ways of apprehending reality as a way to rescue and revive indigenous knowledge systems and to recapture the cultural variation in how knowledge is constructed across 'worlds'. The difference in importance accorded to the sense of smell, for example, presents one of a number of different ways in which knowledge is accrued, as investigated in Ayakvan et al, 2020.[15] Yet it is also true that our different sensory apparatus are all involved in our perception of the world through Fulkerson's[16] concept of sensory pluralism, which informs us that our cognitive interpretation of any one sense detection often involves subsidiary senses working in tandem. As such, even the dominance of the visual in western societies draws upon the lesser explored aspects of human sensibility, though this too is under-acknowledged by those who make primary the rationalist approaches of cerebral knowledge systems. Perhaps, however, this is slowly changing as more quantum-based ways of thinking and working are being slowly embraced.

In *Systems of Food and Systems of Violence*, Ujuaje and Chang (2020)[17] summarise the work of decolonial scholars, who have written abundantly on epistemicide as the erasures and expropriation of knowledges of colonised worlds and peoples as part of an imperial rationale to control and extract material resources found in these localities. Where such scholars have been able to demonstrate pre-existing knowledge traditions in regions of the 'global south' then a wider acknowledgement of these traditions by the universalised academy is called for, as a first step, as constituting the recognition of pre-existing 'civilisations' on par with western civilizational norms. This would help to invalidate the racialised narratives of dispossession which authorised the consequent dispossessions and material extractions from these cultures and work.to maintain knowledge hierarchies. But it seems that its not matter of proving antiquity, something more must be at stake. Museum collections, both on display and within their vast stores are ample evidence, if any were needed, of ancient knowledge and wisdom traditions; of civilisations stretching back to beyond the founding civilisations of Europe.

That labelling of collections may not always attest to this might be a result of the idiosyncrasies of individual curators, but it might be a result of difficulties in personal, and institutionally collective, acknowledgement of the antiquity of cultures considered remote in colonial time. After all museums are sites of collection of the exotic 'other'[18] and it is this tendency towards 'fetishisation' and the making of the exotic and 'oriental', 'curious' and 'not-human-like-us' reflected in the curation (and storage) of stolen and looted items that then forms a significant basis for the justification of collection, curation and its role in ongoing mis-education. Such curation also helps to deflect the fact that many of such items are the result of thefts, pillaging and appropriation rooted in colonial epistemic violence, which is a way of speaking about the misadventurous plundering and erasures that took place to establish and maintain hierarchies of the human across the 'long sixteenth centuries'. The curatorial activity, it seems to us, also deflects the deep-seated wounding associated with the embodied violence present in such collections, unaccounted for but in texts that aim to reflect such regret (Hicks, 2020)[19].

Taking this into consideration, one becomes aware of the levels of vulnerability associated with acts of acknowledgement. There are consequences when one admits to a greater truth, or opens oneself to a greater contextual understanding of a thing, which might then cast what was once held as true into

the shade. More importantly, however, it brings into question one's knowledge building processes, something a former imperial culture must avoid at all cost!

Not only would the act of acknowledgement call for a significant show of humility within a culture in which the primacy of colonial universalisation is still practiced, but it also requires there to be an increased capacity for openness to processing whatever arises from the admission of wrongdoing within that culture and their allies across disciplines and sectors. Satia (2020)[20] recognises how particular historical recall of British imperial history can immunise it against any sense of regret. This means that when considering the case of the imperial past and the colonialities of knowledge imposed, the difficulties encountered in acknowledging past errors committed at institutional level – systemically – may militate against any form of admission and so tend to lead to a continuation of these errors into the present, and if not arrested, also into the future. This is why calls for reparative justice are so necessary at this time. Such calls can address issues which are systemic, meaning those colonial legacies which are institutionally persistent. They can create a need for acknowledgement which might ease the continued imposition of new colonial legacies and, therefore, the escalation of the levels of contrition required when they eventually have to stop. Understanding of such relationships between continued coloniality and a lack of recognition of its harms are, however, not common, and we might enquire as to why this is the case.

'Lying is an occupation,

Used by all who mean to rise;

Politicians owe their station,

But to well concerted lies

Laetitia Pilkington (c1708-1750) in *English Women's Poetry, Elizabethan to Victorian* (edited by R.E. Pritchard) (Fyfield Books, 1990)

The need for acknowledgement is an action that itself requires recognition. Whether it is to oneself or to another, an acknowledgement witnessed creates an expectation that there will be a **process for land acknowledgements:**

1. Name which Indigenous territories you are currently on.

2. Explain why you are acknowledging the land.

3. Address the relevance of Indigenous rights to the
subject matter of your event or meeting or to your activist work in general.

4. Put the answers for the above questions together as a statement.

Example: "I would like to acknowledge the traditional, ancestral, unceded territory of the Musqueam, Tsleil-Waututh and Squamish First Nations on which we are learning, working and organizing today.

Written by: Ayendri Ishani Perera, Regional Activism Coordinator for Western Canada and the Territories (2017) Amnesty International Guide.[21]

As a verbal recognition of settler colonialism, these statements represent an advance on the earlier silences, corruptions and distortions facing the First Nation people's own prior claim to relationship with *Abya Yala/Turtle Island* (the G/Kuna and other indigenous people's referencing for 'the Americas'[22]). Yet they still do not sufficiently advance the acknowledgement in practical terms, nor have become the basis of meaningful return of stolen territories or an admission of the violences involved in the removals, genocides and cruelties involved in the centuries of colonial occupation, such as is spoken about by Wang and Tuck's (2012)[23] much cited paper, 'Decolonisation is not a Metaphor'. This paper, and others, such as that by Grundy, Jiang, and May, 2020,[24] speaks of a range of 'settler moves to innocence' which are considered performative, insulting and undermining of the concept of solidarity. Such moves do not address the need for the more radical undoing of settler colonialism by repatriation: as a specific form of reparative justice invoking the restorations ly invoked by the term rematriation of stolen resources, chief of which both is occupied land and occupied bodies.

'*The Indigenous concept of Rematriation refers to restoring a living material culture to its rightful place on Mother Earth; restoring a people to a spiritual way of life, in sacred relationship with their ancestral lands; and reclaiming ancestral remains, spirituality, culture, knowledge and resources.*'

Stop the Maangamizi.com. 2016[25]

These performative 'acknowledgements' do not encourage a 'leaning into settler guilt' or taking responsible action for settler – ongoing – violence. Yet the papers above do not differentiate between the various non-white groups located in the Americas/Abya Yala/Turtle Island, or the conditions of their 'settlement' but scholars such as Forbes (1993)[26] Lethabo King (2019)[27] and Weaver (2008)[28] paint a much more nuanced and historically detailed ethnography of relations between African and First Nation peoples, which gives rise to different types of knowledge shared between them and thus surfaces modes of acknowledgement which might more accurately represent their complex histories and relationships.

The foregoing is important if we would wish to consider what might constitute a set of acknowledgements in Europe for the colonisation it has participated in. On the one part there was an occupation of land declared '*terra nullius*' – unoccupied or empty earth-space - and in declaring it so the European claimed a right to occupy it. However, in other spaces and cases, the bodies of people, as labour, were also occupied, because they were held to be '*soma nullius*' – having no soul - to different extents, supported by anthropological and political theories held at institutional level to provide a justification for the waves of terror that accompanied these impositions.

Having taken place in disparate regions of the Earth, the reconstruction of bodies – of land, of water, of air and of flesh as deformed socio-cultural and political entities, has meant that it is difficult to speak of an overarching narrative of European colonisation aside from it being marked by considerable violence, wherever it took place. The European nations participating in this, either directly or indirectly, have acted antagonistically towards each other, as well as collectively, to divide up the world in an attempt to gain authority over the process of extracting wealth from, exhibiting competitive patriarchal power over and obtaining conditions of subjugation over non-European peoples who make up a global majority.

The question being raised is, in an era named post-colonial, how can the repressions of coloniality be collectively acknowledged in a way that is not performative but forms a basis for true decolonisation and decoloniality? Coloniality refers to an idea in which the various structures, systems and legacies of colonisation are embedded in the functional realities of governance of global south territories and constitute a system of continued exploitation and extraction for former colonial powers. How can these realities be considered in ways which in acknowledging the different 'possessions' as dis-embodiments, can harmonise our calls for reparative justice and true acknowledgement, not only between coloniser and colonised, but also between the colonised?

Olúfẹ́mi O. Táíwò, [29] in his book *Reconsidering Reparations,* makes an emphatic case for collective self-determination being the best basis for reparative justice. His case is comparable to the call of the UK *Stop the Maangamizi* [25] movement which emphasises the centrality of self-repair, quoting Nigerian author and philosopher, Chinweizu, on reparations,[30] which are for the purpose of collective rehabilitation across the globe, including rematriation. Such rematriation involves invoking the body of the earth as a living being in relationship with those bodies that recognise that relationship. Rematriation thus involves the materiality of making those relationships whole by restoring the material and human thefts to come again into harmony.

This is regarded as a sacred and spiritual undertaking, strongly associated with invoking a matrilineal focus to healing and restoration.

What this essay can do is to suggest what might be considered basis for such a process, were we to more collectively push for the kind of acknowledgement which would underpin systemic, reparative acts of justice. This is not to say that movements towards reclaiming our birth-right status as authentic, indigenous, autonomous beings have not been taking place in every continent, ever since the onset of colonisation. Anti-colonial movements commenced with resistances to colonisation as it was taking place and have never ceased. Satia's (2020)[20] writings on empire and its processes, give some account of this in India and the 'Middle East' but there can be found many writings, performances, visual arts and music, too numerous to mention here which documents and applauds anti-colonial

movements and decolonial traditions and initiatives around the globe. Both academic and community movements and traditions have been set up to celebrate the far-reaching consequences of the works of Walter Rodney, Frantz Fanon and Gayatri Spivak; the campaigning work of Claudia Jones, Dedan Kimathi and Funmilayo Ransome-Kuti; the revolutionary activism of The Black Panther Party for Self Defence, the Morant Bay Rebellion and the African National Congress and so many more.

In terms of more contemporary movements of liberation, how would the notion of acknowledgement be held by those who were formerly colonised? We would primarily need to recognise ourselves as being subject to coloniality and as such, part of a pluriverse. What this means would be recognition of belonging to a diversity of worlds systemically joined by a colonising imperative. As such it would require a reconsideration of the ways in which colonial time and colonial space have intersected to produce hierarchies of humanity inherent in many European centred, dominating ontologies of development. Such hierarchies position the human at the metropolitan centres of the global north considered the most advanced kind of human, holding not simply a culture, but *the* definitive type of culture and constitution.

This then defines the humanity of those most remote from those same metropoles as being considered the least human and in some cases subhuman and needing to be set upon a trajectory of development to 'catch up' with the advanced forms of humanity. The concept of the pluriverse, further elaborated upon below, opposes such a linear and totalising structure, advancing the idea that, the diversity of cultures across the planet constitutes different actual and ontological worlds.

Our interpretations of truth and beingness vary significantly enough to be considered by ourselves autonomous and therefore, not to be subsumed under a colonising imperative. A serious contemplation of reparative justice would have to consider the motions towards self-repair as those that address the conversations that we have between ourselves, as formerly colonised people, without giving pre-eminent status to particular locations vis-à-vis proximities to the polarity of whiteness or attachment to ongoing colonial relationships.

Those conversations would be open to exploring and negotiating the different ways in which we hold ourselves, our cultures and cosmologies, paying serious attention to the distortions introduced by coloniality as the most pervasive mechanisms of control by a colonial mindset. Repair will also then mean taking into consideration the extents to which colonial thinking has infused our , our cultures and cosmologies,paying serious attention to the distortions introduced by coloniality as the most pervasive mechanisms of control by a colonial mindset. Repair will also then mean taking into consideration the extents to which colonial thinking has infused our cultures, our notions of law, equity and success and our manners of expression, making any form of repair a complex endeavour.

Even so, there is need for an acknowledgement of that fact and a willingness to search for ways that can reclaim senses of ourselves that feel authentic as well as progressive; able to move us into a dynamic of self-possession which is redemptive and embracing of the unique configurations we bring to the world. It would also need to acknowledge the potentials we hold for reconfiguring ideas of the world which hold justice, balance, peace and harmony aloft. It would need to identify the means to deal with resolving the injustices, imbalances, wars and violences and disharmonies that Euro-American imperialism has wrought. On account of the way coloniality was used as way of separating us in order to counter shared resistances, it becomes especially important for the matter of internecine and intercultural misunderstanding to be brought up, openly discussed and worked through.

If we were able to work through such difficulties, the next challenge would be for us to de-centre the politics of patriarchy either inherited or borrowed. The calls for rematriation, as sacred restoration of looted cultures, are based upon the idea that the feminine, as 'mater' holds a restorative approach to the disconnection between colonised humans and the Earth. So rematriation is a re-establishment of sacred connection with the Earth as a necessary precursor for a right relationship with our environments, something that has been cut off by paternalistic imperialism in the past and continues to the present day. Such sacred reconnection involves restoring both spiritual and cultural knowledge possibilities for a resumption of relationship with the earth, as both a direct return to places ones were estranged from as well as the return of artefacts and bodies to the parts of the earth from where they came.

Routes to recovery of ourselves, as people who

were colonised in a variety of ways, remain the responsibility of our own hearts, hands and heads. Our whole bodies hold the power to repair our whole selves and environments, internal and external. Our acknowledgement of each other is tied to our self-acknowledgement, and the reverse is also true, which is why the concept of *Ubuntu,* the Nguni concept of interdependent reality between beings, is so critical to reparative justice. It is because it is based upon a deep knowing of ourselves in relationship to each other, across and within generations; across and within life forms, across and within living bodies and our ancestors and those to come. Knowledge of how this works within one's own cosmological arrangement enables the power of self-determination through self-reclamation by the use of a conscientious process of repair. This is justice – reparative justice.

The Role of Embodied Emotions

Acknowledgement enables us to put forward a restoration of knowledges which hold human entanglements with each other and our environments (as the more than human) as critical and relevant and a powerful movement towards justice. As a mutual re-cognition, it also opens a possibility that we can hold some knowledges as co-constituted, not necessarily universal, but arrived at through genuine interaction of contributory truths based upon a coming together of a broader and more diverse articulations of what it means to be part of the planet. This produces a liberatory idea present in the decolonial concept of the *Pluriverse*.

Mercier (2019) [31] describes the pluriverse in the following way 'In political terms, the discourse of the pluriverse presents itself as a strategic response to the violence of universalism. It advocates for a multiversal ethics, a pluriversal cosmopolitics based on interspecies and multi-natural kinships, one more aware of the multiplicity of: worlds and world-making practices that
make up the post-globalization scene.' (Mercier, 2019) [31]

The pluriverse is an aspiration for a world, or at least a context, in which all worlds make sense of each other. It is derived from the Zapatista expression of '*Un Mundo Donde Quepan Muchos Mundos'* as a world within which many worlds fit[32]. It is an idea in which mutual recognition of a wide range of cosmologies, diverse knowledges and a multiplicity of experiences have an optimally shared sense of each other, and thus can be open to a shared sense making without over-riding each other's sense of autonomy or jurisdiction.

What militates against this more relational aspiration in which acknowledgement might mean a more settled, secure meeting between cultures which might then potentialise a peace-filed encounter?

We consider in *Systems*[17], the role of shame in coming to terms with the truth of violences perpetrated in the past and in some form, potentially ongoing. Mohammed[33] reflects upon the nature of the perpetration of mass atrocities in Indonesia and the ways in which these are understood to affect both perpetrator and victim, as well as bystanders, as denial or non-admission. Shame, or guilt, which often go together can act as a block to acknowledgement as an embodied refusal. Frantz Fanon explored this in *A Dying Colonialism*[34] and *Black Skin, White Masks*[35] when he examined the tortured psyches of different bodies on the two sides of the Algerian war of independence.

