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University  
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Centre for Research into the  
Education of Marginalised  
Children and Young Adults



Bakhita Centre for Research on  
Slavery, Exploitation and Abuse  
Applied Research, Education and Training

# Decolonised Futures Conference 2021: Abstracts by panel



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# A. Decolonised Epistemologies: Challenging the ways of knowing

## Panel 1A: Dismantling colonial archives

27th May 2021, 9-10.30am

### Humanitarianism and the 'primitive' in Africa: photography and the colonial gaze in contemporary humanitarian action

*Francois Sennesael*

In this paper, I argue that humanitarianism is still entrenched in a discursive formation, in the Foucauldian sense, constructed during the colonial period. Using a post-structuralist and historicist approach in order to destabilise the epistemic and ontological certainty of positivism, I demonstrate that a relativist and interpretive turn allows researchers to highlight the epistēmē (i.e. 'the unconscious structures underlying the production of scientific knowledge') of complex social processes such as racialisation, colonisation and the representation of the other as an instrument of violence. Using a comparative approach of colonial and contemporary photographs, I demonstrate that even though the ethics and morality have changed when it comes to the material representation of Africa, both colonial and contemporary humanitarian pictures are part of the same discursive formation leading to the structural negation of the subject itself. To do so, the paper relies on unexplored visual materials from the Philippe Tits colonial collection (Africa Museum, Belgium), more particularly on his expedition in DR Congo with Joseph Maes in 1913-1914, in order to investigate key debates in visual anthropology and post-colonial studies. I argue that the chosen case study is prototypical of some phenomena of interest and therefore 'refers back to a larger sample of cases that lie in the background' (Gerring 2017:101). Moreover, if, as Ranger (2001) sets forth, 'in recent work on the imperial othering of subject peoples, photography has taken pride of place' (p.203), current debates in the field of humanitarian action rarely devote attention to the structural violence entrenched in the definition of one's identity through discourse.

**Francois Sennesael** is currently a DPhil student at the University of Oxford, Lady Margaret Hall. He holds a First-class MSc in African Studies from the African Studies Centre (University of Oxford), and a MSc in International Relations, a Bachelor of Laws and a BSc in Political Science from UCLouvain (Belgium). He worked at the Embassy of Belgium in Uganda and as a humanitarian advisor for ALIMA and Médecins Sans Frontières in South Sudan and DR Congo.

## **Orientalist Constructions of the Frontier Pashtuns: On the Post-Colonial History and Repercussions**

*Zahid Ali Shah*

This research paper seeks to explore the colonial encounters on Pashtuns of the erstwhile North West Frontier Province (Now renamed as Khyber Pakhtunkhwa), Pakistan and their mythical Orientalist constructions in the colonial historical and ethnographic accounts of the late 18th, 19th and 20th centuries. The paper further explores the relationship and transformation of colonial discourses into post-colonial and neo-colonial frameworks and the discursive formation of knowledge in the post-colonial context. The recurring colonial images and transformation of colonial discourses and post-colonial effects on Pashtun identity and society are analysed in this research paper. Noticeably, it looks into the paradigm shift from the anthropocentric views of Pashtuns to Orientalised and Eurocentric ideas by applying the Edward Said's (1978) thesis of "Orientalism" and integrating the work of other Post-colonial thinkers.

This research study draws on archival, anthropological data and ethnographic field data to supplement the textual analysis and challenge the Orientalist and colonial representation of Pashtuns. This study employs post-modern and post-colonial theoretical standpoints and anthropological approaches, including subaltern studies. This research paper demonstrates that: 1) There are colonial biases and Eurocentric constructions of Pashtuns in the colonial accounts and texts, 2) the colonial biased representations of Pashtuns are transformed into the post-colonial discourses. Pashtuns and Pashtun society are still uncritically analysed through colonial lenses and spectacles, 3) In the contemporary and modern discourses and Media representations, are painted with the same colonial brush, dehumanised and objectified in a deplorable way, 4) The colonial inspired Orientalist, Post-colonial and neo-colonial approaches have affected the Pashtun identity, well-being and integrity as an ethnic group.

**Zahid Ali Shah** has been working as an adjunct lecturer of Sociology at department of Sociology, Post-Graduate College Timergara Dir Lower, Khyber Pakhtunkhwa Pakistan since September, 2018. He graduated from the Department of Sociology with distinction from the University of Peshawar in 2014. His MA dissertation work focused on Pakhtun resistance, titled "Analysis of Pakhtun Resistance towards State Laws." He was awarded his MS degree in Anthropology in 2017, from the Department of Anthropology at Quaid-i-Azam University Islamabad, Pakistan. His MS dissertation work was on "Orientalists Constructions of Pashtuns: On the Post-Colonial History and Repercussions." To keep current in his field and contribute to the contemporary debates, he writes for leading Pakistani and international newspapers on different sociological, gender, anthropological and political topics. He has recently co-published two research articles in well-reputed Taylor & Francis journals. His research interest areas include Orientalism, Colonialism and Post-colonial theory, Post-Modernism, Post-development Discourses, Transnational Feminism and Subaltern Studies.