It is also well documented, by Kolk[36] and many others that a constantly activated soma, without the possibility of settling itself, will respond by entering a state of psychosomatic destabilisation expressed as deep fear, sense of isolation or freezing referred to as a stress response, which, if not recovered from or deactivated, can lead to a state of trauma. Trauma has been described as a condition or process whereby the soma finds difficulty in regaining equilibrium and where, in the sympathetic nervous system, over-stimulation has led to mental and physiological pathologies and an inability or deep difficulty in finding a return path to wellness[37]. Resmaa Menakem[38] speaks about the hierarchy of trauma existing in bodies in relation:

> *'Unhealed trauma acts like a rock thrown into a pond; it causes ripples that move outward, affecting many other bodies over time. After months or years, unhealed trauma can appear to become part of someone's personality. Over even longer periods of time, as it is passed on and gets compounded through other bodies in a household, it can become a family norm. And if it gets transmitted and compounded through multiple families and generations, it can start to look like culture.'*

Resmaa Menakem. My Grandmother's hands: Racialised Trauma and the Pathway to Mending our Hearts and Bodies. 2017, Central Recovery Press. p39

Experiences of large-scale trauma and the situations that generate them are far too common in a world which considers itself to be 'civil', and are littered across the history of the globe up until the present. Trauma within these have arisen in the form of wars, colonisal repressions and oppressions, which involve abuses of all kinds, forced isolations and segregations and dangerous migrations as well as a wide range of micro-aggressions, all of which pass under the radars of normativity. All of the foregoing has the potential to generate deep stresseswithin the systems that experience them which, in turn, unrecovered from and persistent, become embedded in the body system of each soma as trauma. The soma itself is a description of the body 'in process', an idea that confers a sense of more than just a physiological body. It is a body that responds, learns and adapts over time producing a whole-self personality.

It is the soma which both detects and processes injury, harm or abuse – that which is generated or that which is received. It is not too far-fetched an idea, therefore, to suggest that recognition, as a part of an acknowledgement process, requires a healthy sensing ability of the soma of the self, be it human or more than human, over time and space, in order for the acknowledgement to be complete. Whatever happens to the soma, under severe stress has the potential to distort the balanced functioning of the body-system. Collectively, it has the potential to distort the state of balance of a system of bodies, such as a family, a community or a society, producing a state of victimhood.

A victim might be described as the one experiencing trauma, but as argued before and below, a victim might also be the one who generates the conditions or actions which creates victimhood. Such a victim may be unaware of the fact that doing so renders them a victim of this ignorance, or of their (uncontrolled) base desires or lack of full, somatic awareness of the longer-term implications of their behaviour. This latter experience makes a perpetrator also a victim. Using modern and western society as an example, there is a sense of an obvious victim of harm who is regarded as requiring treatment in some way (or guarded against, depending upon who is doing the pathologising). Such a victim might be labelled.

Labels are many, persistent and devaluing of a person or collections of people. They create categories of people who then become segregated from the mainstream. These are such obvious victims, within a society structured by inequity, that aid of different sorts is usually directed towards members of those groups, although tending to be those more proximal to the colonial nature of the system in some readily identifiable way. Such aid might itself be pauperising, creating a self which rather than undergoing repair, instead becomes dependent upon the aid given. It might therefore be described as not reparative and therefore not in acknowledgement of the initial causes of trauma writ personal or collective.

Less clearly identified as victims, are those whose everyday lives are the *sources* of deprivation and oppression. I speak here of those who are the 'disablers' or 'marginalisers' because it is they, as people and institutions, who occupy the role of being part of the systems or structures of 'normal' society which is itself rooted in the legacies of imperial behaviour. I refer to these as victims because on one part, much of the harm that they generate might be programmed into the soma because of its deeply systemic nature. They have internalised the fact that the policies and legalities that they are part of generating, protecting or upholding creates, and is the reason behind, such misery. Having in this way denied their culpability, they experience this separation as normal/ised.

The separation from 'the other' becoming normalised becomes part of the status quo and is reproduced in the different structures of the endemic colonial system: in educational curricula, in the health service policies, in the national and regional media – ultimately creating an intolerable environment for all – victim and perpetrator. As part of the creation of unjust, harsh and hostile environments, perpetrators face the consequences of living within environments which hold resentment; fear and hostilities potentially directed towards them and may be forced into positions of accountability for the social harm generation they represent.

It is a case of Césaire's[1] boomerang effect, but writ local. With constructions such as these, acknowledgement of injustice may not be easily forthcoming because it calls for a disruption of the notion of privilege as an automatic entitlement and as a quality with purely positive ramifications and it also

activates a contemplation of one's own cruelty. The question arises, is privilege owned by the one who curtails the simpler privileges of others? Is it held by those who, because of their social positioning, may be then held accountable for the generations of capitalism's ills, such as the financialisation of urban areas which affects the availability of social housing; the disproportionate ownership of capital resources, especially land, which ought to be more commonly held and accessed, or the perpetuation of fast fashion, and shopping malls, which hold an impoverished proletariat in thrall? To disrupt this notion of privilege and its effects might require deep psychological shifts which counter the very structuring of post-colonial social arrangements and the individuals and systems that gatekeep them and may cause guilt to arise. Associated with this guilt are the shadowlands of shame, the terrain of trauma, if dwelt in for long and persistently enough.

Given all of this, acknowledgement becomes a highly contested move, difficult to contemplate, even more difficult to act upon, as rooted in so much ignorance and states of denial. This is, in part, a consequence of the holding of the 'wrong' sort of knowledge: one that does not support the equanimity of the body or reconciliation of our collective bodies. It is the consequence of knowledge not rooted in an emancipatory sense of relationship.

Into this situation we also have to factor in that present day, modern lifestyles are anchored in the legacies of past decision making, policy making and legislature, all of which is inherited from past imperialisms. The Argentinian philosopher, Walter Mignolo,[39] applies to this condition the phrase, '*Modernity is constituted by Coloniality*'. This means that many of the present-day ways which are felt to be universal and privileged are actually legacies of the standards, ideologies and systems that were established to violently establish and perpetuate controlled minds, bodies and the earth, in ways that enabled a capitalising order of being, along a trajectory of colonial time as elaborated by Wilk (1994)[40]. More simply, in conclusion, as either abject or privileged, we are all victims of an imperial past in ways that pass as normal and form part of the structuring of the kinds of power that have the effect of holding trauma at bay, for now, at least insufficiently acknowledged.

As such, many acknowledgements that might be made which are supportive of reparative justice may be easily misconstrued and re-presented as illegitimate and extraordinary because they challenge the idea of what passes for 'normal'. Their particular challenge lies in appearing not only as an anomaly to the status quo but in asking too much of the system in terms of change. This might be expressed institutionally as barriers to even raising a challenge or a call to justice, or even to advocate for acknowledgement in this sense. Such barriers may operate at the level of the everyday as micro-aggressions, in new forms of system monitoring and surveillance, or even by practices of 'cancelling' or more personal threats or barriers to 'inclusion' being erected. All of these have the overall effect of inhibiting the critical and reflective behaviour of individuals or in silencing particular social instruments which might be expected to otherwise offer a critique or opportunity to reflect, such as public form of media, education systems and judicial structures. Where discontinuities exist between the logic of the mind, the physiology of the body and one's ecosystem, such as where evidence is to be found for significant deprivation, social repression and other sources of ongoing and frequent emotional activation, the greater the likelihood of psychosomatic disturbance occurring because of the proliferation of such barriers in such environments.

This then creates an atmosphere in which neither recognition of injustice, nor possibility of acknowledgement for harm, are likely to be forthcoming. It seems as though ambient socially, culturally and even politically held knowledge shapes how and if acknowledgement can be offered and/or received. Given the previous definitions of both acknowledgement and recognition which recall a sense of being open, with a settled body, with low or no activation, and with what Menakem[41] calls the ability to process pain in a clean way – being accountable, responsible and reflective, we can understand that any acknowledgement would be the exception, rather than the rule. It is rare to witness or experience such a sense of self-possession as a kindof autonomous behaviour in whose company one might find a feeling of comfort and ease. Under the state of psychosomatic tension or unease, where many may feel frequently unsettled and activated there is little opportunity to consider that harm might be readily recognised and acknowledgement offered, in ways that are meaningfully followed through.

Such circumstances might be accompanied by, or lead towards widespread individualism, and a ten-

dency toward segregation. This might be coupled with a simultaneous loss of confidence in the ability to determine collective futures in which alternative notions of peace or 'homecoming' might be asserted and achieved. Acknowledgement, in such situations may represent an undesirable weakness and labelled as backward or infantile. After all, with the logic of guilt and shame, as something to be avoided at all costs, who would wish to adopt the kinds of open, or receptive attitudes which might make it possible to consider the pro-activity of acknowledgement?

The Ways forward are the ways back?

This short jaunt through the notion of acknowledgement as connected to embodied and transactional knowledges is only the beginning of an unpacking of reflecting upon the social structuring of how we know and how that knowing is connected to how we feel and behave towards ourselves and to each other. The trajectories of 'development' and 'civilisation' appear to be driven by a narrow, singular cultural frame with admissions of the existence of fragments of other(ised) cultures only where it can be folded into the general view in which economic growth is the primary agenda and engine of society.

To be civilised is now to applaud a globalised framing-of-everything through universalised ways of knowing which are premised upon, and rooted in, colonisation of the worlds it refuses to admit into full play. It can barely help itself, being possessed of a knowledge which justifies its presence by a purported absence of other knowledges. These other knowledges it has either distorted or erased and continues to make less present, through techniques of invalidation and systems of marking and undone science[42] within its institutions of knowing, which are themselves universalised. Epistemicide is a term that communicates not only the destruction of a particular set of cultural knowledges of worlds but also the social agents who are responsible for maintaining them, according to de Sousa Santos (2013)[43]. However, trauma lurks always nearby, a shadowy, unadmitted recognition of an unadulterated blind pain. It fails to acknowledge that the power to rescue itself lies within itself: only the body which hosts it is able to get out of the bind in which it feels itself to be trapped.

A return path is an acceptance that the deep practice of acknowledgement is in service to truths, or states of knowing and being, that are beyond where so many are at present. It acknowledges that it is in a state of being transfixed within the restrictive or debilitating aspects of modernity. To return to wholeness requires in part that there is recognition, within all bodies, that to aspire towards the deep connections that interdependence - as *ubuntu* - corresponds to, is itself a movement towards a greater version of oneself. Our collective health demands that we step out of and away from the limiting knowledge of the imperial mindset and embrace the pluriversalism which is held lightly in a future world Arundhati Roy[44] describes as 'hearing breathe'?
Taking these ideas of acknowledgment a little further, they might be powerfully applied to many of the vexing discursive challenges of modern systems of thinking and doing. For example, would the university feel as hopeless as it does according to Richard Hall(2021),[45] were it to seize the potential of the undercommons, presented by Moten and Harney (2013)?[46]

These are ways of thinking and doing which recognise the possibilities within the kinds of fugitive thinking and action which recognises 'other worlds' within the apparatus of the academy? Would the relentless hostility towards migrant populations with brown skins be tolerated so easily if we were all able to acknowledge the deeper histories of movement across the worlds and traumasthat drives these hostilities? Could it ever be the case that ingrained into the fabric of the democratic ideal was also a sense of civic responsibility for creating the conditions from which migration arises? Why is it modern to travel 'a line of progress' and embrace a 'single vision' of a world in which humans are in sync with the machines they have created but it is backward to reflect upon a past of imperial intimacies with violence and its disconnections, there to discover the cause of the current trauma that perpetuates itself? The worlds which still practice an exclusionary intellectual elitism, corresponding to those which practice increased segregation of worlds along economic lines They act as if there is certainty that the very present 'bodies of difference', which might be one's neighbours, are somehow more remote than the apocalyptic, imagined futures portrayed as shimmering visions upon the watched screens of modernity.

Deep acknowledgement, were it to be actively

sought and pursued at every level of human existence can allow for the spirit of *being*, as opposed to relentlessly *doing* and *having* to be very much more present. It is to recognise the *temporalities* of people and places and feelings, including the very present *nowness*. In this later, it is to allow oneself to hear the sound of one's breath as it moves within inspired breath and to release that breath as it finds its way into one's surroundings and then to realise how deeply connected are these different forms of breath and of life. To hold this presence of self and connected knowing is a task to be undertaken within the very spirit of its meaning. To be in acknowledgement is a movement undertaken with openness and honesty but also interdependently, recognising how the breath reminds us of relationship and shared context. It is to recognise at all levels of the body and across bodies that we must work towards overcoming the difficult thresholds of this same embodied – and embattled - mind which may act as barrier to the full expression of the self and corresponding other. Acknowledgement can be a path towards justice and also its gatekeeper. It is within this notion that we recognise its opportunities and also its imitations.

We hope this essay, through offering further insights into acknowledgement, has contributed towards an opening of the ways in which truly sensed knowledge is not only a powerful space, full of potential, it is also a route to liberation. It is also about the nature of the human; its ability to transcend the limitations of the mind forged in an epoch of non-enlightenment and free its soma through a fuller recognition of the power of sensory connection. It also is about sitting with the limitations of that humanness and the ways in which difficult histories are etched across its body and bodies forming self-made restrictions towards more liberatory thinking and doing. The contest between trust in a vision beyond fear and fear itself is held within the bounds of flesh, blood and spirit and also in breath. As we enter the next dispensation of the human, boldly, for those who feel they hold its reigns, but with trepidation for the many, it would seem that there is a widespread holding of breath, rather than working with its potential to release toxins and repair connected bodies which can then engage in the potential for collective healing that acknowledgement can bring.

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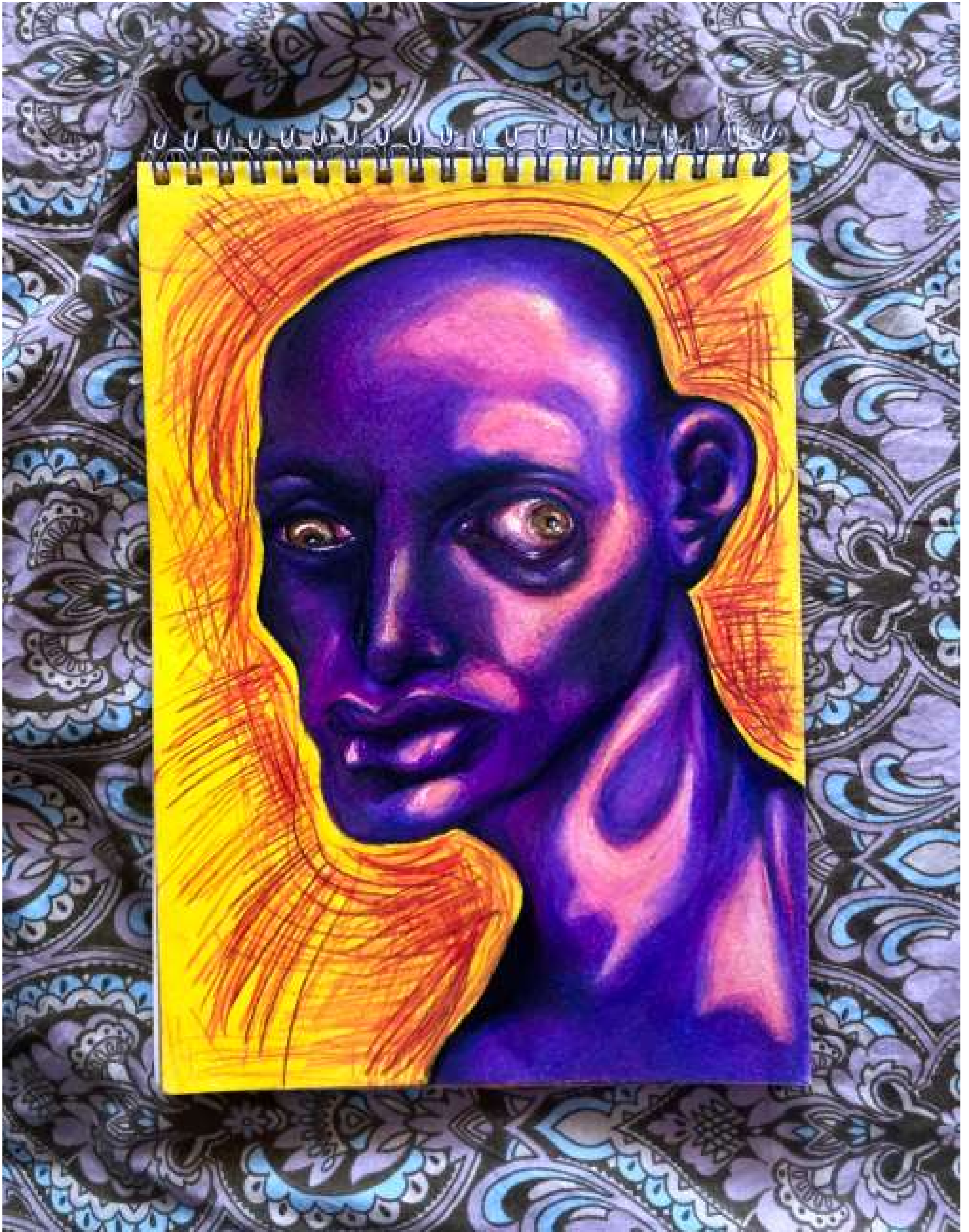

Untitled by Ayesha Khan, 2021

Between the classroom and the marketplace

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Abstract
This paper discusses the value of non-traditional forms of knowledge production, through an exploration of Nigeria's feminist history and the Abeokuta Women's Union.
Keywords: knowledge production, feminism, decolonisation, global health, bell hooks.

CRediT (Contributor Roles Taxonomy)

Michelle Udoh
Conceptualization; Writing – original draft
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Writing – review & editing (mentor)

"We educated women were living outside the daily life of the people."

- Funmilayo Ransome-Kuti

Some of my favourite stories of solidarity reside in the repository of Nigeria's feminist history. Let me share what I know of the Abeokuta Women's Union (AWU).

Initially called the Abeokuta Ladies Club (ALC) in 1932, this social club was headed by local headteacher, Funmilayo Ransome-Kuti. Selective in its membership, the ALC was mostly comprised of the daughters and wives of the Nigerian elite, convening well-mannered Christian women with money, status, and a Western education. Like most clubs, the ALC's agenda reflected the concerns of its members – social etiquette, charitable works, and sewing, to name a few – all politely discussed over cups of tea and carefully prepared sandwiches. It is hard to imagine this elite members' club as a breeding ground for anti-colonial resistance so, how did this happen? Ironically, we find the answer in a question.

In 1944, a friend asked Funmilayo for help with learning how to read. This question was met with the organisation of literacy classes, created especially for working-class market women who, as Funmilayo wrote, "…carried babies on their backs and farmed from sunrise to sunset." As the ALC's engagement with market women grew, so did their understanding of gender through the lenses of colonialism, capitalism, sexism – lenses they would have never received without the knowledge and experiences of the market women. Each conversation had, each perspective gained, and each story told, spun and twisted around on another; weaving a tapestry as rich and complex as their lived realities.

Here, revolution was born out of women's shared dreams of liberation. The formerly exclusive nature of ALC's membership was quickly exchanged for a more inclusive organisational approach. Market women not only became members, but leaders as well. To increase accessibility (and confuse the

British colonial administration), Yorùbá became the organisation's lingua franca and traditional attire was donned proudly by all its members. In 1946, the ALC became the Abeokuta Women's Union (AWU) women's tax (republic.com.ng/vol5-no3/egba-women-unite/).

At first glance, this has nothing to do with global health, After all, it is no secret that the history of global health is one steeped in colonialism (lshtm.ac.uk/newsevents/news/2022/historical-study-lshtm-its-origins-1960-details-extent-colonial-roots). Starting off as 'tropical medicine', global health emerged as European institutions studied population health in colonised countries. Their observations and findings were used to protect colonial rulers from major infectious diseases, ensuring they were healthy enough to sustain – and increase – their authority in the colonies. The knowledge produced around this time contributed significantly to improving their health, creating a normative framework for health promotion and disease prevention. A framework that prioritised the health of certain populations above others.

Over the years, global health has shifted to a seemingly more noble cause, concentrating its efforts on improving health for *all*. Interestingly, the main players in the field remain the same: they are still white, often male, and hail from high-income countries in Europe and North America. What also remains the same are the theoretical frameworks established during colonialism. They shape our ideas and thoughts on how 'healthy' and 'ill' individuals look and behave. They instruct us to see health as solely biomedical and ignore how it's produced, and affected, by societal structures and power asymmetries. This knowledge, this hegemony of Western, colonial knowledge, drives the decisions and policies that affect the health of certain populations above others

Such sobering truths have engendered growing discourse on 'decolonising' global health. So far, this has consisted of heartfelt apology letters from various institutions; paired with promises of a slightly more diverse curriculum, and a couple of mandatory anti-racism sessions for staff. While some mayargue that this is better than nothing, I think that these calls for reform lack imagination. What global health needs right now are conversations that completely disrupt its bloodstained foundations; ideas that dislocate the geopolitical power imbalances and the pharmaceutical monopolies underlying health inequities. Strategies that place decision-making power into the hands of the most oppressed, most marginalised, and most neglected groups in global health, paradigms that confront the deliberate depletion of health systems in the Global South by restoring resources and building infrastructure. We can no longer afford to spend time learning to live with the rotten fruits of colonialism in global health and force ourselves to get used to its rancid stench and bitter taste. If we want to cultivate something sweeter, something healthier – we must dismantle to start all over again.

When it comes to my research, praxis, and philosophy on life, I am inspired by organisations like the AWU. Embodying indigenous values of communality, their activism was founded on their ability to embrace new ways of knowing. Knowing that was not backed with a degree from a Western university. Knowing that was expressed in ancestral tongues and pidgin English, that captured people's stories through gossip, chatter, proverbs, songs. Knowing that many dismiss, that has been routinely silenced and annulled throughout history.

Knowing that many do not know about and, thus, cannot fathom the wisdom and innovation that hides in words unsaid. It was the interplay of knowing – from both the classroom and the marketplace – that formed the framework of the AWU's organising. From protests, demonstrations, labour strikes, and petitions, to political engagement and transnational alliances, the AWU's actions resulted in the abdication of the Alake of Egbaland and the temporary abolition of the women's tax. The union continued to contribute significantly to wider anti-colonial efforts while elevating women's voice in socio-political discourse, paving the way for the feminist movements and activism (nytimes.com/2021/03/12/world/africa/nigeria-feminist-coalition.html) we see in Nigeria today.

That knowing moves me. It tells me to make space for multiple narratives, to decentre the classroom as the primary site of knowledge production. It teaches me to pay attention to the theory that lies in everyday conversations, in the breakroom, in the salon, in the kitchen. It invites those in the academy – but not of the academy – to do their part; to take advantage of their proximity to the academy's education and resources and use them to serve communities of resistance. It implores us to cultivate solidarity networks, particularly with communities in the Global South, and enhance our collective power. All in all, it welcomes us to approach issues differently, and together.

In *Teaching to Transgress,* bell hooks writes that "the academy is not paradise. But learning is a place where paradise can be created." In this context, I see paradise as the abode of the just, where people's health and lives are no longer undermined by the oppressive -isms and -phobias that underpin our societies. Where healthcare is accessible to all, and where praxis is rooted in love and genuine compassion for those who have been marginalised.

With bell hooks' words in mind, paradise can lie in the exchange of knowledge. Where learning occurs. Where conversations take place and perspectives are changed. Where ideas an dreams are shared, and meaningful relationships are formed.

It's there, right?

Somewhere between the classroom and the marketplace.

(Re)Building a community through Collective Art

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Abstract

This article explores the themes of exile, memory, and how a community can heal through collective art-making. Since 2018 the project, Bordando por la Memoria (Embroidering Memory), has been working on textiles that memorialize the lives of the men, women, and children killed in the Chilean dictatorship. It is a patchwork of personal testimonies and gives historical context to the use of making textiles in Chile as a way of collective resistance. Written from the perspective of a second-generation Chilean it fills the gap of always being the subject and not the expert. It aims to discuss the importance of making art for people collectively whilst speaking to the needs of a group as well as the need to keep memory alive.

Keywords: Collective art, community building, diaspora, exile, textiles, trauma recovery

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Introduction

I am a second-generation Chilean, teacher, community artist, and facilitator of the embroidery group Bordando por la Memoria (Embroidering Memory). This year will mark 50 years since the military coup in Chile and our group is working towards commemorating this with a series of events throughout the year. Within the 'Embroidering Memory' group are survivors of the dictatorship who went through imprisonment, torture, searching for loved ones, and exile. Like myself, there are also second-generation exiles who arrived as children and who grew up struggling to find belonging and carve out an identity in their new surroundings.

This article uses oral testimonies from the group members as well as my own. I include personal experiences of my family's first years in exile to give a historical context to the project Bordando por la Memoria. The article is not linear but more of a patchwork of references to highlight how knowledge of struggles and resistance can be passed on through collective making and how stitching can

facilitate a sense of belonging and well-being within a group.

Banner-making during the social uprising in Chile, 2019 at, Unite the Union, Eddie Romero

Bordando por la Memoria – Embroidering Memory

In 2018 a group of first and second-generation Chilean exiles began meeting up and stitching together testimonies of comrades lost to the Chilean dictatorship. This group became 'Bordando por la Memoria', a textile and memory project which began in London. Bordando por la Memoria paved the way for us to remember complex and tragic events and has also brought us closer as a community. We created, held, and interrogated knowledge about the dictatorship through textiles. Through the making of these textiles, we have stitched together a collective memory of the men, women, and children who were disappeared and murdered during the dictatorship, numbers have become names and statistics have become personal testimony. In the workshops, our elders have been able to pass on lived experiences through oral stories that the second generation knew as factual events, memorized early on in our childhoods but now they are engraved in our minds.

The first embroideries we made were photo embroideries, with names and dates of when they were detained and disappeared like this piece made to remember the Perez Vargas family.

Hermanos Perez Vargas by Nelsa Silva, photo: Diana More

The Perez Vargas family's only survivors were Osvaldo Pérez and Otilia Vargas and their youngest daughter Patricia. Pictured in this textile are four brothers and one sister who were forcibly detained, killed, and disappeared by the secret police in Chile. Nelsa, the maker of this piece, decided to embroider the mother to represent her never-ending search, adding the words in Spanish, Truth, Justice, and Memory. This family had a strong personal relevance to the group as one of our Chilean comrades had been responsible for keeping the youngest daughter safe and had remained in close contact with the surviving family members over many years even through exile.

Exile - Seeking refuge in the UK

Over 3,000 Chileans who arrived in the UK between 1973 and the 1990s were fleeing a violent military coup, especially those with strong political connections to the social movements in Chile. Many refugees like my parents were political exiles and had experienced detention and torture and leaving Chile was a matter of life and death. But when faced with the need to adapt and assimilate there was little mention of trauma or sadness. Daily life was about learning to navigate a new language and society, leaving behind your family, and raising awareness of what was happening back in Chile.

Cristina and Jimena leaving Chile, 1976

When I arrived in 1976 with my mother, a student, and ex-political prisoner, I had just turned two and I had no memory of Chile, yet growing up I felt a

mix of rootlessness whilst deeply longing to return to Chile. My early years were filled with marches, solidarity events, and taking part in refugee and migrant cultural groups that supported each other. The international solidarity building including expressions of art, food, music, and culture still impacts me to this date.

Part of that solidarity manifested itself in Chilean refugees being adopted by trade unions, such as in my father's case who through pressure from the TUC was released from detention at Tres y Cuatro Alamos detention centre in Santiago. Human rights organisations like Amnesty International also played a crucial role in international pressure on the Chilean government to release political prisoners. On arrival to the UK, groups were in place to help Chilean refugees to adjust to a new country, one of those was The World University Service (WUS) – which worked alongside the Joint Working Group for the Resettlement of Refugees, Chile Solidarity Campaign, Chile Committee for Human Rights, and Academics for Chile. Through these organisations, my parents were able to get support in learning English, return to study, and were temporarily housed on arrival to the UK.

Arpilleras in exile

Arpillera Hilda Valenzuela Workshop: Arpillerando el exilio 2020, Eddie Romero

My connection with textiles began through solidarity art that was sent to the UK and sold to raise support for Chile.

These were called 'Arpilleras'- a textile that resembled patchwork. Aprilleras were made from scraps of fabric, and they grew out of workshops held in human rights organizations in Chile. These textiles would later be labelled as subversive and would be smuggled out of Chile to be sold in countries that expressed solidarity with the Chileans fighting against the dictatorship. The arpilleras were like 'scraps of life' from events that were unfolding during the dictatorship. People were being detained and disappearing and killed for their political tendencies.

There was censorship across all media and people would bury their books if they were considered subversive by the military Government. The families of the disappeared began to organise and one of the ways they recorded what happened was through the making of the arpilleras. Today arpilleras are made to record memory and reflect on experiences related to the Chilean dictatorship.

One of the catalysts for forming the group Bordando por la Memoria' was an exhibition of art made in detention, Crafting Resistance: the art of Chilean political prisoners, 'An exhibition co-curated by Jasmine Gideon, Birkbeck, University of London, and Gloria Miqueles, Chilean Ex-political prisoner. Hosted by the University of East London Archives. I ran two workshops during the exhibition, and this led me to ask my parents more questions about the time they were political prisoners in Chile. Here, art was used as an avenue to knowledge that was stored in my parent's memories. Making art in detention was not only a way to pass the time, but it also helped them build resilience, organise and show resistance in the face of extreme conditions. One of the recurring themes from the exhibit was about showing how these men and women were not just passive victims but who were actively organising to show resistance and solidarity even whilst in detention. One story I recall from my mother was about breadcrumbs and lipstick. Space was a problem and on one of the occasions that a group of women had been put into solitary confinement, one of the women had some breadcrumbs and began to roll them to form a dough, another woman said I have lipstick, and gave it to her to give it a little colour and she made a miniature rose. So even in the most terrible of situations you could create something beautiful.

Embroidery and testimony: Sara De Witt

'On the 3rd of April of 1975 Pinochet's secret police detained me in the street, they took me to a torture centre, Villa Grimaldi. Late that night I heard from the room I was, how the secret police were kicking and punching a group of teenagers, 14/15 years of age, and also how they pretended they were to shoot them. This was shocking, terrifying...

Later, they brought Cedomil Lausic who was 27 years old at the time. The secret police hanged him and proceeded to beat him using a metal chain, they hit him and hit him and hit him. This was accompanied by their verbal abuse and screaming.

The punishment to Cedomil Lausic lasted an eternity, at some point, he stopped screaming in pain and, later, he stopped moaning in pain. They took him after the beating and drove a car over him to pretend he has had a traffic accident They abandoned his body in the street. Cedomil Lausic, you are not forgotten, you are always present. We remember you by trying to build a society where everybody is respected.'

The testimonies can at times be horrific but when combined with textiles, you notice first the person, then the colours before you understand the full story. The memory does not become

less painful but by being able to remember as a collective we are bringing that person to life, just as Sara affirms in her testimony You are not Forgotten' and it becomes a small act of reparation.

I became interested in the Talleres Laborales - The Workshops in detention where both my parents made textiles, from weaving, stitched blouses, hammered copper pictures, carved bone sculptures, and sculptures made from dough. I wanted to create textiles that would be testimonials but also to find a way to tell the stories of our exiled community I felt it was important that we are able to tell our own stories and not through an academic lens. Although studies have been made on the Chilean exile experience, very few have been made from the point of view of the exiled community.

The visual narratives of the arpilleras form an important part of the history, testimony, and memory in Chile. Both the arpillera groups and art made in detention were using a methodology where themes are agreed on and the makers would divide out tasks according to their skills, from drawing designs to making or finishing the pieces. The arpilleras would also later become an archive and evidence of the atrocities.
Cristina Pardo Zamora, my mother, and ex-political prisoner, in the film Crafting Resistance, talks about the Talleres Laborales - Workshops, how they would organise as a group utilizing their strengths but also as a means to support each other. "The women undertook different roles. Some created designs, others cut the garments, and others did the sewing. I was one of those who embroidered the blouses…..The blouses were sold abroad, mostly in Europe, via different organisations of solidarity with the Chilean people. The income was distributed according to need."

I was interested in how the Embroidering Memory workshops could take inspiration from the 'Talleres Laborales' formed in detention as a methodology for working collectively. Having studied Art for society and painting, most of my inspiration came from themes of identity, exile, and my parents' detention. But also from a social context, it made sense to work together to rebuild as a community and as we began to work collectively It became clear how textiles could be used to activate dialogue especially when centred around themes of conflict, trauma, and social upheaval.

When we arrived in the UK in 1976 some of my earliest memories were of the textiles my father had made, he set up a weaving loom in our flat in

Birmingham, he would teach me how to make belts and small woven bags. This moment in my childhood was pivotal in that my father was transferring his experience to me through weaving, creating this imprint of knowledge that I would later revisit. This practical experience as a child allowed me not just to learn but to live and dwell in an experience that my father had. We would make small leather purses and sell them, my mum would hand-make everything from my clothes to cushions and curtains. She made dolls that we also sold in market stalls. While in detention my dad had made bedspreads, bags, and belts that were woven with the colours of the Andes and more subdued and natural colours that are typical of Mapuche weavings.

My parent's textiles would become the subject of my paintings later as a student. But it took me many years to ask my parents to tell me about their time in detention as I was afraid to hear what my parents had experienced. I was afraid of acknowledging they could have been subjected to torture like so many of their comrades. As a young child, I could sense the importance of these artefacts, they held the pain of separation and loss of freedom, and they held secret messages of hope, love, and longing. They were gifts amongst friends and loved ones and now they hold the testimonies of a whole generation.