## oaba ans – ‘Knowing on the Wind’ – Cape Indigenous Herstorographies Matter

*June Bam-Hutchison*

This work argues that the everyday decolonial knowledge ecologies on the Cape Flats in South Africa are important pointers to reimagine the hybridised precolonial past in which Ouis (first born women knowledge keepers) were profound intergenerational knowledge holders. On that basis, it hopes to challenge four scholarly assumptions, albeit tentatively, as a first step towards a scholarly appraisal of the de-Africanised Western Cape (the Cape Flats and the south Cape). The four scholarly assumptions are: the predominant Eurocentric liberal ‘extinction’ discourse – that San, Khoi and Khoena peoples at the Cape have virtually all died out with their knowledge and cultural practices in the smallpox epidemics of the 1700s; the predominant Afrikaner nationalist discourse that the San and Khoen people are an essentialist ‘pure blood’ group of people who have not been culturally hybridised; the post-modernist discourse that San, Khoi and Khoena contemporary claims to land in the Cape as ‘first contact people’ are falsely based on post-1994 identity politics steeped in Apartheid constructed histories; and the historical materialist Marxist critique of Khoen revivalism as essentially Verwoerdian. The research conducted between 2015 and 2020 involved 30 interviewees (between the ages 35 and 90 years of age) who are traditionally not associated with being ‘African’ but who hold profound intergenerational precolonial knowledge of plants and rituals. By problematising cartographies of knowledge and archival sites, the study focuses on the wetland areas of Rondevlei/Hardevlei and surrounds on the Cape Flats to illustrate how current Western-based precolonial research methodology allows for limited knowledge production on a limiting understanding of these pasts and how this limitation foregrounded epistemicide. The case study of Rondevlei/Hardevlei shows a pre-1948 racially mixed African community, with a strong Khoena cultural base, but culturally hybridised. An ideographic study of a local site, it troubles assumed universalism in scholarship on the ‘precolonial’ and hopes to present an alternative research method framework for an emancipatory African epistemology beyond the limiting interpretations of the colonial archive.

**June Bam-Hutchison** is the Principal Investigator of the Worldwide University Network Research Project (2020-) on indigenous ‘deep listening’-research practice (Universities of Alberta, Bristol, Ghana, Massachusetts Amherst, Namibia, New Zealand, Sydney, Western Australia, York, Zhejiang); Visiting Professor: Stanford University’s ‘Sites of Memory’ overseas programme course(2014-2020); Research Associate: Institute for the Public Understanding of the Past, York University (2008-2012); Visiting Research Fellow: Kingston University (2008-2010) ; UK GG2 High Achievement Award, 2008 (London); NESCO Peace Education Award for South Africa 2008 (Paris). She is currently the Interim Director of the Khoi and San Centre, University of Cape Town.

## Panel 2A: Reflections on Southern epistemologies

27th May 2021, 11am-12.30pm

### Provincialising Knowledge Systems, a Postcolonial Critique

*Rukiyah Ghani*

Post-colonial theory, not restricted to a compartmentalised discipline, can be defined by a general hermeneutic orientation that is critical of Eurocentrism in the historical, social, and political formations of the contemporary neo-colonial condition. In this paper, I will illustrate the coaction between the structure of political and economic domination, and that of epistemic domination through an epistemological critique of (modern) Western knowledge systems. In doing so, a neo-Kantian sentiment becomes apparent; the idea that truth-in-itself is unknown, but in a diverse relation with other truths in their partiality whose synthesis produces a situated commonality that has the potential to change through the processual nature of historical time and social space. In turn, the universality invoked by concepts and categories whose genealogies are found in European imperialist traditions are deduced to their natural particularism. This interpretation of epistemological diversity overcomes a nihilistic relativism whose 'mosaic epistemology' fragments the world, obscuring a common reality or anchor for collective human consciousness. Instead, epistemological pluralism is one centered on an intrinsic relationalism. To begin, the influence of Europe on nations who have since occupancy retrieved their formal independence, is at once 'indispensable and inadequate' in the processing of their own life worlds and politic genesis (Chakrabarty 6). It is this contradictory relation, Chakrabarty explains, that is the task of postcolonial studies to (re)examine. In provincialising Europe, this dominion transcends its materiality, becoming a meta territorial figure of imagination in the Other's collective consciousness; this, having been cultivate through an intellectual heritage (27). For example, modern political concepts such as 'state', 'bureaucracy', and 'capitalism', cannot be referenced without resurrecting the derivations of each rooted in the intellectual and even theological traditions of Europe (4). Thus, the said intellectual inheritance is necessary, but limited. For this reason, postcolonialism has sought to negotiate the relations between local (endogenous) and foreign (exogenous) knowledge systems, so that, as Fanon and Membe suggest, the directive is not a transference from one ethnocentrism to another, but a use of the space between these poles of difference to articulate new theory, pedagogies, and methods. Different epistemic centrisms, in this sense, are complementary in relationship to each other in the development of knowledge and consciousness. So, in order to move beyond cultural relativism whose claim is the completeness of each knowledge system-in-itself, a knowledge of praxis is sought to reconcile the connect between universality and subjectivity, brining into coherency the fragments of the mosaic.

**Rukiyah Ghani** is a (2nd year) PhD student in Social and Political Thought at York University (Toronto, Canada). My areas of interest include critical epistemology, epistemological violence, and legal pluralism.

## Back to the Rough Grounds of Praxis: Exploring Decolonial Option with Karl Gaspar

*Hadje Cresencio Sadjje*

Southeast Asia is a region of diverse indigenous groups (Asia Indigenous Peoples' Pact, 2010). However, the Southeast Asian IP groups, are often left behind, chiefly in their vital role in the national consultation process (Amnesty International, 2020; Minority Rights Group International, 2020). Scholars, researchers, civil society advocates, and policymakers argue that their presence in our society is enriching for all, and that we must learn from and with IP groups in a spirit of mutual encounter and engagement, principally for theory construction. Despite this, IP communities remained marginalised, discriminated, and victimised. (IWGIA, 2020). Moreover, what is the value of (premodern/precolonial) indigenous spirituality and traditional knowledge – now usually referred to as indigenous knowledge, skills, practices and spiritualities (IKSPS) – in formulating Southeast Asian theories, particularly for purposes of critical knowledge production? To address this question, I will explore one of the underrated theologian-anthropologists Carlito “Karl” Gaspar who has lived and worked with indigenous communities or indigenous peoples (IPs) in Southern Mindanao in the last half-century (1972-2020). Gaspar’s works build on his long engagement with indigenous people’s struggles for recognition of their rights in solidarity with their struggle for self-determination (Gaspar, 2008; Gaspar, 2010; Gaspar, 2011). That said, this paper is divided into three parts. The first part will introduce the anthropological and theological works of Gaspar as a latent decolonial approach or a possible epistemic reconstitution of doing theory in Southeast Asia, specifically in the Philippines (Al-Attas, 2006; Smith, 2012; De Sousa Santos, 2014; Ndlovu-Gatsheni, 2018; Mignolo, 2018; Dey, 2019). Recognising Gaspar’s anthropological works as a decolonial option, the second part will attempt to address the main question: what is the value of (premodern/precolonial) indigenous spirituality and traditional knowledge in formulating Southeast Asian theories, particularly for purposes of critical knowledge production in the Philippines? The third part will provide a short conclusion.

**Hadje Cresencio Sadjje** is an associate member of the SOAS Center for Palestine Studies, University of London, UK. In 2016, Mr. Sadjje obtained his MA in Crosscultural Theology at the Protestant Theological University, The Netherlands, and MA in Ecumenical Studies (specialising in Sociology of Religion) at the University of Bonn, Germany. Presently, he is a research assistant and Ph.D. student at the University of Hamburg Germany.

## A Decolonised Cosmos

*Natalie Treviño*

In this paper, I argue that the idea of Outer Space as “the Final Frontier” functions as a cosmic order of coloniality. The Final Frontier acts as a totalising and finalising conception of the possibilities of humanity and the future in space. Such an order reduces ways of knowing and being to colonial and capitalist modes and subjects all things to exploitation. As such, the future of the Final Frontier is hardly a future; it is white capitalist supremacy dressed in a Star Trek uniform. This future is sold to the present by an intense focus of control and power, the expansion of the State and land accumulation. Under this logic of coloniality, Elon Musk can praise an anti-democratic coup in Bolivia yet continue to promise the so-called salvation of humanity through the colonisation of Mars. Similarly, this logic of coloniality permeates the arguments in support of the TMT in Hawaii. Drawing on the resources of decolonial theory, I argue that the abstract use of “humanity” in space exploration rhetoric reproduces what Sylvia Wynter terms “Imperial Man.” Insofar as the Final Frontier remains the defining metaphor for our relation to the cosmos, the future in space is only a future for the Imperial man. Whereas the Final Frontier is a cosmic order of exploitation and control, I advocate for a more hopeful vision of the future. By embracing human multiplicity and recognising numerous relationships to the cosmos, space exploration can move from cosmic exploitation to what I call cosmic hope. The rejection of western ways of knowing as Universal and disconnected is essential to the production of the Zapatistas’ conception of a “world where many worlds fit.” I conclude that this is how we can disentangle ourselves from space as a Final Frontier – a place to be conquered – to space as an already-existing part of the ecological system to which humanity already belongs.

**Dr Natalie Treviño** is a recent graduate of The Centre for the Study of Theory and Criticism at Western University. Her research focuses on coloniality within space exploration. She is currently working on adapting her dissertation into a book. She loves cats and collects paper clips.

### Panel 3A: Decolonial Gaelic Futures? Addressing the Potential for Gaelic Epistemology to do Decolonial Work

*Eóin Ó Cuinneagáin, Seanán Mac Aoidh, Anna Ni Choirbín and Ola Majekodunmi*

The panel locates the Gaelic experience of modernity/coloniality within a *pluriversal* world system. This means it works from the idea that Eurocentric and Anglocentric universal knowledge and languages are not the only ways that people have made sense of their realities, but have become the hegemonic way of producing knowledge within the modern/colonial world system. Contrary to the claims of modern/colonial universality, there have always been plural cosmologies across the world system that have engaged with the challenges faced by people through geographically specific knowledge structures. Civilisations have always made sense of their reality through a differentiated unique cosmology until the 16th century when, claiming to bring modernity, the European colonial conquest asserted western cosmologies and epistemologies as the only legitimate and valid ways of understanding nature, reality and the cosmos (Mignolo, Walsh).

Although still enduring several centuries of inferiorisation, Gaelic epistemologies have persevered through anglocentric modernity/coloniality thanks to the will of the colonised to reproduce, embody and retell their history and experiences through oral transmission and through social and economic organisation by means of *meitheal*. Gaelic epistemologies have always coexisted alongside Eurocentric and the Anglocentric knowledge and continue to exist contemporaneously in modernity/coloniality. However, becoming a validated scholar within Irish universities necessitates the usage of English language, western and anglophonic epistemologies, methodologies and theories that were created by White men in Germany, France and England during the 17th and 18th century. How can Gaelic epistemologies be recentered within Irish institutional domains? Can we imagine a future where it is possible to be validated in science while drawing upon Gaelic epistemologies? How would academic disciplines be engaged with for this to be the case?

Gaelic perspectives on modernity reveal the darker side of Anglocentric modernity: that of coloniality. Furthermore, the lessons that can be learned from Gaelic *seanchas* point to different, more egalitarian ways of treating nature, an anti-racist ethos, ideas of doing and being that are at odds against notions of purity or of patriarchal dominance. These perspectives have been shunned, inferiorised and to a significant extent exteriorised within the modern/colonial project in Ireland. These are relationalities that are continued through the *coloniality of knowledge* in Irish universities and anglocentric dominance inside the institutions of the two States on the island. In Ireland the Gaeltacht regions face serious economic disadvantages and continue to bear the scars of English colonialism via a continuation and intensification of marginalisation and peripheralisation as well as the territorial confinement of Gaelic ways of being/knowing. The other meaning of *Gaeltacht*, the quality of being Gaelic, is continually discouraged and repudiated within the structures of knowledge in Irish society.