Our mixture of workshop and textile testimonies hasbeen reproduced in Chile and other parts of Latin America since we began in 2018. We have made more than 300 textiles, and we have connected with other exiled Chileans in Canada, Spain, Germany, Chile, Mexico, and across different parts of the UK. The expression of loss and memory through textiles occurs in so many parts of Latin America, especially where forced disappearances, the systematic killing of activists and indigenous communities, and femicides are commonplace. In Colombia, communities have used stitching as part of reconciliation projects between the FARC, their relatives, and communities impacted by decades of armed conflict. And in Brazil, the Movement of People Affected by Dams (MAB), have made their own arpilleras telling of the environmental and social impacts of development on the lives of women in small communities. In all cases, the survivors become the authors and narrators of their stories through the visual language of textiles.

The act of embroidering as a group is multi-layered, revealing knowledge and memory on an individual, and collective level. We are not only held together by a collective trauma caused by the dictatorship and displacement but some of the participants who are survivors of torture and detention face their own vivid memories.

These women who I have seen fiercely defend others' rights have for many years been their own advocates of justice. In our 'utopia' of collective work, you can hear a mixture of laughter and tears, some reliving their search for a loved one. Someone recounting the death of a brother, remembering a teacher who went missing or a fellow student who was detained. Women talk loudly over each other and share food that they have brought to share. We work together to recreate moments of lived solidarity, and together we share our outrage at injustices still happening around the world. The act of remembering is an act of resistance as they face their own issues of mortality and ageing in exile.

Repairing loss

In the process of making and working collectively, I have seen first-hand the impact of shared testimony from lived experience. From working with relatives in Chile and also with exiled Chileans. The failings of the Chilean justice system to bring justice to those responsible for the deaths and disappearances means that the survivors and their families are constantly in search of truth, and justice and to hold the memory of their loved ones.

Can stitching help us reconcile loss and physical pain? Just as a needle punctures through the cloth and we cut pieces of fabric, we can restitch, repair, and add details to our textile narrative. This construction is also a construction of ourselves. A mending of our collective story. A physical act of memory so we do not forget the names of the disappeared. The tactile and gendered nature of stitching lends a softness to the very hard edges of painful and traumatic events.

The physicality of making a memorial embroidery is painful not only because of its story but also because many of the participants of our group live with physical pain as well. Many women in the group have autoimmune conditions, and so often with illness, pain becomes a barrier to making things. But the value of making and being together can be greater than the pain and ultimately can help us overcome difficult moments such as isolation, illness, and collective trauma in the context of a wider societal trauma caused by a major event such

as a Dictatorship.

The relationship to each piece of work is slow and thoughtful and the time spent making each piece takes on extra meaning. Roberta Bacic, curator of conflict textiles describes stitching as a bank of time and it is the time we take making each piece that adds to the importance of the work we do. Although there is an agency that is driving us to create the work, It is exactly because of the time spent on each embroidery that enables us to honour the memory of our fallen comrades.

Summary

In creating a textile memorial together as a community we have been able to deal with a deep trauma that is intergenerational and still feels present in Chilean society today even though

50 years have passed since September 11, 1973. Chilean society has never reconciled the weight of injustice and the pacts of silence from those responsible. The embroidery group holds a space for healing and sharing, peeling back the layers of exile, the longing to return, and loss.

Many of the participants can share and process with other people who have shared the same experience and by using stitching and scraps of fabric we are not only honouring the Chilean 'arpilleristas' who told their stories in textiles testimonies during the dictatorship, we are also honouring our collective stories, and our healing as survivors, not as passive victims. This embroidery group tells only a small part of our story, of the men, women, and children who arrived as refugees in the mid-70s, who were resisting and opposing a dictatorship, searching for loved ones, and who had survived detention and being torn away from their families.

Today our parents still hold the same spark of resistance and agency as when they first arrived in the UK, organising through unions, and solidarity groups in the diaspora. Bordando por la Memoria will continue as a group to stitch and unravel these stories so they can be passed down to the next generation or until the cry of 'Nunca Mas' (Never Again) becomes a reality.

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Sewing to protest in a Chilean prison camp BBC Outlook, Presented by Grace Livingstone

Produced by Mariana Des Forges, 2020: https://www.bbc.co.uk/sounds/play/p08qjwb3

Conflict Textiles - Conflict Textiles is home to a large collection of international textiles, exhibitions, and associated events, all of which focus on elements of conflict and human rights abuses. Conflict Textiles is an 'Associated Site' of CAIN (Conflict Archive on the INternet) at Ulster University, Northern Ireland: https://cain.ulster.ac.uk/conflicttextiles/

‘London BLM March’by Jai Toor, 2020
Protestor with ‘Black Lives Matter’ on his back

‘It’s in the data’: How health data gaps are failing Black British people.

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Abstract

Data gaps have continued to persist within healthcare, especially for Black British people. This has had dire impacts on their health outcomes and made it harder to provide interventions that meet their needs. This article assesses the problem of data gaps, the impact of these gaps on our health and why we need better data practices. I argue that current data is too homogenised. We need specific and nuanced data that accurately captures how inequalities impact the health of Black British people. My vision is one where health data is readily available on all issues affecting Black people, and that it helps accurately challenge racism at every level: individual, collective, structural and institutional. To achieve this, I suggest that we critique and interrogate all forms of data in global health. Ultimately, improving data practices for Black British people and their health inequalities will reduce all health inequalities.

Keywords: Data, health inequalities, global health, interventions, racial inequality, Black British.

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The Problem of Data Gaps

There are many different definitions of global health, and it continues to be a hotly contested topic. At its core, however, it is an aspirational field that aims to achieve ‘health equity’ for all. As I continue to learn more, I realise what I am interested in is critical global health. Critical global health forces you to be critical about the concepts and theories used in the field, critical about your way of engagement with other ways knowing; critical about everything within the field and being comfortable with questioning things. The aim is that being critical will lead to better practices in the field. One way this has evolved, is through the digitisation of healthcare during the COVID-19 pandemic. Digitisation has meant that the breath of health-related data has rapidly expanded, which has meant its role has risen in significance to delivery of care, case predications, targeting of resources and ultimately our health outcomes.

As a Black British woman, with chronic illnesses, I have always been interested in the global health issues that Black people face. It is widely known we have some of the worse health outcomes, this is certainly the case for the health conditions I have experienced. However, a lack of data has meant

that addressing health conditions in a way that would suit my needs is non-existent. Doing this is not as easy as people think – and no, it's not because of the myth that Black people are a "hard to reach group" – or even the very valid reasons many of us have for mistrusting global public health systems and their research agendas [1]. But because we are invisible in the data.

This is not just an issue that has followed me around recently, as a scholar, a health journalist or even when accessing healthcare. It became apparent when I was a student. Most of my interests as a global health student sat at the crossroads of Black and gendered health which is the differences in accessing resources, the distribution of labour and domestic roles, social norms and values, and decision-making based on gender; our social realities and resulting social injustices such as where we work, study, live, what we eat, how we experience joy especially how it impacts us, and I always wanted this to be present in my work.

However, it was hard to ever write about these issues without the data to support my arguments and without physical, emotional and social separation from these issues, even though I knew from conversations within my community, with friends, family and even lived experiences the real-life implications of these issues.It was made even more difficult when I would go to office hours and speak to my lecturers, and they would tell me what excellent ideas I had but they always wanted me to validate them with 'evidence'. I know from their lectures a hierarchy of evidence existed, where quantitative studies were needed for my claims to be considered reliable. However, I always wondered how the issues I knew my community to go through, such as racism and especially its impacts, could be quantified. These were qualitative realities and should validated through other ways of knowing.

The Impact of Data Gaps on Health Inequalities

It is hardly a surprise that data has never mattered more, in a field such as global public health – our lives are increasingly

field such as global public health – our lives are in-creasingly shaped by it, how it is defined, collected and utilised [2]. For example, during the monkeypox outbreak it has been imperative to understand how and where cases were rising, to adequately direct the limited vaccines that were available [3]. This only tells half the story. We also need to know whose data is collected, analysed and applied. The intersection of racial, class and gendered inequality is an underlying condition that has been festering in our healthcare systems globally, for decades [4]. Its effects are wide-ranging, impacting patients, carers, healthcare workers, and any Black person interacting with the system.

A study commissioned by the NHS Race and Health Observatory [5], revealed that 'ethnic inequalities in health outcomes are evident at every stage throughout the life course, from birth to death.' From new mothers to the elderly, cancer patients to Covid patients – research has found that if you are Black, you are more likely to have negative experiences within the healthcare system, more likely to experience medical racism, more likely to be ignored and denied access to lifesaving medication, more likely to be sanctioned as a Black healthcare worker,[6][7] and more likely to die. Despite there being data collected to document the issues Black British people, including those of African, Afro-Caribbean and mixed descent face, the data that's collected are often too vague to be of much use.

One haunting example of this is maternal inequality for women in prison. Tables 1 and 2 show that there were a greater number of women from white backgrounds than from minority ethnic backgrounds to have applications approved to be placed in Mother and Baby Units (MBU) [8]. White women comprised 34 (77%) of the 44 approved applications in the latest year, while applications from women with a minority ethnic background made up 15% (5) of the total number of approved applications. 63% of applications from women of a minority ethnic background were approved by the Board, compared with 72% of applications from women with a white background. This generalised data highlights the government's piecemeal approach to racial health inequalities.

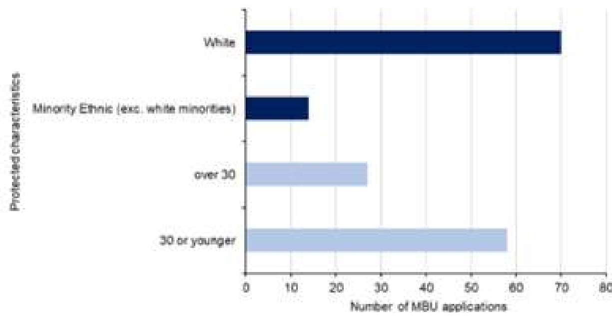

Table 1: HMPPS Offenders Equalities Report 2021/22 findings on disparities existing between the number of applications by protected characteristics, approved and refused to an MBU in England and Wales, the 12-months ending March 2022

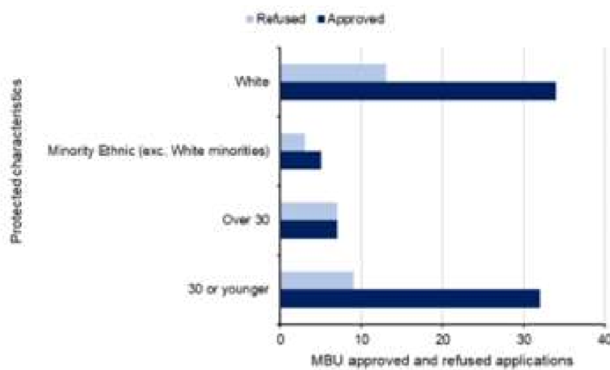

Table 2: Source: HMPPS Offenders Equalities Annual Report for 2021/22 findings on disparities existing between the number of applications received to an MBU, by protected characteristic, England and Wales, the 12-months ending March 2022

Many organisations such as Nuffield Health Trust have lobbied more nuanced data such as who has access to services, who gets to be seen, what this means for their experience of pregnancy to term, and to raise awareness of the number of pregnant women in prison which would in turn advocate for appropriate services to be in place to meet their distinct health care needs [9]. This is particularly important given the tragic deaths of two new-born babies, one at Her Majesty's Prison (HMP) Bronzefield [10] and the other at HMP Styal [11] in 2019 and 2020 respectively.

The Violence of Homogenisation

The lack of nuance in the prisons data exemplifies the violence of data invisibility. The manufactured metrics are so poor that it generalises minoritised people to tell us what we already know; that these things keep happening. Homogenisation fails to answer how and why these things keep affecting us and how we can stop it from happening altogether. This is the context for our imperial, colonial and white supremacist world order. The data we do have posits the experiences of non-minoritised, especially Black people, as the norm.

Access to better data would also cut through the veneer of generalisations. For example, if we know black women are three times more likely to die from maternal inequalities, how does this differ between Black Caribbean, Black African, Black Mixed or Black British women? How are these ethnicities being defined? The current use of census data – a construct that lumps arbitrary demographic racialisations only leads us to conclusions that are half-truths [12]. This is because census data cannot easily be transposed to the layered experiences of these constructed identities.

Even though the NHS does have some of these racial categories, poor data practices from staff including not explaining what data will be used for (especially explaining that it would not be used to discriminate against them) continues to fail us. [13] The reality is, that the list of disciplines where race and ethnicity-based data could reveal uncomfortable truths is extensive, but it is needed if we will achieve real equity. Data gaps keep people in the dark about their health and environment, stifle innovation in solutions and prevent governments and healthcare institutions from truly understanding the impact of their policies and practices [14].

There is value in discussing the terms and languages used to homogenise us, such as 'People of Colour', 'Black and Minoritised Ethnicities (BME)'. However, these debates also serve as a distraction. This is because the terms and language will always be present, and they will only keep evolving with socio-political, geographic and historical contexts. What matters most is the nuances in the data.

The Need for More Holistic data

Ultimately, what we choose to measure (or not to measure) has significant implications on the narratives used to talk about the health of Black communities. It is especially important to stop pathologising Black people. The issues do not lie with us, but the people that construct, lead and maintain the status quo of these systems.

Data must stop measuring and qualifying our pain in singular forms of knowing. Within healthcare, quantitative data through surveys and standardised instruments serve as the pinnacle of truth. But how can you quantify our pain? Why are we constantly trying to prove that racism exists? Why is what

a Black person says not enough? Does the data collected enable us to fully evaluate equity and identify where and why inequities exist in health and healthcare?

As Da'Shaun L. Harrison writes in Belly of the Beast: The Politics of Anti-fatness as Anti-Blackness [15] in relation to anti-fatness as anti-blackness within medical, policing and public health systems 'the personal is political, but the political has not made room for data beyond the personal. It is not enough to have data on direct health issues but also our social realities - housing, enindividual experiences – which in turn will allow us to address these issues at institutional, community and society levels.
Scholars such as Malone Mukwende, Annabel Sowemimo and Seye Abimbola are all working on research that champions different ways of knowing in global health. However, these scholars can be difficult to cite as some ways of knowing, such as peer-reviewed journals, are elevated over others. made room for data beyond the personal. It is not enough to have data on direct health issues but also our social realities - housing, environment, gender, class, our jobs all impact our health and consequently, any health data we may collect.

We need to move past focusing only on equality rather than equity. This will stop a blanket approach to just looking at the language we use, or solely the data, or one area of Black health we know to be an issue, instead of focusing on what this data does. Looking deeper into the rest of the data or nuances within the data will aid in addressing the issues in terms of equity and individual experiences – which in turn will allow us to address these issues at institutional, community and society levels.

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Conclusion

Current data practices reflect and sustain an incomplete account of Black lives, their health and healthcare. The data we have now continues to delegitimise the everyday experiences of Black people. Health data must be readily available on all health issues affecting Black people. This will help to challenge racism at every level: individual, collective, structural and institutional. The biggest problem is having generic data on minoritised people. There needs to be a more nuance to reflect the true extent of these inequalities i.e., a working-class Black woman and a rich Black woman will experience navigating the healthcare system differently.

The problem of data gaps and their impact can only be solved by better data practices. The ideas I am proposing in this article are hardly new or radical. However, I hope this article can encourage readers to critique and interrogate of all forms of data for those working within, and across health. I want you to start asking all the hard questions: what is being collected and considered as data? Who is collecting the data and why? Which forms of data are validated? What impact does that data have on the field? What is the data trying to tell us and most importantly, what are we going to do about it?

The specificity of these issues cannot just be a Global North versus Global South or Black versus White, because that is how the most marginalised within minoritised communities get left behind. Arming us with disaggregated and nuanced data will equip us with a tool for action. It can better inform resource allocation within services, changes in legislation and structural realities, gaps in accessing services, representation, our visibility in the data and ultimately – it can save our lives.

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Who Has the Capital on Knowledge Production? Reflections on the 'Sharp White Background' of Academia and Anti-racist Scholarship

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Abstract

What exactly do we mean by 'academic'? Often academic institutions are considered the key sites for knowledge production and exchange on the realities of human and social life. There is a claim that academic institutions exist as an 'ivory tower' divorced from the real world. However, this does not hold up. Academic institutions across the Global North hold considerable power in society. They privilege dominant worldviews and sustain inequality in society. Equally, the 'sharp white background' of academia – whereby White, middle-class, and male scholars hold a prominent position of social and cultural capital in academic institutions – results in patterns of whiteness in the academia. Amidst this, there is an important question at hand: who has the capital of knowledge production? By drawing on Bourdieu's concept of cultural capital, I explore and reflect on how academic modes of knowledge production reinforce whiteness and racism within and beyond the university. Confronted with the challenges of normative whiteness in academic modes of knowledge production, this article questions whether it is possible to go beyond the "master's tools" and conduct meaningful, anti-racist scholarship as racialised academics.