The panel will present their research into Gaelic epistemologies and relate it to decolonial thought. They will endeavor to speak to the theme of the conference by emphasising the need to interrogate both Anglocentric and Eurocentric structures of knowing and being. In this regard they will try to dwell on some of the following questions. The panel does not profess to know the answers to these questions, but instead sees its role as making the first steps towards Gaelic decolonial engagement. The panel hopes to initiate the process of starting a conversation on these issues inside Irish universities, language activism and society in general. What are the politics of knowing and being that scholars, activists, educators and community organisers face inside the two States on the island of Ireland? How have Gaelic epistemologies been decolonial? How can Gaelic epistemology serve anti-racism and feminism? What concepts within Gaelic epistemology contribute to decolonial engagements with modern/colonial universality? What ways of relating to nature, space, land and ancestry can create futures outside of coloniality? How can decolonial thought change some of the

ways in which colonialism and its relevance for today is understood in Ireland? Has Gaelic epistemology served racism, colonialism and patriarchy? Are there any aspects of Gaelic epistemology that have coalesced with coloniality, eurocentrism and anglocentrism? If so, how can we disentangle coloniality and decoloniality within Gaelic epistemology? How can we orientate ourselves towards decolonial futures? How can Gaelic epistemology avoid co-option by the forces of imperialism, sexism and racism? How can Gaelic epistemologies connect to pluriversal dialogues that can occur outside of the colonial structures of knowledge and outside of Anglocentric or Eurocentric dominance? How can Gaeltacht struggles both in their spatial and identity dimensions connect to Quijano's understanding of the modern/colonial matrix of power where racial, class, sex, linguistic and gender discriminations are viewed as co-constructions of coloniality? How can Gaelic modes of knowing and being decenter Anglocentric and Eurocentric epistemology in Ireland? Due to folklore's relationship to dominant knowledge, is folklore the best paradigm to use for Gaelic epistemology if it is to be invoked for decolonial futures? In what way can the *cosmhuintir*, the downtrodden, the colonised Gaelic subject speak against the coloniality of knowledge in universities, museums and revitalisation centers today?

**Seanán Mac Aoidh** completed his PhD on the transmission and performance of Irish language storytelling in County Donegal, Ireland, in 2020. He is now managing and directing cultural, educational and community activities in An tSean Bheairic community and arts centre in An Fál Carrach, in the Gaeltacht of north County Donegal. Seanán is also active in Misneach, an Irish language and community activist group, and has been for the last number of years.

Speaking from his grounding in field and archival research in the practice of Gaeltacht storytelling, from his contemporary experiences of living and working in the Gaeltacht, as well as from his activism in Irish language and Gaeltacht advocacy, Seanán will explore what decoloniality might mean to the current situation of the Irish language and its communities, looking at key points of tension and change, drawing on important critical perspectives and focusing on what can be done.

**Anna Ní Choirbín** is a lecturer of education in St Angela's College, Sligo. She is a graduate of National University of Ireland, Galway with a Bachelors degree in Arts, a Diploma in Secondary School Teaching and Education and a MA in Modern Irish. Anna has experience in teaching the Irish language to both secondary school students and adult learners and is currently completing a doctorate in Applied Linguistics with a focus on how technology supports second language learning and use.

Historically, academic Gaelic epistemologies were highly regarded and were renowned the world over; Ireland was traditionally known as the land of saints and scholars. However, there is now a discord between this historical reputation and modern reality where English is now the expected and necessary language in academia, as well in everyday circumstances. For some students, the only contact they have with any form of Gaelic culture (language, music, folklore) is in a classroom setting. The State-chosen syllabi provides students with this 'culture' but lacks a clear connection with native and ancestral knowledge. The exclusion of this form of knowledge and any connection to ancestral memory further excludes students who are connected to the Gaelic culture. Despite there being an extensive discussion of the format of the examinations and the place the Irish language holds within this context, relatively little in-depth discussion has taken place thus far on this topic in the context of decoloniality and the politics of knowing. Perhaps it is time for a different approach.

**Eóin Ó Cuinneagáin** is a PhD candidate in the Centre for Colonial and Postcolonial Studies, Linnaeus University, Sweden. His dissertation investigates the triadic mapping of Irish land, painting of Irish landscapes and annotation of Irish melodies during the 19th century, in which he presents (de) coloniality as a research methodology to investigate these processes. His thesis argues that this anglocentric colonial drive to map/paint/annotate constructed the Gaelic subject as an object of knowledge. His thesis suggests that decolonising our perception of these phenomena requires Gaelic epistemology and language to be central in how these histories are embodied, performed, retold, analysed and imagined.

His presentation asks how we can draw on Gaelic epistemologies to practice a decolonial attitude in relation to our academic research, teaching, community work and activism. Gaelic epistemologies consist of intimate reservoirs of knowledge of the experiences of land loss, dehumanisation, settlerism, sexual violence, dispersal, starvation and emigration. This is characteristic of a people who have experienced and survived modernity from its darker side, which has been described as coloniality (Mignolo, 2010). They are not outside of modernity, but rather intrinsic to the construction of modernity/ coloniality, two perspectives/experiences of the same historical structure. Gaelic epistemologies also reflect different ways of relating to nature, different attitudes to being, doing, communality, treating the land, redistributing wealth and organising the division of labour. They resonate strategies for coping with modernity/coloniality but also for operating outside of its false totality or in what Glissant refers to as opacity, in the form of festivity, song, dance and sensuality that are not reflected in the western and/or anglophonic structure of aesthetics/epistemology.

**Wuraola (Ola) Majekodunmi** was born in Lagos, Nigeria and raised in Dublin, Ireland. She is an Irish language broadcaster, Gaelgeoir, filmmaker, co-founder of Beyond Representation and Board of Directors member on both Foras na Gaeilge & Mother Tongues Ireland. She first became a radio presenter with Raidió na Life 106.4FM 6 years ago, presenting the show 'Seinnliosta an tSathairn' and then more recently presenting the popular African Irish show, 'Afra-Éire'. She often contributes on other radio stations' shows such as on RTÉ Raidió na Gaeltachta, RTÉ 2FM, RTÉ 2XM, BBC Radio Ulster, BBC Radio Foyle, RTÉ Radio 1 and more. She is also a contributor to the popular Motherfoclóir podcast, which explores different topics regarding the Irish language in a fun, witty way. Last year Ola wrote for the Irish Times for their edition on 'Black & Irish Voices' where she spoke of her experience with the Irish language. She has also written for the Journal, ie, rogue collective, NÓS, gal-dem.com in the UK along with Feminine Collective in the US and some other blogs. In 2019, she co-founded an initiative with her cousin and friend to create a platform to celebrate women of colour's achievements in Arts, Media, and Business. She was nominated for various awards and won the Amdalah Africa Foundation Award last year for her achievements and contribution to inclusion and community development in Ireland.

Ola will be speaking on critical theory and decolonisation. She will draw on theorists like Ngũgĩ wa Thiong'o and Frantz Fanon. She will draw on her experience in All-Irish schools and changing her mindset on the Irish language during her Leaving Cert year when she became passionate about the poem 'Fill Árís' le Seán ó Riordáin. She will also compare this to her native tongue, Yoruba, and how she became passionate about minority languages

## B. Decolonising Education

### Panel 1B. Decolonising peace and human rights education

27th May 2021, 9-10.30am

#### The Paradox of Peace Education and the Politics of Intervention in Militarised Zones

*Ruhail Andrabi*

The concept of “peace education” has received considerable attention across the globe over the last couple of decades. The current century is witnessing massive political uprisings, pro-democracy marches, cultural movements, guerrilla wars, mass political mobilization and military occupations in different parts of the world. In Palestine, Iraq, Afghanistan, Vietnam, Cambodia, and Jammu and Kashmir, to name a few, people are struggling to achieve their political rights, including territorial and citizenship rights. All war-torn countries and conflicts have their own contexts, dynamics of violence, and strategies to tackle everyday police excesses, militant encounters, encounters of civilians by armed forces, and most notably, policies of the state that are intersecting with the boundaries of power. To conceal the abuses of power, states have also shown that they are actively engaging with different programs that are acting as catalysts of peace. This paper tries to decolonize “peace education” as a process of the forced incorporation of Kashmir into the Indian imagination. It engages anthropologically with questions like, 1. How does peace education serve as a state-centric tool to colonize young people in Kashmir? 2. What are the strategies that the Indian state uses to eulogize peace education in Kashmir? 3. How does India employ militaristic humanism into the core curriculum as an attempt to obliterate Kashmiri nationalism? These questions need further investigation. This paper is based upon in-depth interviews with teachers and students to bring an anthropological perspective to the classroom.

**Ruhail Andrabi** is a research fellow in the Department of Educational Studies at Jamia Millia Islamia in New Delhi.

## Decolonising peace education: case studies from Rwanda & Macedonia

*Dharmika Herath, Michael Schulz., and Ezechiel Sentama*

Applying a critical peace education approach, including a decolonising dimension, this paper will examine the extent to which undertakings that aim to decolonise education are possible, as well as analyse the challenges that follow. We apply a comparative case study analysis of two contemporary master's programmes within the field of peace education in Rwanda and Macedonia. We draw from semi-structured interviews with students and teachers, as well as textual analysis of syllabuses, course guides, etc.. We demonstrate that issues related to access for all societal groups to the programmes, the extent of decolonisation of the education itself, as well as inclusion of the conceptualisation of ethnic 'identity' within peace education, need to be carefully addressed and seem to be key for the success of the programmes. Otherwise, the preservation of colonial legacies risks to maintain historical hierarchical relations between different identity groups.

**Dharmika Herath** holds a PhD in Peace and Development Research. He is a Senior Lecturer at the Department of Sociology, University of Peradeniya, Sri Lanka. In his research and publications, Herath has a strong focus on the fields of development, urban regeneration, post-conflict reconciliation, religious conflicts, and issues of governance.

**Michael Schulz** PhD and Associate Professor in Peace and Development Research, University of Gothenburg, Sweden, has published more than 100 scientific articles, book chapters, debate articles and reports, and in particular extensively on issues in the Middle East and North Africa region, dealing with security, civil resistance, peace education, democracy and state building, conflicts, and regionalism. In November 2020, his book *Hamas between Resistance, Sharia rule and Demo-Islam*, was published (Rowman and Littlefield Publishing Group). Since 2014 he has been leading a research project, including the two other authors of this paper, and financed by the Swedish Research Council, that deals with peace education's impact on relationship-building and societal conflicts. The project is conducted together with several international researchers from Israel, Macedonia, Rwanda, Palestine, and Sri Lanka.