Author Note: I wish to thank the peer reviewer for their constructive and encouraging feedback, as well as the Stolen Tools team for the opportunity to write this article. I'm also very grateful to Dr Salim Hashmi for his incredible guidance and support, without which this article would not have been possible.

Keywords: Knowledge production, anti-racism, Bourdieu, social sciences, whiteness

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What exactly do we mean by 'academic'? Academic institutions are perceived as the key intellectual sites for knowledge production, and essential to understanding the many facets of human and social situations. The knowledge produced in academic research can be served as an evidential basis for public or foreign policy matters to solve or limit fundamental challenges in society. For instance, knowledge transfer plays a key role in the social sciences, particularly when attempting to under-

stand and resolve global challenges and policy discourse, from security and migration to climate change and pandemics. Although academic research is viewed as rigorous and credible, deserving of recognition for its major (and often deemed positive) impact on society, it is also obscure and inaccessible to the wider public. Consequently, academia is commonly portrayed as an isolated 'ivory tower' that is disconnected from the daily experiences of individuals, communities, and locations. On the contrary, it can be argued that academia holds considerable power in influencing social, political, and economic change in the real world. Throughout history, academic institutions occupied a prominent position of power in society by capitalising as the primary intellectual site where knowledge production takes place. At least in the Global North, many academic institutions are governed by the elite class, reflecting the number of wealthy vice-chancellors and the neoliberal transformation of the higher education sector (Maisuria & Cole, 2017). The power that academia has on the real world is visible through the top-down process of research and scholarship that influences policy and political debate, but also sustains inequalities by decentring the viewpoints that matter and affect us all. It shows us whose worldview is valued.

The claim that academia is an 'ivory tower' is often misleading. Academic institutions are not separate from the real world – rather, the opposite. It is important to understand how this perspective privileges academic institutions to hold a monopoly on knowledge production, especially as it furthers unequal divides in society today. There is a need to crucially examine how academic modes of knowledge production sustain epistemic patterns of whiteness that continuously elude issues of race, racism, and legacies of coloniality. It also underlies a central question as to how academic institutions maintain their power in society: what, or rather, who holds the capital of knowledge production today?

The main connection between cultural capital and education is the social reproduction of inequality, in which cultural and materialist features of social classes are acknowledged or even rewarded within the wider education system. The concept of cultural capital, initially introduced by Pierre Bourdieu (1986), recognises that culture is a constitutive and integral component of social identity. Cultural capital can sustain a system of hierarchy between social classes, as more affluent and privileged groups of people acquire knowledge, language, prestige, and – most importantly – proximity to power through their networks., and – most importantly – proximity to power through their networks. Understanding who has a monopoly on knowledge production entails discussing the epistemological practices of curating and transferring knowledge but emphasising the link between power and knowledge. Reflexive sociology thus provides an illustration as to how the current academe[1],[2] occupies a position of power in society through a top-down approach to research and scholarship, from theory to influence on policymaking.

In this article, I offer both a reflection and critique on the monopoly of knowledge production in academia. Since starting my academic journey as a PhD student, I am growingly conscious that I am an outsider within my institution and field of study. Not simply because of my racial and class identity, but how that identity has informed my intellectual thought and worldview. My worldview involves going against normative whiteness (Ahmed, 2007) and critiquing our current lines of enquiry in academia when it comes to understanding contemporary issues in society. While my worldview may be inherently west-centric because of my British upbringing, it also enables me to have a more critical viewpoint on the Western imagination that dominates our current knowledge supplies. For this reason, I question the status quo of how knowledge is produced in these institutions, while also being confronted with a paradox of my own: how can I ensure my academic research can be meaningful and anti-racist while simultaneously challenging epistemic patterns of whiteness in knowledge production?

This article sets out to critique and explore our current modes of knowledge production in academia through the theoretical framing of cultural capital. In the first section, I question how academic institutions in the West monopolise knowledge produc-

2 Reflexive sociology, according to Bourdieu & Wacquant (1992), emphasised the position and disposition of the researcher. Position refers to the positioning of the researcher in their intellectual field. In contrast, disposition refers to the natural tendency to take on a specific position, often as a mark of their background in terms of culture, education, and capital. Bourdieu often challenged the authority of 'objectivity' in his work and whether objective scholarship was truly objective, or if it mirrored a more dominant perspective.

3 Academe refers to the academic environment or community. While academia can extend to academic research that may be formally conducted outside universities (e.g., research institutions), academe specifically refers to the culture of the academic community within universities.

tion through the reflexive sociology of the academe (Kenway & McLeod, 2004; Wacquant, 1989). I engage with Bourdieu's concept of cultural capital but also with analytical insights from postcolonial and critical race theories. In the second section, I bring this reflexive concept of cultural capital into practice to interrogate how the academic modes of knowledge production hold a west-centric imagination of the world, and the impact it has in society through the policymaking sphere. In the last section of this article, I question how we can challenge the current monopoly on knowledge production through anti-racist scholarship, and whether this is possible in the confines of the academe.

Reflexive Sociology of the 'Sharp White Background'

"I feel most colored when I am thrown against a sharp white background" (Hurston, 2000[1928]: 96)

The quote above from Zora Neale Hurston's (2000[1928]) essay, How it Feels to be Colored Me, is one that many racialised individuals can relate to as we navigate and work in academic spaces that do not intend to include us. I originally came across Hurston's essay after reading the powerful

'White Silence=Violence' by Domo, Unsplashed Ltd, 2021
A protest sign being held up by people in New York stating White Silence=Violence

commentary by Azeezat Johnson (2019) on the challenges of conducting research as racialised individuals within the White, normative confines of academic institutions. In academic research, racialised individuals and groups are often perceived as the (often researched) Other, while the White (researcher) Self is considered more knowledgeable and superior. Given the 'sharp white background' of academic institutions, Johnson (2019) debated whether it was possible to move beyond this binary of the researcher Self and researched Other as racialised academics and challenge normative whiteness in our scholarship. This points to the problematic nature in which academic institutions take over

As a Black Muslim and British early career academic from a working-class background, my current concerns are not whether I fit in the current landscape of these academic institutions and why I lack the cultural capital that my White and middle-class counterparts easily possess. Rather, in recognising the White backdrop of the academe and how it dominates knowledge production, how can I engage with scholarship meaningfully in a way that can enact transformative political and social change?

as the primary domain of knowledge, and how they platform certain worldviews over others.
While the absence of Black and racialised academics is rather conspicuous, it also presents an unsurprising reality about the sharp white background in academia. Though there have been attempts to explain this absence through data reporting around social mobility and ethnicity in academic institutions. For example, the most commonly discussed issue of the academic "broken pipeline"[3] is the stark awarding gaps for first-class degrees between Black and White students (Arday, 2021; Williams et al., 2019). Further up the academic ladder, academics are also confronted with unequal pay and are more likely to hold precarious academic positions as a result of their race, gender, and disability status (UCU, 2021). However, the data reporting of social mobility should be taken with a grain of salt – it cannot accurately reflect how racism and other types of injustice are perpetuated within the institution. Rather, I purposely argue here that the institution was never designed for the success of racialised students and staff but to actively exclude our presence – including our ways of understanding the world, our struggles, and how we resist oppression through teaching and research.

As knowledge becomes monopolised by White, upper, and/or middle-class groups as a means of reproducing capital within their elite networks, it becomes a key social currency in a world where whiteness is rewarded and sustained (Richards et al., 2023; Wallace, 2018). The social and cultural capital of academic institutions in the Global North has historically embedded itself as the primary domain of knowledge production, as well as contributing to racial violence through the normalising of whiteness within and outside the university (Ahmed, 2007).

The university as an intellectual space remains ubiquitous in furthering race and class divide. It is instrumental in upholding divisions in societal structures by honing the future class of elites through prestige and capital. According to Bourdieu (1986), those with cultural and social capital are rewarded through their social positioning, but that arguably depends on their proximity to whiteness. Bourdieu (1986) outlines this concept of cultural capital through symbolic characteristics that White men and middle-class academics share collectively, which are often similar in language, intellectualism, cadence, and credentials (Edgerton & Roberts, 2014; Naidoo, 2004). Cultural capital becomes rewarded through journal publications, prestigious grants, fellowships, and an accelerated trajectory in academics' careers (Gopaul, 2015). For the rest of us who did not grow up with that capital, mainly if we do not fit the White, middle-class backdrop of the academe, we navigate much harsher politics of belonging in these institutions (Mirza, 2006; Shilliam, 2018). Consequently, it becomes near impossible for marginalised students and academics to conduct any meaningful change through research or scholarship.

Since starting my PhD, I no longer question why racialised academics exist in low numbers across academic institutions in the Global North (that is a makeshift issue for diversity and inclusion committees to address in their own time). Instead, I question and hope to unveil how whiteness in academia is responsible for furthering division in society. Is it enough for academic institutions to make space for more of us to challenge normative whiteness, andto make space for more of us to challenge normative whiteness, and somehow make a positive impact on marginalised communities through modes of knowledge production rooted in imperial theft and coloniality (Smith, 2021)?

To understand how worldviews are platformed or marginalised, I start by unpacking how academic institutions take over as the main domain of knowledge production. At least in the Global North, academic institutions have been long dubbed as an 'ivory tower' for a reason (Gabriel & Tate, 2017). As a collective of academics, institutions and publicly funded research bodies, academia is perceived as an intellectual site that is supposedly cut off from the real world (Barry, Chandler & Clark, 2001). It is important to emphasise how academics take hold of this knowledge production – when academics produce any research, it becomes rigorously examined by other academics through the peer review process, which again only centres their viewpoints as this knowledge becomes established and reified for intellectual consumption by other academics. However, in the social sciences and humanities, the knowledge produced rarely considers lived experiences or viewpoints from those directly

4 The term "broken pipeline" refers to the academic pipeline for Black students from African and Caribbean backgrounds, from undergraduate studies to academic careers, where they experience unequal outcomes in degree awarding and low rates of retention. The report by Leading Routes entitled The Broken Pipeline specifically highlights the challenges Black students face in accessing UK research council funded PhD positions in British universities because of the disproportionate academic pipeline (see Wallace et al., 2018).

affected by what is being researched or studied. This applies to the dominant principle of 'objectivity': the belief that knowledge should be scientific in nature, and based on reason and facts.

A central element of Bourdieu's work focused on the intersection of cultural capital with academic lines of enquiry, particularly of objectivism and subjectivism, and to whose standard that was viewed and practised. Focusing on those embodied dispositions of academics involved in curating knowledge, Bourdieu (1990) sought to understand how reflexivity may produce a more accurate understanding of the social world (Kenway & McLeod, 2004; King, 2000). However, I question whether the concept of cultural capital is passively inherited through social groups, or if it symbolises how groups can actively consolidate power. Instead, cultural capital can help us understand how European forms of knowledge became a vehicle of imperial conquest, eventually establishing Europe as the centre of knowledge.

In the historical context of knowledge transfer and the British Empire, scholarly networks were developed through universities to share information and ideas about the colonies with the metropole and further White and European settlement (Pietsch, 2010; 2015). When universities first emerged as institutions of colonial empires, the relationship between power and knowledge was paramount to understanding how academia became the primary domain of knowledge production. Scholarly networks aided in establishing academic careers. Professors in settler institutions were essential in assisting their students, who were predominantly White, male and English-speaking, in gaining admission to British universities. All the while scholarly networks were built on the theft of indigenous ideas and knowledge, while colonised groups were purposely excluded from these networks (Anderson, 2002).

When the entire enterprise of academic institutions is premised on European modernity – namely that any line of enquiry should be objective, rational and purely based on the facts, according to the standards of White, middle-to-upper-class men – peer review becomes a continuation of that 'white empiricist'[4] worldview (Prescod-Weinstein, 2019). All the while, viewpointsof knowledge that centre discussions of race, gender, religion, or sexuality are constantly disputed and marginalised in the academe. For instance, academic freedom is continuously defended, though the privilege of academic freedom mainly falls on those in close proximity to whiteness (Sultana, 2018). The recent discourse on academic freedom focuses on the perceived threat of 'cancel culture', as movements to decolonise the university supposedly limit the freedom for academics to express opinions and ideas. However, both the 'Rhodes Must Fall' and 'Why Is My Curriculum White?' movements have shown us how universities, schools, and politicians have cracked down on student activism to censor our narratives of racial violence and colonial history (Shain et al., 2021). In the current political environment of the War on Terror in Britain, there is increased racialised surveillance by the state's security apparatus, namely Prevent, which actively censors and suppresses political dissent by Black and Brown students on campus (Kundnani, 2014; Qurashi, 2018). The very concept of academic freedom is only granted to those who maintain the status quo of the (White and rich) academe. Thus, academic freedom privileges modes of knowledge production that centre whiteness as the dominant worldview.

Through the reflexive sociology of the academe, we can begin to understand how academic institutions hold a prominent position of power in society. For instance, the concept of cultural capital can explain the disproportionate divide between academics and scholars along racial, gender, and class lines. It is easier for those in closer proximity to whiteness to be accepted and socialised into the academe, while those of us further away are more likely to fall short of the 'Ivory Tower'. Despite Bourdieu's lack of explicit engagement with race, colonialism and empire in the production of knowledge, there are some key takeaways from his general thesis on the reflexive sociology of the academe. According to Bourdieu and Wacquant (1992), reflexivity should go beyond the self-introspection of the researcher and how their view influences data collection and construction of their new knowledge, to include more intellectual disposi-

5 According to Chanda Prescod-Weinstein (2019: 421), white empiricism refers to the "phenomenon through which only White people (particularly White men) are read has having the fundamental capacity for objectivity and Black people (particularly Black women) are produced as an ontological other". Though Prescod-Weinstein refers this phenomenon within the disciplinary context of physics, the challenge of white empiricism sustains itself even to the social sciences and humanities.

tions (of the researcher's background, life histories and socialisation). We should examine how worldviews are maintained structurally, which worldview appears more natural and credible than others, and how adopting a west-centric perspective misrepresents how the world works or even leads to epistemic injustices.

The erasure of voices and lived experiences of racialised individuals is not accidental but by design. The 'sharp white background' of the academe is largely responsible for the epistemic patterns of racial and colonial violence, as well as normative whiteness. In the following section, I will examine how academic methods of knowledge creation tend to reward whiteness, evidenced by the reality of Western-centric discourse and narrative in the academic field of global health.

Confronting Western-centric[5] Scholarship

*European colonizers have defined legitimate knowledge as Western knowledge, essentially European colonizers' ways of knowing, often taken as objective and universal knowledge. Arriving with the colonizers and influenced by Western ethnocentrism, Western knowledge imposed a monolithic world view that gave power and control in the hands of Europeans. It delegitimized other ways of knowing as savage, superstitious, and primitive (Akena, 2012: 600).*Recognising the centrality of race in the making of world politics, W. E. B. Du Bois (1972[1903]: 23) famously recognised that "the problem of the twentieth century is the problem of the color line – the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea". The colour line has a way of defining itself through the epistemic patterns of whiteness and west-centrism widely across the social sciences, as it foregrounds itself in the racial contrast and divide between the supposed ideals of the (White) West and the failures of the (racialised) non-West. The epistemological privileging of the West in the social sciences tends to focus on the social, economic, and political structures of Europe and North America, disregarding the complex racialised, gendered, and class processes that underlie global hierarchies. The neglect of colonial histories is not an accidental oversight, but rather a common epistemic pattern of whiteness to 'provincialize Europe' (see Chakrabarty, 2000) and the wider West as the standard-bearers of our "global society" (Go, 2013; Bhambra, 2014). In other words, the West or Global North takes centre stage as the primary driver of modernity and civilisation, while the Global South is further relegated as the polarising opposite of their civilising objectives (Barkawi & Laffey, 2006; Sabaratnam, 2020).

Understanding how academic modes of knowledge production sustain institutional racism and coloniality through a top-down approach is important. Cultural capital allows a dominant perspective to take hold of the monopoly on knowledge production by (re)producing narratives favourable to whiteness and maintaining the status quo from academic theory to policymaking spaces. Turning now to the field of global health, it is important to demonstrate here how west-centric narratives reflect the epistemic patterns of whiteness as it centres the West as the focal point of modernity.