**Ezechiel Sentama** holds a PhD in Peace and Development Research from the University of Gothenburg, Sweden, as well as international certificates in Peacebuilding and Development from the American University (US) and in Understanding genocide from the University of Copenhagen, Denmark. He has been a lecturer at the University of Rwanda, a Senior Lecturer at Linnaeus University, Sweden, and a Guest Researcher at the University of Gothenburg, Sweden. He has 15 years of research and teaching experience in the fields of conflict, peace and development, with a good track record of scientific and policy-oriented results that have been made available to the scientific community, policy makers, civil society, and the general public. Sentama is currently Assistant Professor (Research) and European Horizon 2020 – Marie S. Curie Research Fellow at Coventry University (UK). His research project is on peacebuilding in Algeria and Rwanda.

## Decolonising citizenship and human rights education in Côte d'Ivoire

*Line Kuppens*

Education in Côte d'Ivoire has a strong colonial heritage, of which the impact continues to be felt today. Applying a decolonial lens, this paper examines to what extent, if at all, the so-called 'national subjects' of history-geography, French and human rights and citizenship education have addressed colonial legacies in favour of culturally relevant curricula that include, recognize and engage with local ways of knowing and being. Analyses of the subjects' syllabi expose that colonial continuities nonetheless persist. In spite of the integration of local knowledge and traditional practices, the content remains strongly Eurocentric and detached from the political and socio-economic realities of Ivoirians. Building upon the work of Subedi (2013) and Zembylas (2017), the paper subsequently suggests ways forward to further decentre the western/Eurocentric content through antiessentialism, contrapuntal readings and ethical solidarity; all the while reflecting on the difficult balance between such decentring and equipping students with the skills deemed necessary to participate in the global economy.

**Line Kuppens** joined the Centre for Research into the Education of Marginalised Children and Young Adults (CREMCYA) as a Postdoctoral Researcher in Education in October 2020. Prior to joining the Centre, Line gained extensive experience within the field of international education, working both as a scholar and a practitioner in varied settings in South-East Asia (Vietnam, Cambodia) and in Sub-Saharan Africa (Côte d'Ivoire, Kenya, Rwanda, South Africa, Uganda, and Zambia). Line holds a PhD in Development Studies and Social Sciences from the University of Leuven (KU Leuven, Belgium) and the University of Antwerp (Belgium), an MSc Comparative and International Politics, an MSc Quantitative Analyses in the Social Sciences and a BSc in Political Sciences from the University of Leuven (KU Leuven, Belgium).

## Human rights violations, imperialism and development: secondary students and curriculum experiments in England

*Abigail Branford*

Despite recurring alarmist conversations about an iconoclastic youth, this moral panic can mask the continuities between young people and older generations. Using the answers of 14- to 16-year-old history students in England to open-ended survey questions, I demonstrate that the British Empire is strongly associated with ideas of development for many in this cohort. Development was also seen as a 'counterweight' to colonial violence in such framings. These survey answers are given further context with reference to ethnographic work which illuminates how students navigate colonial narratives and develop hybrid understandings of imperialism constructed from multiple sources in and out the classroom. These findings suggest that the current focus in England on reforming the contents of curricula needs to be supplemented with a closer attention to students' existing ideas and to building pedagogical capacities to surface and address specific issues arising during the teaching of imperial themes.

**Abigail Branford** is a doctoral student in the Department of Education at the University of Oxford and a teaching assistant at Oxford's African Studies Centre. Her research focuses on teaching contested histories in the context of colonial legacies in settings such as South Africa, England and Northern Ireland.

## Panel 2B. Decolonising pedagogical practices in the academic curricula

27th May 2021, 11am-12.30pm

### (Re)imagining a Dialogic Curriculum: Humanising and Epistemically Liberating Pedagogies

*Parise Carmichael-Murphy and Josephine Gabi*

Thinking with Paulo Freire's (1967) *Pedagogy of the Oppressed* and Audre Lorde's (1984) *Sister Outsider*, we seek to (re)imagine a dialogic approach to curricula that acts to collectively transform higher education (HE) by challenging privilege and redistributing power. Freire motivates us to reflect and act upon structural systems of oppression, and Lorde inspires us to transform silence into language and action. Embracing Black feminist thought, and intersectionality as an aspirational concept, we seek to bridge the gap between academia and activism by 'strengthening the synergy between critical inquiry and praxis' (Tefera et al., 2018, p.viii). We offer critical reflections on the Childhood studies curriculum, having both experienced it as undergraduate students and academic staff. Engaging in dialogue instigated by students worldwide, we call upon university leaders to champion racial justice and equitable curriculum. We envisage a dialogic curriculum as humanizing and epistemically liberating, and counteractive to inauthentic learning experiences. This requires consciousness, reflexivity, and authenticity in dialogue to empower spaces of liberated thought and multiple truths, wherein divergent ways of being, doing, and knowing co-exist. As Black women in academia, we write from a position of emergence, silencing, precarity, exclusion, and navigation (Rollock, 2019) and are astutely aware of the under-representation of Black women in professorial and leadership roles across HE (Busby, 2020; Adams, 2020). However, we seek not to reductively theorise what liberatory praxis could, should, or might look like; we speak only for ourselves. Although we may share experiences or feelings with communities who also resist marginalization, we do not, and more importantly cannot, represent the diverse population which has prejudicially been categorized as 'BAME' (Black, Asian or Minority Ethnic) or 'BME' (Black or Minority Ethnic). We believe that reforming terminology alone will not address the root of social inequity. As Without transparent efforts to understand, reflect upon, and learn from the necessity for change, the status quo is maintained, albeit sustained by a new term that simply replaces the previous one. We seek not to offer a new term to be adopted to categorize individuals, groups, and communities but seek to (re)insert humanity into our encounters. We believe that individuals possess the agency to name and (re)define themselves and believe that authentic dialogue will empower a shift away from the deficit biases perpetuated against racially minoritized communities.

**Parise Carmichael-Murphy** is a PhD Education Student and Research Assistant at the Manchester Institute of Education, University of Manchester. Her research interests are intersectionality, social justice, identities, and education policy. Her thesis draws upon Black feminist Thought to understand the social determinants of adolescent boys' mental health and wellbeing within education.

**Josephine Gabi** is a Senior Lecturer in Early Years and Childhood Studies at the Education and Social Research Institute, Manchester Metropolitan University. Her research interests are in Postcolonial Critique, decoloniality, Black Feminism and Network Theory with particular focus on restorative potential of hospitable and decolonial pedagogy as a critical orientation towards developing a sense of belonging in higher education.

## **Non-Western Pedagogy: A Global South Contribution to the Understanding of International Law**

*Joycelin Chinwe Eze-Okubuiro*

Education is an important instrument that could play a dual role in sustaining and dislodging hegemonic practices. While there is tendency for western education to encourage implantation and sustenance of hegemonic practices in international law, critical/alternative non-western pedagogy plays vital roles in redressing suppressive traditional approaches in international law. Such critical pedagogy is essential in mitigating adverse colonialistic reproduction of hierarchies that privilege the global north over the global south. In this regard, this paper argues that critical pedagogy that is 'indigenously formulated' imparts positively on Nigeria, Africa and other diverse actors of the global south in international law. Such paradigm shift not only critiques, but also provides alternative patterns and ideologies in the educational process and the understanding of the formation and practice of international law. This is crucial for effective participatory roles of the global south in international law-making and urgently needed in the protection of their interests in the international system.

**Dr Joycelin Chinwe Eze-Okubuiro** is a law lecturer at the [University of Nigeria](#).

## Decolonising classrooms? A literature review of decolonial approaches in education, teaching methodologies and pedagogies in universities

*Clara McDonnell and Yves van Leynseele*

Incorporating decolonial approaches in institutes of higher learning is happening in a range of Northern and Southern locations and in various academic disciplines. Alongside a well-established theory development, this field also has a burgeoning literature focusing on concrete application in classrooms and the related pedagogies. In this paper, we survey the literature to explore how decolonial approaches are defined in their application in classroom settings, identify pedagogies and methods aligned with decolonial teaching, and address key challenges and barriers for their application. Through an extensive search process, 55 published papers which undertake concrete applications of decolonial approaches were identified for review. Findings reveal that incorporation of decolonial approaches in the classroom can consist of in-depth examination of historical colonialism and its reproduction in ongoing modern processes, incorporation of alternative, indigenous and anti-racist perspectives, and the creation of a space of discomfort and reflection. Alongside teaching content which critiques power hierarchies, pedagogies reflect attempts to disrupt hierarchies in the classroom, using tools of co-creation, co-learning, and reflective and embodied exercises, among others. Although efforts to implement decolonial approaches reflect valuable experiences for students and teachers, many experience challenges resulting from areas of incompatibility with the demands of the modern university, especially regarding allocation of time, requirements for productivity, and assessments of academic quality.

**Clara McDonnell** is a Research Masters student in International Development Studies at the University of Amsterdam. She is conducting research on the potential of investor initiatives to contribute to an inclusive response to climate change, through leaving fossil fuels underground. She is also interested in topics of decolonisation within the university, and a member of REMIND, a student-led organisation working to practically address decolonising the IDS programme.

**Yves Van Leynseele** works as lecturer and researcher at the Department of Human Geography, Planning and International Development Studies at the University of Amsterdam. His research focuses on the dynamics and emerging properties of rural and urban transformation processes in sub-Saharan Africa. His research uses anthropological approaches and focuses on status projects like master-planned new towns, community-based committees, public-private-partnerships, white farmer mentorships and value chain collaborations with farmers. By analysing the role of actors and their brokering, he aims to unravel how knowledge regimes, inclusive business thinking and more privatised forms of development are expanding, usually at the expense of inclusive development and room for political contestation. His research since 2002 has been concentrated in South Africa but from 2014 he has also included Kenya and Ghana and wider regional perspectives. Yves enjoys teaching and working with students and has an interest in developing diversity approaches at the university, including decolonising of the curriculum and encouraging researcher reflexivity regarding privilege. He has taught and currently teaches a broad range of classes at Master's and Bachelor's levels, ranging from in-depth theoretical courses on Development Theories to research methodologies and professional and academic skills.

## Panel 3B. Constructing a Decolonial Space in UK Higher Education: Reflections on Opportunities, Dilemmas and Challenges

*Laila Kadiwal, Mai Abu Moghli, Colleen Howell, Charlotte Nussey and Linsey Robinson*

In this panel, we lay out our emerging thoughts and vision on how a decolonial space is conceptualised and acted upon, reflecting on our work at the Centre for Education and International Development, UCL Institute of Education. Doing so requires asking ourselves challenging questions about our work and positionality(ies) within the academy, as well as about how to ensure that our various decolonising initiatives contribute to deepening decolonial thinking and practices. Building on a long legacy of decolonising work imagined and conducted by academics, activists and students, in recent times, students and academics in the UK have shown greater interest in working to decolonise the curriculum and some university practices, inspired by for example the 2015 student movement Rhodes Must Fall. The wave of Black Lives Matter protests triggered by the tragic and brutal murder of George Floyd in the USA has also encouraged some debate on many campuses. Partly in response to these movements, UCL has announced several actions to recognise and redress its historical links with colonisation including renaming buildings named after prominent eugenicists. These shifts provide a unique opportunity for colleagues at CEID to examine its colonial entanglements and current practices further.