Despite the recent efforts to 'decolonise' the field (Büyüm et al., 2020; Hommes et al., 2021), the academic debates in the global health field remain uncritical of the epistemic patterns of whiteness and west-centrism. The lack of criticality in global health often mirrors the dominance of scholarship situated in the Global North, especially as it centres on the English language, and Western ideas, theories and values (Anderson, 2014; Affun-Adegbulu & Adegbulu, 2020). In close connection to the ideas and values of Enlightenment thinkers, public health began as a colonial endeavour in which racialisation was consolidated and normalised. The concept of health became securitised to protect the colonial officers, administrators and military in their imperial conquest through the theft of indigenous practices of healing and care, while framing the colonies and indigenous people as threats to Western civilisation (Schiebinger, 2017). Despite the shift from colonial medicine, that problematic narrative of the former colonies as a threat to Western civilisation still stands in the contemporary scope of global health (Bashford, 2000; Howell, 2014).

The pandemic politics of COVID-19 best illustrate how this power is wielded through knowledge production. As academics try to rationalise the COVID-19 response through the Western political lens, the field has inevitably failed to truly grasp how

6 West-centrism (also known as eurocentrism) emerges as a common critique of European modernism, in which Europe is usually said to be the centre of world knowledge and intellectual thought. When it comes to understanding and justifying norms of society, culture, places, and history, west-centrism spotlights European and North American ideals as the gold standard. For further insight and critiques on Euro/West-centrism, see Bhambra (2014) and Ndlovu-Gatsheni (2013).

the pandemic became a racialised, gendered, and overall unequal phenomenon. The lack of critical engagement with state policies on COVID-19 allowed moral panics and populist sentiments to flourish about vaccines, migration and lockdown measures, resulting in strict border measures and increased policing of racialised and migrant communities by Western countries (Gregory, 2021; Mendelson et al., 2021). The actions and discourse surrounding the travel bans during the pandemic, to a larger extent, represent a continuation of colonial fear and racist narratives about the Global South as a threat to European civilisation.

Likewise, the wider global majority have been stigmatised for their supposedly 'poor health-seeking behaviour' in the process, as they grapple with real concerns about their livelihoods and any mental toll during lockdown. The academic discourse of vaccine hesitancy also paternalised and ignored concerns from racialised communities. Most scepticism toward vaccines came from real concerns about the hidden histories of scientific and medical racismmedical racism regarding experimentation, control of bodies, and false biological claims about race and pain (Schiebinger, 2017; Washington, 2006). Yet, there is an disconnect between the critical understanding of contemporary challenges and our collective lived experiences of generational trauma and racism. Hence, the contemporary understanding of vaccine hesitancy remains divorced from the historical legacies of medical racism. The normalising of west-centrism in academic global health has a knock-on effect on policy and political change at the top, which does the opposite of protecting all people, even the most marginalised, from threats to our health and well-being.

Both west-centrism and whiteness in academic modes of knowledge production have sustained, if not created, harmful racial constructs of the global majority as threats to migration, security, and health. Consequently, reflexive sociology becomes crucial to understanding how this current domain of scholarship adopts a normative standpoint that platforms the White, Western view as the universal in the academic modes of knowledge production, and why it is necessary to question the concept of objectivity when it reinforces the Western authority of knowledge and ideas. In the renowned essay '*Can the Subaltern Speak?'*, Gayatri Spivak (1988) stresses the significance of critically assessing how the Western intellectual viewpoint has come to be the voice of authority while the Other has been systematically silenced. In essence, the west-centric view becomes symbolic of that 'sharp white background' of the academe. By understanding how mainstream modes of knowledge production in academia heavily emphasise white and Western forms of superiority, we need to challenge the epistemic homogeneity that sees the diverse and unique social, political, and cultural structures across the world as one.

As racialised students, academics, and even scholar-activists within our own merit, there is a need to consider whether the current modes of knowledge production can support any critical insights that challenge normative assumptions resulting from White and Western imaginations of the world. Knowledge is neither passive nor an artefact of information that should be accepted at face value. As illustrated earlier in this article, reflexive sociology of the academe can allow us to examine how knowledge is produced in tandem with power, in terms of recognising which forms of knowledge are recognised and credible, and which ones are not worth paying attention towards. To this end, we can begin to question how and whether it is possible to invoke anti-racist scholarship that challenges these epistemic patterns of whiteness.

Becoming Anti-racist Scholar-activists

"If we are going to bring social change [within these academic institutions], we need to understand their historical foundations in racist systems and contemporary perpetuation of racial violence. Instead of repurposing some of the master's tools, we must speak up and begin the task of dismantling the master's house." (Joseph-Salisbury, 2018: 47)

Drawing on the wisdom of Audre Lorde (2019[1984]), the university becomes symbolic of the 'master's house', and our current modes of knowledge production as the 'master's tools'. It is important to assert here that my reflections do not offer solutions to overcoming west-centrism and normative whiteness in knowledge production. As I pay a great deal of attention to racial and colonial discourses in the social sciences, I also take stock of my own perspective and the socio-cultural attributes tied with my British identity. Throughout my educational and now research journey, I have undergone a transformative process of learning and unlearning, and try to engage with voices and histories that are otherwise excluded from the mainstream literature. However, as I reflect on the

'sharp white background' of academia, I am also confronted with a catch-22. By participating in the academic modes of knowledge production, will my work only further epistemic patterns of whiteness and racial violence? How, then, can I challenge normative whiteness and ensure that my own work is anti-racist in nature?Returning to Bourdieu's analysis of objectivism and the reflexive sociology of the academe, research can never truly be impartial in an unequal society. As anti-racist academics, our sense of duty varies from most of our colleagues when it comes to ethics, care, and philosophies of knowledge in research. Though I often contemplate how I can do things differently with my own scholarship, I question whether it is possible to engage with anti-racist methodologies in a violent system that normalises the opposite of what we want to see in the world. In today's context of knowledge production, there is a struggle to carry out radical and intellectual work while adhering to the strict standards of objectivity, peer review, and ethics. In particular, the embedding of racial hierarchy within and beyond the confines of the university, and the assumption that the White, Western view is the universal truth. How can this be overcome?

It is important to note that anti-racist scholarship is not a recent phenomenon, nor limited to academics – activists have long relied on theory and knowledge to not only comprehend our everyday realities of racism but also as a form of political resistance. Ambalavaner Sivanandan, an anti-racist scholar-activist, left a profound legacy through his transformative work with the Institute of Race Relations (IRR). During the early 1960s, Sivanandan started as a librarian with the IRR, initially a think tank organisation on race relations between Britain and the Commonwealth. After six years as a chief librarian, Sivanandan and his colleagues transformed the institute into a radical space for Black Power and anti-colonial liberation, giving a voice to the subaltern and powerless through writing and scholarship (Shilliam, 2018; Sivanandan, 2008). It was also the birthplace of the distinguished anti-imperial journal, *Race & Class*, showcasing scholarship on 'Black and Third World Liberation'. Although Sivanandan was not an academic but a scholar-activist who took over as the director of the Institute of Race Relations, his scholarship transformed many of our understandings of capitalism, globalisation, imperialism and the racialised and political dimensions of class struggle (Choudry, 2020).

In the United States, the critical scholarship Patricia Hill Collins also serves as a shining example of scholar activism as she often speaks truth to power in the context of knowledge production and intersecting forms of oppression by race, gender, class and sexuality. Collins (2012: 291) asserts the importance of resisting harmful politics of knowledge production through black feminist thought, as it "fosters a fundamental paradigmatic shift in how we think about unjust power relations". Likewise with Walter Rodney, who coined 'guerrilla intellectualism' (Adeleke, 2000; Rodney, 1972), the radical thought of scholar activism should inspire us all to evoke meaningful and transformative change. We cannot disconnect the link between power and knowledge in the academic domain of knowledge production. In recognising this connection between knowledge and power, we should use that to reclaim power and resist structures that are adamant in silencing our voices.

However, is it possible to conduct transformative and radical anti-racist work in the confines of inherently racist institutions? In being present in these institutions, are we challenging the epistemic structures that contribute to racial violence, or are we complicit in normalising these structures? If we were to engage with marginalised communities in our research, the bureaucratic practices of academic institutions – through the false pretences of ethics, rigour, risk and reward – diminish the emancipatory praxis of our work (Joseph-Salisbury & Connelly, 2021). The academic structures of research enforce control over our community, in a way that is disempowering of the wider community and asserts the authority of the researcher (and the research institution), through the overarching academic duty to be 'morally objective' (Becker & Aiello, 2013; Stacey, 1988).

By recognising the shortfalls of this 'sharp white background', Joseph-Salisbury (2018) instead argues the importance of rooting our work with the wider communities in outlining how academics can be scholar-activists. We want to challenge the idea of academic researchers as "core knowers" and with local and primarily non-White communities serving as "research subjects" (Johnson, 2018). As their experiences of struggle are collected, the studied individuals become objectified as blank figures embodying data. Academics capitalise on their data to publish in prestigious journals and secure funding to research "underrepresented populations", but the imbalance of power between marginalised

communities and the White academe becomes palpable. As anti-racist scholars, we want to bring marginalised groups to the centre of our work – allowing lived experiences to inform our research in a collaborative, emancipative, and non-extractive manner. Instead of engaging members of our communities as participants, we should engage with them as partners – activists, organisers, or members with lived experiences, and use scholarship to uplift our collective voices in a way that is not extractive but empowering.

As anti-racist scholars, we should fight back against the current monopoly on knowledge by academic institutions. To echo the words of Paulo Freire (1993: 53), "liberating education consists in acts of cognition, not transferals of information". Knowledge is meant to be shared meaningfully to empower ourselves and seek liberation, not to be capitalised by the culturally and racially privileged.

Conclusion

It is evident how knowledge production becomes monopolised by academic institutions as elite actors in society, and how the cultural and social capital of the academe symbolises that power. The monopoly of knowledge production asserts how it can be exploited for societal divide and maintain uneven power relations. We must, however, claim back that power in order to dismantle the present hierarchy that exists to perpetuate racial and other forms of structural violence. In answering the question, "who has the capital on knowledge production", it is clear how academic institutions in Europe and North America take over as that primary domain of knowledge by sustaining themselves as the 'centre' of world knowledge. However, it does not have to remain that way. While knowledge has historically been utilised to assert power through west-centrism and whiteness, it may also be used as a tool of resistance. If recent transnational movements have shown us anything – including Rhodes Must Fall, 'Why is my Curriculum White?' and Black Lives Matter – it is that we do not and should not continue with these current systems of racial violence.

As I write this article, I am conscious that there is no easy fix to a system that has been normalised, enshrined, and embedded for centuries – and a journal such as *Stolen Tools* does not intend to replace or fix the current problem in academic scholarship. Rather, I write this as a way of questioning and invoking an important discussion on knowledge production and scholarship. Particularly, how do we conduct anti-racist scholarship that is meaningful and enact transformative change in our communities, groups, and societies? How do we begin to dismantle the master's house and the tools that come with it (Lorde, 2019)? Reclaiming our voices in our current scholarship might be the first step. I conclude with an important, and timely, quote by anticolonial thinker Frantz Fanon (2008[1952]), who emphasises that, "what matters is not to know the world, but to change it".

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The two pillars of higher education and the lack of equality between them

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Abstract

COVID-19 and the associated changes in patterns and approaches to hybrid and remote work, have highlighted inequalities between workers in many industries. Trevor Brooks from College London's Audio-Visual Services met with Dr Ricardo Twumasi, Lecturer & Organisational Psychologist from King's College London to discuss the lack of equality between academia and professional services: The two pillars that support teaching and research within Higher Education.

CRediT (Contributor Roles Taxonomy)
Trevor Brooks
Conceptualization; Writing – original draft
Ricardo Twumasi
Conceptualization

Ricardo

So, let's start off by talking about recognition and the difference between recognition within academic roles and recognition within professional service roles of designers, editors, developers and administrators.

Trevor

Sure, I'll start from a professional services perspective. So, for myself, a lot of the work I do, I am contributing to work by video editing, producing PowerPoint slides, I also do a bit of audio editing, and for all of them jobs; I am building or creating the overall concept of what we are producing. At the end, the acknowledgement goes to the department that I work in, rather than the person that's worked on the project. A lot of the time it's only one person from that department that's worked on the job, but there's no recognition given. In academia, and I'm sure you can agree with this, anything you do, anything you've contributed to your name goes on the paper, and you'll get points with, what's the number thing you have? The I-index?

Ricardo

Oh, the h-index?

Trevor

The h-index, so all of that will follow you through life. Whereas if I go to another job and said I've done video editing, because this is only in a higher education setting, I won't be able to show a portfolio because Kings College own the IP to all of what I've worked on. We're stuck at a crossroads in terms of showing what we do.

Ricardo

Yeah, so actually there's two things that, you've kind of unpacked the difference within recognition in my type of academic role, where I would never really be part of a project or a team that did something and then [the team] only be named. For stance to say, my department of Psychosis Studies did this thing because that would just be silly. We would want to know who is responsible for doing this? who actually, did this work and we would always want our individual recognition and then

I guess the other thing you've alluded to is the openness as well, of the things that you create. So, there's a big push to have things Open Access like Stolen Tools the journal, is going to be free and Open Access, and it's important that anyone can readwould just be silly. We would want to know who is responsible for doing this? who actually, did this work and we would always want our individual recognition and then I guess the other thing you've alluded to is the openness as well, of the things that you create. So, there's a big push to have things Open Access like Stolen Tools the journal, is going to be free and Open Access, and it's important that anyone can read and access what we're publishing. But there are some things within academia that are proprietary, like some of the lessons. Some of the slides that you're creating, things like that, and obviously that makes it really hard for you to take those proprietary things and have a portfolio of stuff that Trevor has done. Whereas the stuff that I've done. At all the different institutions I've been at, during my career. Is all quite accessible and will always follow me around as, these are the things that I've published. Yeah, that's actually such a big difference in the way that we do things. Why do you think that comes about?**Trevor**

Usually because there's maybe, a leading academic that is asking for this work to be done. It could be because, we're just a professional service department. There isn't another professional service department who receive recognition for their contribution to teaching. For instance, cleaners and security. If they don't work, the building cannot open, but you wouldn't say Oh, thanks to the security team or thanks to the cleaning team for keeping the building open. There's a big disconnect through all the different departments, that adds to teaching, and research. Again, you can't come in to do your research if the building isn't open. During the pandemic it was highlighted even more so. Everyone was working from home, myself included, but security and estates and the cleaners were still coming in because they had to keep the building open. There were safety checks like the water checks that they had to do, there's so much that they're doing, but no one sees. They are the Unsung heroes, essentially.

Ricardo

They are because then their risk factors were much higher. We've seen from COVID that people

We've seen from COVID that people who work in more frontline jobs. People that were key workers and weren't able to go and work from home and shield and protect themselves have had worse outcomes from COVID they've died more. They've got more cases of long COVID. In doing those jobs, these. Key workers have risked their lives to keep our buildings and things open and maybe as a society, we've slowly started to give more recognition to key workers in general members of the NHS in particular. And not just the doctors and nurses but also the other support staff, the administrators, the cleaners. You're calling this paper the 2 pillars. I think there is just a clear divide between types of jobs that are supporting and types of jobs that are the more academic roles. And the types of jobs where we would recognise the contributions and the types that we wouldn't, and I don't know that it can be. It can be justified at all. While being personally critical in the times where I have had people support me with my work. Like you have, for instance and when that person support hasn't necessarily been acknowledged and I think actually, just from this conversation alone will make me from this point onwards say OK, everyone that's contributed to this should be in some way recognised and there are so many different ways to recognise someone's contribution to work like I think an important one is if you're putting the department's name on it, why? Why do that? Why, why not? Say Trevor Brooks, who was instrumental in creating this.

Trevor

Yes, and an easy way, credits for video editing. In film credits, every little job, you could just be an extra that has one word to say, but if you said a word, your name goes on the credits. You may not get royalty payments for it, but you can.

Ricardo

You can show it. It will go on your IMDb.

Trevor

There you go. You can show that you've worked on this project, et cetera. When people say, the department, they are marrying up everyone in that department because there's a lot of different skill sets within the department AV, Audio visual services. Not everyone can video edit, but you're giving everyone the plaudits for only a minority of people's work. Are you bringing down their value? Or are you raising the departments value? You're making it equal in terms of the actual department, but that's not equal in terms of the actual person's work rate and input.

Ricardo

Yeah, I totally agree, and departments don't work like that. If I think of my academic department, there's a whole bunch of stuff that we can do, but it's all very specific to individuals and their little groups within the department. Yeah, there are experts in machine learning. There are experts in psychosis, in neuroscience in workplace psychology, but they're actually all quite disconnected. You can't just say oh, psychosis studies would do this thing. You would say no. You know this person in psychosis studies can do this or that or that person would be very specific about the skill sets and the abilities and the types of projects that each individual has within our department and. Actually, it's interesting that that you talk a little bit about this whole citing a department rather than citing an individual, we have this as a common critique, so often there'll be a research study. Let's say some researchers at Harvard University, they have done an alumni study and have shown whatever thing in the in their publication it will say, Professor Lee, Harvard University or whatever and in kind of the more popular media or a newspaper article or something they will say 'Harvard University researchers' they will instantly take out the person's name, who actually did the work and just say the name of the university and It's an often cited critique because a university or department doesn't do research, individuals do. the individuals that, especially when it's about responsibility, because if that research is unethical or something like that happens, then. We will hold the individual responsible, who made the mistake or did something wrong.

Trevor

Yeah, so in my eyes the institution is gaining a lot without giving a lot. So, like you said, the academic would be held accountable if anything was defunct. whereas the university or the institution will automatically just push back and distance themselves from that academic, even though they've commissioned the research and they've paid the bills.

Ricardo

That's really interesting as well. Just taking all of the positives and not any of the risks. Yeah, not ideal at all. I think there's something here that's also related to class, potentially as well. Surrounding, supporting versus academic jobs or professional service versus academic jobs and some of it might even be traditional, and I think we could actually change that if the traditions around who we name, who we recognise and acknowledge for doing work changed. Could we improve things?

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Trevor

I would say so, we mentioned class, but by creating a contribution class so you have major contributors. You have people that have contributed a little bit. You may have had people that haven't contributed but it's a bit like when you cite someone's work, they haven't contributed, but you've used their knowledge to add to or to not add to your statement of facts or your opinion. So that's one way to do it. Again, simply creating something like the h-index, why can't professional services people be put onto that.

Ricardo

You could yes.

Trevor

I don't see why they shouldn't be put onto it the same way, but then when you're going into the professional world. Does that count? Because no one's going to look at your h-index.

Ricardo

Yeah, this is the thing you could have these changes where, this would be a way to do this. So, for every big project there's always going to be a lot of supporting staff. Even administrators and secretaries' things like this. For any particular paper It's going to have all of these other staff that helped with the funding application with the administration. And yeah, there isn't any clear recognition publicly of that. But if you had some sort of recognition then you could create these databases of these are all the people that contribute to this project. This is what they did in the same way as you mentioned with credits.

Trevor

Yes, most other industries have some form of recognition or portfolio type systems. You have IMDb for the film industry again, you have your h-index, even Footballers you've got transfer market or Opta stats. There's always something where you can see their work history. For someone in professional services, you have only got your CV and as research has shown a lot of people lie on their CV, so how can you get a true reflection of your capabilities or the job you've done? If it's not recognised beforehand.

Ricardo

And actually, that's where these public things are so much better that I, I think. I think it is true that there are people who will lie in their see these. I think it's much less likely you'll get people lying on LinkedIn or something much more public or IMDb or something like this. I mean, I think it's still will happen. You will get like gift authorships or recognition that's above and beyond what someone has done is always going to be that dynamic, but I think it would be better if. It was openly recognised and that was just the accepted thing to do. I think a lot of this is about respect and what we value, and I would find it really disrespectful if I'd work with some people on some stuff and done some objective work, and then they said actually we're just going to say this was your department or it was Kings College. I mean yeah, put the Kings College logo on, put my department under my name because I did this stuff.

Trevor

Exactly from Kings College audio visual department. Exactly that. There's just a slight disconnect there. I feel the gap needs to be bridged moving forward. The way the world's turning. We're turning back to academia more or vocational courses. You've got a lot of vocational courses and the people that are teaching these courses are professionals. How did they get into that position if their work was not validated or recognised?

Ricardo

Yeah, and I think there's a talent recognition element as well. When you see like looking around this room, there are so many really interesting graphics and things that people have done. Sometimes you see a really nice piece of art, a piece of graphic design or something, and that's normally going to be 1, two or three people who have done that thing and, being able to say oh great that artwork that graphic was done by this person. Just having their name on something that they've produced, I think, is quite a respectful thing and maybe we've turned things to corporate because, we have a certain corporate view of what, things should look like in terms of graphic design or something like that, so we then make it possible to say, oh no, we can just put the King's College logo on this because this thing has come from King's College and. Within what I do, I have a lot of individual freedom If I write a paper on something I don't actually have to send that. I do send it to colleagues, but I don't have to send it anywhere before it goes to be published. Obviously, it will be peer reviewed and there is a process that we go through. I definitely have that freedom and I don't what it's like in terms of freedom to create things in your job.

Trevor

I have creative freedom in the fact that I'm given a brief and I deliver the brief the way I see fit, but I have to get sign off from the end user without that, they won't publish it or upload it. So, I do have freedom in terms of the way I deliver the job, but overall sign off goes back to the end user, which is not collaborative, that's just their work.

Ricardo

Yeah, I guess that relates to the way that a support staff helps

Trevor

Is service driven? Isn't it?

Ricardo

Yeah, so actually that's where maybe some of the duality comes from. I think we could just have more elements of respect and valuing contribution that come from other areas. Have you spoken? To other stuff about how they feel about putting having their names put on things and recognition.

Trevor

My colleagues in IT, keep everything running because everything is run by technology these days. A customer or end user saying thank you, it means a lot, but it doesn't help you progress in your career, so I guess yes. A short answer is yes, because like I have said there is no recognition at all.

Ricardo

So, we just talk about the differences in recognition. I wonder how we could change that so we talked about. Creating different traditions, different ways that we tend to acknowledge. Maybe even different systems of responsibility. Putting more of the responsibility on the individual because.

Trevor

I believe the responsibility is already there, they just don't get the recognition for it. You've got times where, and I can only speak for myself, but I've been asked to do something at the last minute because there's no one else to do it. You've got all the responsibility of running we'll say event in this situation, and so if it goes wrong, it's you. It falls on. They may try and blame the technology. It's easy to blame technology, but if it fails, ultimately it falls on you. However, if the event goes well, who do you thank? AV.

Ricardo

This difference in working style working conditions I think goes beyond recognition, right? We've talked about working from own policies that. People that have been forced to work on. Work in on campus during the pandemic. There are really just two very different ways that we approach managing and designing people's jobs and. It seems like. That's the way those jobs are, but it doesn't always necessarily have to be. For instance, you were able to work from home during some of the pandemic.

Trevor

Yes, for some of the pandemic because everything went online. So, for teaching we were now supporting software rather than the hardware. We were supporting teams live events, that was the main thing because everything went online. We didn't use zoom here so it was only teams live events. We were supporting the academics' lack of knowledge in terms of using the software. Sometimes they struggled with their own hardware, so you're trying to sort them out remotely without actually having any remote accessing tools. It was a very strange time. The work conditions now, we're returning to ways of normal life in inverted commas. I have to be onsite, but academics can still deliver their lectures from home. I had an academic book support and then when I turned up, there was no academic there. Only a student or administrator saying yes, the person is online. Can you set up the equipment? I mean, is that fair? I don't know.

Ricardo

I mean, it's a change. I think the thing that perhaps isn't fair is

that not everyone is able to benefit from the fact that we're now much more flexible in the way that we've been able to work. The truth is, in in academic roles, we've always been able to work remotely. Ever since I've been all my years in academia. Working from home has always been an inherent part of. Yeah, the way we organise our working lives and. I think the big difference is since the pandemic, more and more jobs where people would just expected to come in and a lot of like call centres and support roles that, could have been designed remotely if it wasn't for this view that people need to be seen and like actually physically seen in order to be managed or in order to know that they're doing their. Job, I think that's just never been the case in academia. I don't think any academic managers have ever wanted to have face time or wanted to know that someone is or not in my experience.

Trevor

But as you mentioned there's certain tasks that can allow you to work from home, but do you not think that when you're delivering teaching, it should be in person?

Ricardo

I don't know how much I can comment on that. It depends on where the students are. I mean, I find it quite amusing if a lot of the students are online, then I think it makes sense. for everyone to be online. I think it could be quite problematic if there

are very few people in an actual room and then the majority are online. I think at that point you should just switch to everything being online because hybrid technology isn't yet there that it can balance that, but when it gets close to 50/50, when that you have more people in the room and et cetera. So, it depends on the situation.

Trevor

I agree with you on that. We have all these buildings that are populated with professional services staff, i.e., the security, the support staff, cleaners, estates, and facilities, audio, visual services. Which can lead on to sustainability. We have all these pledges from institutions about sustainability and work life balance. And all of these things, but in my eyes it's all geared towards the academic and academia rather than support staff and professional services. That's where I think there's the inequality and that's what needs to be bridge.

Ricardo

Yeah, I. I definitely think there is. I mean I have noticed when I first came to Kings, I noticed that the IT being based in Cornwall was really interesting. And I don't know what it's like for them. That would probably be a really interesting case study on. Obviously, they've realised that they don't actually need to be in London to support a London University.

Trevor

All to do with money, I feel the bottom line is always money for institutions.

Ricardo

I think generally they're doing a good thing because I am against us, overly focusing all of our economic effort on. Big industrial centres like capital cities, which are probably going to do all well, economically anyway, and any way that that we can try and help other nearby areas is generally a good thing. But if we're doing it purely to save money versus...

Trevor

You touched on it. You said nearby areas. Do you think a 5 hour car drive is nearby?

In in the grand scheme of the of the world, that's relatively close.

Trevor

There are so many other places, Kent for instance, you have Margate. Or Essex. Jaywick is in Essex, it is just outside Clacton. Now it's one of the most deprived places in Britain. They've done benefits Britain TV shows on it but they're not trying to produce jobs in places that were**Ricardo**

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Trevor

There are so many other places, Kent for instance, you have Margate. Or Essex. Jaywick is in Essex, it is just outside Clacton. Now it's one of the most deprived places in Britain. They've done benefits Britain TV shows on it but they're not trying to produce jobs in places that were close to home, which you probably could have some employees that commute to here that probably live close to Jaywick.

Ricardo

I think maybe why they chose Cornwall was that they wanted it to be far enough, that they probably didn't want people commuting from London to Cornwall. They wanted it to be a totally separate thing. Because I don't think anyone's commuting that kind of distance. I think there was probably some logic to that, but when these decisions are made, if they're made. Out of uh, we can help this area. We can do more. We can do more good. I think that's great, but if it's purely oh we can just save money, get put people on different contract.

Trevor

I definitely believe that's the driving factors. I'm talking opinion here, but I believe that it is one of the driving factors behind it. They're taking jobs away from here, it's not like they're creating more jobs. So, a job that was once here gets moved down to Cornwall

Ricardo

Yeah, but then it would. The one good thing economically it was it. It would then support a. More deprived, we probably shouldn't use this phrase. It just, has less big businesses and in the same way that the DVLA moving to Swansea meant that it's not that Swansea was a small place, it just didn't have a massive employer. It made a massive difference and I think this is the logic that they were trying to use that the government have realised many years ago that actually isn't a good idea to put all of these, really big roles related to government and government

registration all in London and to centre power all in London because it becomes expensive its.

Ricardo

So, when it comes to working from home as an academic. There are some. General principles where it's kind of generally expected that I'll be in two or three days a week, but even there it's generally accepted. And if I decide one day that I'm I, I want to work from home. For instance, I usually work from home on Fridays. I don't actually have to cheque with anyone or I don't like. It's just the thing that it's just known that and I kind of know that the people that I work with the days that they work for me, but there's no. I'll ask this person and need to get a thing signed off, although actually, officially our PhD students do need to get a form signed off, but I in advance I've just signed off them to work remotely for the entire year. That's what, yeah, whether they do or don't want to use that, that's just my laissez-faire attitude towards working from home and remote working flexibility. But I get the feeling it's not the same in most.

Trevor

Support roles definitely not. From when the pandemic was ending. There was a mandate that we had to be on site five days a week. I argued because of the fact that cases were still rising and other departments were still working from home. Why do I need to be in, especially as we've had no students and my job is around supporting, the teaching spaces.

Which was happening online at that point mostly.and other departments were still working from home. Why do I need to be in, especially as we've had no students and my job is around supporting, the teaching spaces.

Ricardo

Which was happening online at that point mostly.

Trevor

It was, yeah it. Well, at the time when we first came back it was definitely online. I was then told OK, fair enough, you can work three days a week, so this is. September 2020 no. It was before then because that's when they made us come five days a week. So, September 2020 was when we started coming in five days a week height of the pandemic. That was ridiculous, right?

Ricardo

September 2020 I can't believe it. Like now you've said that that blows my mind. I don't think I was allowed to come in September 2020. We had to request coming in. Yeah, we were like no. You have to be at home.

Trevor

So, I pushed back to my manager and was met with a brick wall. I had to then get support from other departments to kind of enforce my grievances around coming on site. IE that black people are disproportionately affected by it and the fact that we had no teaching going on. There was a lot of factors So like I said for a period of time until the demand picked up I was allowed to work 3days on site. What I found interesting was that managers in the same roles were not coming in on site, so I understand they're not front facing as much, but you would think that you'd lead by example. It kind of just showed that, touching again on classes that majority of the managers or supervisors that are were working from home are from a middle class, whereas the people that were coming in, the people that are more likely to catch COVID are from a working class background. The equality didn't weigh up for me.

Ricardo

I think some of this circles around to who we're willing to put in front of the coal face, and that's where we could split the class divide that it's still even though that's just a visualisation. It still happens where we choose some class of jobs where we've decided we will put these people at risk and actually. This can happen within academia as well. I was thinking of some examples that not everyone has the same freedom and flexibility to work from home that I do. If people work in a lab facing position or for a lot of the medical students and people who teach the medical students a lot of that work. Has had to continue to be face to face. A lot of medical and dentistry stuff just. We don't have the technology to teach that remotely and to do that practical stuff remotely, which is we're not very will we ever be who? Who knows and that'll be a long time away. I think we could split this into. Groups of jobs where. People can see the ways that it is possible to do that job remotely, and there's definitely an area within there where people just need to be explained that no, this job can be done remotely, and I think the most obvious historical example is the call centre up until. We're all calling call centres all the time and up until relatively recently you would never have a

call centre where you could tell the person was just at home and then from the pandemic onwards that is just the standard thing. Every call centre employee can just do their work remotely.

Trevor

It saves the company money again. There are so many benefits to making things equal, but I think that companies fail to see it. They don't have to foresight to say, well, if we make everything equal then. I think they feel they'll be losing. Their companies will be losing, maybe**will be losing, maybe** is it productivity, but I personally think you're more productive at home because you're only thinking about the work...

Ricardo

It depends on the individual as well, when it comes to working from home, for some people with like caring responsibilities and stuff like that, it's actually worse because if you have children around, it's really hard to work from home.

Trevor

Although now that most schools are back to normal and that's all gone, they've got between 9:00 or 10 and two. For instance, they've got that that. Period of uninterrupted time.

Ricardo

Yeah, and you're right, I was thinking in terms of during the pandemic when schools were closed. So yeah, it just depends what's going on in terms of society generally. Let's move on to talking a bit about pay structures and. And the kind of grade structures, and in some ways within academia. For instance, as far as I know, the grade system and the pay structures officially are technically supposed to be the same between, so the grades that they pay academics and the grades that they pay support staff. It's the same tiered system. Or is it not?

Trevor

There are two separate pay scales. You have academic pay, scale and then you have the professional.

Ricardo

Oh, so there were different pay scales. OK, so I didn't even know that.

Trevor

So, they may have the same grading structure.

Ricardo

Yeah, but they're different.

Trevor

And I find it I'm not sure about academic, but in professional services you have your spine points and then you have discretionary points. For you to get them discretionary points near on Impossible.

Ricardo

Oh, that never happens. Yeah, yeah.

Trevor

It's the carrot that is a carrot. I know a colleague that has been working for kings for 14 years. They've been on grade 5 for 14 years. So, for 9 years, yeah, for 9 years they've been stuck at the same point. Does that say that they need more training? They need to put in more motivation and effort or. Is it a thing where now they're stuck and there is no progression for them?

Ricardo

Yeah, I think the difference is especially with five is a relatively low grade. A kind of middle to low. I think the difference with an academic role is. The things that a person is expected to do around the early grades, which is basically being a PhD student, is like the first grade of academia technically thinking it's not even great because it's separate from that system. But by completing that task. They it's like an up or out situation. They would either fail to complete it and then leave academia or they would complete their PHD and if they want to stay in academia, they would go into a postdoc and a postdoc pays stay as a postdoc and do some absolutely great research like that, but then generally, by being a postdoc, the things that a person produces in postdoc, more it is. And then where people can actually just stay as postdocs for their entire career. After you've done a PhD, you can justperson produces in postdoc, which is more research papers, more projects, sometimes even funding. That would then give them enough to move to the next role. Yeah, and. That inherent. Just doing your job will lead to promotion. Is a big part of the way we organise jobs around the academic side of things. Does that happen within professional services? If you just do your job well?

Trevor

For the first five years, yes.

Ricardo

OK.

Trevor

If you turn up for five years. Every year, your pay will go up

Ricardo

Oh, you're talking about increments I was talking about a whole move to a new role.

Trevor

Oh, well no there isn't much progression. In EUS, which is a department within IT. Base entry is an apprentice, so they work on the tech bar that we have here at kings. They're all apprentices, that's a two year course. After that we have grade 3 EUS analysts. These roles were created because they didn't have a progression route for the apprentices after they qualified. Grade 3 is a very big jump you're on maybe 25K. Top end.

Ricardo

So, it's just about the living wage.

Trevor

Just about the living wage. Then there's a big jump from grade 3 to 5 in IT. Grade 5 is what all IT engineers are on. Above them is a senior position at grade 6, but there's only one position on most campuses, so, essentially you would have like 4 IT engineers at grade 5 and then only one Grade 6. So, the chances of progression are very small. Facilities assistances, start on a Grade 2. You're a Grade 2 for the entirety of your career unless you become a team leader. There is no progression after that. You're stuck unless you reinvent yourself qualify train, go elsewhere into other departments.

Ricardo

So, I think the difference here, as you're describing this, I'm understanding, I think what the difference is that. In academic roles, we are lucky enough and we're privileged enough that what we actually do for our jobs is inherently professional development. So, a lot of the things where someone in a supporting role needs to in their own time or managed to convince their employer to give them the time to go out and do an additional qualification or write an academic paper or start a new project. That's an additional thing for someone in a supporting role. That's just my job that that's just what I'm supposed to do. So, because a lot of my not all of it. But a lot of maybe 40% of my role is things that are development. That feeds in well to every few years. Being able to say OK, look, I've done all these things can I? Can I move up and. If you're in an Estates role where you're not able to build these new skills. You're only ever really going to be able to do the job that you were employed to do, and then you'll be. I don't know if she used the term stuck cause some people will be really happy to do that job really well for their whole career. And I totally respect that. But if a person wants to move up in a more supporting role, generally I get the feeling that they would need to really work hard to find time.

Trevor

You have to invest in yourself by, like you were saying, training.Sometimes you have to leave the position because you are stuck. I know people in other departments that have left their supporting role because there is no way for them to progress without moving. It's like a funnel. You've got so many people at the top. It's the hierarchy structure, isn't it? As you go up, there's less and less people. And that's how I feel the progression is in supporting roles. You've got all these people fighting to get into that small space of promotion and then it continues as you go up.

Ricardo

Yeah, but it is definitely very siloed or pillared. It's a different world in terms of. What we do day-to-day. And how that impacts our individual careers. Yeah, and it's not necessarily fair. I don't think to. You could design jobs in such a way that they have much more inherent development and inherent progression, and I think they would be much more fulfilling jobs. But I think a lot of supporting roles have just been designed to facilitate other peoples' progression or other people's projects.

Trevor

I didn't look at it like that, but yeah, in a way that's true because you're supporting this person. You're. giving them your knowledge. It's knowledge sharing, but it's only one way.

Ricardo

Yeah, if you're supporting, let's take an administrator for it's a product administrator. Supports that project really well, then the project runs well and then it is able to be successful and the project will be successful, but. Will within that success that admin-

istrator be recognised.

Trevor

So, they're usually products. Administrators are usually the coordinator, so the project manager gets all the plaudits. The jump in pay between a coordinator and manager is so far, but the duties are very similar.

Ricardo

It's like just such a Marxist split. Marx called this the bourgeoisie and the proletariat. You could call it the owner class, and then the more working class.

Trevor

It's the Upstairs Downstairs mentality.

Ricardo

Yeah, and I think there is a bit of a bilateral split between are you there? Doing things for the good of your not necessarily your own, but will you get recognition for those things? Are you responsible for? The smooth running and when things go well will you be promoted based on those things versus are you here to just support the general activities of the organisation? As an academic I do a lot of work that just supports things that go on in our department. I've never really felt like, oh, I'm just here to make. I'm just here to make this machine run and like I am just a cog in this entire machine, but I never really think, oh yeah, I'm just like I'll go to work and to make that little thing run so a student can get their degree.

Trevor

Like literally being an engine, you've got your own ambitions and your job is allowing you to explore them.

It does it. It's a massive privilege that. Actually, over the holidays. This is why holidays are so useful. I'm able to just come up with ideas and think I'm going to do this thing because I came up with an idea and a lot of that's related to the autonomy that we have because I have quite a good like, not full autonomy within the realms of King's aim to be good society, I have quite a lot of autonomy to try and. Do things that are in that direction and if I have an idea I just go and attempt to try and do it and get the funding to do it and I don't really even have to like go and. Cheque with someone. To be like is this I probably should ask people more because I have some pretty wacky ideas. But if you think about this journal and Sohail's setting up [Stolen Tools], it's the exact same thing as a postdoc at the time. He was just like I've had this idea. I want to do this thing and he went out and just did it. Yeah and.

Trevor

There is no way, even when you see e-mail circulars that come around. They're always asking for ideas. There's funding for this. There's funding for that. I don't think there's actually a pool of money to fund any of a professional service idea. There's nothing like that and you'll find a lot of the best ideas come from the people that are on the ground doing the work. They don't look to them and or ask them. They don't consult them, the only time we're consulted is when it becomes an issue

RicardoRicardo

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Ricardo

I never really thought of that as well. Like pots of money for changing things and improving things.

And yeah, we have lots of different opportunities to apply for either internal or external funds to do stuff, and that's it's a big part of our job. It's like getting money to support making a positive difference. Whereas I think, when they're putting together those funding application things, they're probably not thinking. That these would even come from professional staff members. Which, yes, that's a mess of duality so. Yeah, it's just the difference between supporting and. And maybe executing or. It's probably a better word than that for you need both elements, but one of these gets all of the recognition and all of the yeah, all the positives, whereas the other one doesn't. I think we should strive to just make both job progressions and the way that we traditionally support those jobs more similar. We just take things out of what we do and say, hey, yeah have more autonomy. Have more recognition. Have all of these things you could. I mean as an organisational psychologist; this is what I think in terms of job design. You could just design most of these jobs differently and there probably will be jobs. Professional services that do have elements of that. Probably a more senior roles. Some of them do, but the difference is the average role and almost all roles within the academic side of things have quite a lot of this. Yeah, even as a PhD student, probably that's the first academic job you do really as a PhD student. Depending on your supervisor, you actually have quite a lot of autonomy, the bottom run. You're still told hey, this is this problem. Here are some ways I would fix it. Go ahead and fix it.

Trevor

We have that in terms of like creative control and but overall, the end solution is always owned by the academic and I guess in some ways it has to be. Obviously, we're here for research and for teaching so I can understand that, but even consulting. A lot of professional services staff are specialists in their area, so. It's funny when you have an academic who has, all the knowledge in the world, especially subject, but when it comes to turning on a computer and projecting their presentation, they're stumped.

Ricardo

You might have a Nobel Prize winning academic. who can't work PowerPoint. I spend almost all of my time thinking about the way organisations work, that's like. My specific bit of that is how we discriminate against people within organisations and getting into organisations and stuff and that's where I can give some insight. I have some other random bits of. Areas that I've read a little bit about, but other than that I don't really, really know anything about. These other things I'm not a generalist at all and that's the way academic jobs tend to be. Created that we have these very specialist interests. Then we teach a module in that very specialist thing and other tangential tasks, No. Doing very basic other things there are some things that I'm amazed that I can't do, especially during the pandemic. Actually, I really struggle with this. I very quickly learn how to record and like. Like online PowerPoints and do like online presentations rather than in person and I realised I had no idea how to. Do any of that stuff.a PowerPoint. I spend almost all of my time thinking about the way organisations work, that's like. My specific bit of that is how we discriminate against people within organisations and getting into organisations and stuff and that's where I can give some insight. I have some other random bits of. Areas that I've read a little bit about, but other than that I don't really, really know anything bout. These other things I'm not a generalist at all and that's the way academic jobs tend to be. Created that we have these very specialist interests. Then we teach a module in that very specialist thing and other tangential tasks, No. Doing very basic other things there are some things that I'm amazed that I can't do, especially during the pandemic. Actually, I really struggle with this. I very quickly learn how to record and like. Like online PowerPoints and do like online presentations rather than in person and I realised I had no idea how to. Do any of that stuff.

Trevor

It's so different, but you think you know how to do it because it's similar to what you do already.

Ricardo

It's just different enough that I probably needed to sit down and be trained on doing this thing this way differently and using all of these different tools.

Trevor

But you were given the freedom to develop this online style of teaching the way you wanted. There was no process you had to follow.

Ricardo

They created one at a certain time.

Trevor

Halfway through the pandemic. We were told what we had to do. The best way to serve our academics.

Ricardo

And that's the difference with autonomy, though that that I've mentioned before that. And actually, this can be important for job satisfaction. Having a high amount of job autonomy tends to be really good for job satisfaction and as you take away people's autonomy, they tend to be less satisfied. But there are some types of roles, like if someone is in a production line. You actually probably don't want them to have high levels of autonomy. You want to do things really specifically, and sadly people in those jobs, which I would hope would eventually become automated aren't going to have high levels of satisfaction. That satisfaction might come from the completed plane or car or boat, that they make at the end, but they might not even see that they might just be welding certain rivets in place and, I think that we could use that as a really good visualisation that we should try and avoid situations where all we focus on is our little rivet that we weld on and step back and say Oh yeah, actually we had this positive impact in the society. We taught these people and I was a part of the thing that taught those people and using that same example. On the front of that car, you'll just put Ford or Tesla or whatever. You wouldn't put the names of all the people that ripped it. Another thing that we mentioned earlier was we talked about pay and then pensions and unions. So, these being separate that. How do you feel that reinforces these two pillars having separate. Pensions and unions.

Trevor

Well, it just shows that the two pillars are again separated and kept in their own little silos because. if we both work in the same company, why could we not have the same pension? Yes, I earn slightly less than you or a lot less than you, but surely the rate on return from the pension will still be the same whether I put in £10 or you've put in 100 pounds. It's the same because it's the investment. I don't understand why that is. I don't know which ones performing better. It might be my ones performing better, but I won't know that because I've not been given the chance, or maybe you should be given the chance to choose in terms of pensions. Again, with unions we have three unions here at kings and they're all aimed at different departments. UCU are just for academics and although they say anyone can apply, they won't approach a professional service staff member unless it's just to get them to support their strike action. Which I think is weird. Talking of unions, there's a gulf and an inequality between the fees. Someone earning £60,000 for UCU will pay £25 in fees, someone earning £30,000 will pay £20 in fees. You earn double what I earn, but I'm only paying 1/5 less. It shows inequality.kept in their own little silos because. if we both work in the same company, why could we not have the same pension? Yes, I earn slightly less than you or a lot less than you, but surely the rate on return from the pension will still be the same whether I put in £10 or you've put in 100 pounds. It's the same because it's the investment. I don't understand why that is. I don't know which ones performing better. It might be my ones performing better, but I won't know that because I've not been given the chance, or maybe you should be given the chance to choose in terms of pensions. Again, with unions we have three unions here at kings and they're all aimed at different departments. UCU are just for academics and although they say anyone can apply, they won't approach a professional service staff member unless it's just to get them to support their strike action. Which I think is weird. Talking of unions, there's a gulf and an inequality between the fees. Someone earning £60,000 for UCU will pay £25 in fees, someone earning £30,000 will pay £20 in fees. You earn double what I earn, but I'm only paying 1/5 less. It shows inequality.

Ricardo

Do you know what all of these things? The different pension organisations? The different unions, that we have. Just kind of reinforce this separation of, rather than being all kings employees, all academic employees are all part of university. They kind of reinforce this difference of, there's this type of role that we're giving this support to. Or we're creating these organisations that support these types of work, and another that support another type of work and it's not very inclusive. I understand the reason for it specialisation. There are different things that people do and different things that people care about because they do those different types of jobs.

Trevor

Is that fair? That's the word I want to highlight. Fairness, because we're still adding to the same thing.

Ricardo

I think there's not fairness and recognition of contributions, even if, and this is just playing like Devil's Advocate that even if supporting a project wasn't as important as running the project there should still be a tiered level of recognition.

Trevor

Look at what we mentioned at the beginning of this conversation, about If you had the major contributors. Yeah, the major contributors the minor contributors and then your acknowledgements. Maybe they didn't, contribute but they helped. The man that held the door open whilst I carried my camera through. Thank you very much because without that I wouldn't have got the shot that made this film

Ricardo

We can also think of the deconstructions can think the other way that some. People might say. Oh wait, when will this stop that? They might think OK should we recognise every person that put every brick of this building together or the companies that? Produce the microphones that we're recording with and every. Every detail and I would say OK, that's a bit absurd. We should probably just recognise up to the point where people have objectively contributed their own labour to this particular project.

Trevor

And that's it, their own labour because time is money. When using your time, you can't do anything else. We can't multitask in terms of if, we're having this conversation. I can't be talking to someone else right now because I'm talking to you so therefore, I've spent my time with you. I can't get that back you if I spend money, I could get money back but I can't get my time back and that's the key point.

Ricardo

This is one of the cruxes of a capitalist system, though, because yeah, you're exactly right that that time is money, and people put their time and their labour. Into certain things, but. When people are in the ownership class, let's call it. They actually don't need to put their time intoand that's the key point.

Ricardo

This is one of the cruxes of a capitalist system, though, because yeah, you're exactly right that that time is money, and people put their time and their labour. Into certain things, but. When people are in the ownership class, let's call it. They actually don't need to put their time into things so, and we even have this within academia that if someone is running lots of projects, for instance, there is an accepted thing that their name will go on last author to all sorts of different papers. Whereby which they? They might not have even looked at these. I mean, they might have had some general idea of what's in this paper. But there is a level of achievement within academia and there is a level of achievement within the working world generally where actually a person doesn't need to put their time in. They are just that powerful in that particular thing that's happening that they will always have recognition. Anything that their company does that they own a certain number of shares of or that they run. or that they're in charge of. Gives them an automatic ownership of the thing.

Trevor

Is that class or is that their notoriety? Is that because they've obviously got to that point in life where they're known and they're there? Like you said, their name holds the weight rather their reputation. Sorry holds the weight rather than the actual time that they're given.

Ricardo

I think it is class actually, so there's a really interesting writer called Yanis Varoufakis who talks about this new system that we might have moved into. He argues that we have moved into what he calls Neo techno feudalism, it's the old feudal system of serfs and Lords, but in this modern world he argues that the feudal system we have is all about technology, and these large companies that own technology that really allows us to do the majority of jobs that allows us to do the majority of things in the modern world. Yanis really argues that the split in class is whether people own those companies, whether people are in charge of companies that are in charge of all our data and the technology that we use. The technology that we're using to have this conversation today. And people who use those technologies or aren't, so it's the haves or the have nots. I think it is a class thing because I think you can draw any divide in a system of who's in control of this thing who's benefiting from the system and who's being exploited by the system. And I think that's a lot of what's going on within these two pillars that we have. A group of people who are supporting this system but being much more exploited and a group of people who benefit more from the system.

Trevor

Because they own it.

Ricardo

Yeah, it's all about the ownership of who's actual-

ly in charge of these decisions? Who's controlling this? And more people who I would argue are benefiting come from the academic pillar. Some do come from the professional service support. There are a group of people that you would argue are in control but it's a smaller percentage.

Trevor

Yes, because they are department leads and heads. I can use the analogy of a house slave against the field slave. There was a void between them because one had the privilege of working in the house and the other had tougher conditions working in the fields.

Ricardo

Yeah, i think that's a great conclusion

Stolen Tools is an anti-racist health inequities journal by and for people from racialised minorities. We will work with authors from the start of their writing journey, recruiting people based on who they are and what they want to say, rather than a completed manuscript. We aim to disrupt the hierarchy of journals and racism in academic publishing by paying contributors for their work, providing free access to the journal and including people outside of academia in the knowledge production process.

Acknowledgements: This work supported by the Race Equality and Inclusive Education Fund at King's College London, as well as the King's College London library.