It is in this context, we outline our vision for how a decolonial space can be co-conceptualised, reflecting on our practice at this historical juncture. We aim to reflect on our dilemmas and challenges in realising such a space. To do so, we will draw on participatory and decolonising methodologies which aim to dismantle hierarchies and structures by drawing on 'theatres of the oppressed' (Boal, 1979). Each of the five presenters of the panel will offer a common colonial 'trope' (Andreotti, 2011), which together serve as a contextualising framework to make sense of coloniality that we experience in everyday academic situations. These tropes will draw together themes of: language; students' writing; research practices; developing sustainable and decolonised resource bases, and alternative pedagogies. The panel will invite a deconstruction of audience/presenter binaries through interaction, and will involve all in a collective journey of un/learning.

**Laila Kadiwal** is a Lecturer in Education and International Development at the UCL Institute of Education. Dr Kadiwal works on the intersections of identity and education in conflict-affected settings. She has researched in India, Pakistan, Tajikistan, and the UK.

**Mai Abu Moghli** is a Lecturer in Education, Practice & Society at the UCL Institute of Education. Dr Moghli works on education in refugee contexts.

**Colleen Howell** is a Lecturer in Education, Practice & Society at the UCL Institute of Education. Dr Howell works on concepts, theories and issues in education.

**Lynsey Robinson** is a PhD Candidate at the UCL Institute of Education.

## Panel 4B. Decolonising the field of Education and International Development

27th May 2021, 4-5.30pm

### Global South Perspectives: A Curriculum Analysis of a Global North Comparative International Education Graduate Program

*Mariana Casellato*

Despite the importance of Global South authors in analysing their own reality as well as the global context, knowledge originated in underdeveloped countries does not necessarily make its way to developed countries. The latter remains, however, as the primary reference point of academic excellence, of knowledge production and validation, attracting thousands of students from all over the world, setting the trends of mainstream knowledge references. This situation is particularly concerning in the Comparative International Education (CIE) field, marked by a flow of professionals from the Global North to the Global South. Professional training in CIE provides students with the canon theories and frameworks of the field that create the context in which the interpretation of different countries' educational issues takes place. The field has long understood the importance of learning about a country's context when planning and conducting assessments and external interventions. The question remains, however, to what extent these soon-to-be professionals are getting in contact with perspectives, knowledge, and even solutions already being produced by the countries they are bound to work in, Global South countries? This study seeks to understand to what extent Global South perspectives (GSP) are being incorporated in reference international universities of "first world" countries. That way, it might be possible to assess the influence those perspectives have on the mainstream international education debate and praxis, a context that still lacks empirical information. The research will have as focus the case of the International Education Development (IED) program of the International and Transcultural Studies Department (ITS) of the Teachers College, Columbia University (TC), that offers master's and doctorate graduate programs in the field. This research is a descriptive study in the form of a curriculum analysis of the syllabi of the courses offered within one academic year of the IED program, looking for the presence of literature references produced by Global South authors. This research will provide material for understanding how the CIE field has been dialoguing with decolonising trends. As a secondary purpose, the findings of this research might generate an impact on the institution object of the study and other similar organisations by triggering potential curricular revisions.

**Mariana Casellato** has life-long experience with environmental and citizenship education with youth in Brazil. Currently, she is a second-year master's student in the CIE program at Teachers College, Columbia University. She is a Zenkel Fellow for the 2020-2021 academic year on the Climate Change Education NYC project at TC, a FreshEd Flux Fellow, and a communications intern at AC4.

## Learning to Change the World: An analysis of the discourse and power inequalities within the Portuguese National Strategy for Development Education

*Carolina Monteiro*

This article explores how the discourses surrounding Development Education may challenge or reproduce power inequalities, focusing on the case study of the Portuguese National Strategy for Development Education. While research on the field of Development Education has been steadily increasing and proven effective on the selection of pedagogical methods and the role of stakeholders in its policy, it may be argued that there is a lack of strong conceptualisation of the subject and perspectives from the field of Development Studies. To address this, the article aims to analyse the discourse behind the concept of Development Education and power dynamics embedded within the subject. By understanding power as discourse, the article argues that dominant perspectives may reinforce power inequalities within this field, if not challenged by counter-discourses, such as of postcolonial thinking. The counter-discourse of Postcolonialism is chosen for allowing the problematisation in representation of the “Global South” and issues of power and domination, challenging the dominant narrative which prevails. The paper dissects the Portuguese postcolonial legacy, the construction of Development discourse and the role of Portuguese Cooperation on North-South relations. Within the Portuguese strategy, the discourses of Development Education are framed by the finding and exclusion of actors, elements and assumptions and analysed through a Foucauldian lens. Using Kapoor’s postcolonial stepwise approach to questioning Development discourse, the framing is assessed to conclude if it challenges or reproduces power inequalities. Although founded on critical foundations, it is argued that Development Education will have limited impact if not accounting for complicity and greater inclusion of diverse voices. While such argument is highly intricate, it offers valuable insights and suggestions for future developments and research within the field.

**Carolina Monteiro** is Portuguese and currently living in Portugal, after five years living in the United Kingdom. She holds a MA in Development Studies from the Institute of Development Studies, at the University of Sussex, in Brighton. Following her MA research on Development Education, she is now an intern at a non-governmental organisation in Lisbon (Gonçalo da Silveira Foundation), which focuses its work on Global Citizenship Education for children and adults, based on reflective thinking, questioning and, of course, decolonisation.

## **‘Comunidade Sinergias ED’: a collaborative community disrupting power relations between knowledge and practice**

*Susana Constante Pereira*

In 2012 two very different organisations – a higher education institution (HEI) and a civil society organisation (CSO) – with a common concern – how to consolidate and validate the vast knowledge existing amongst the academia and the field – started discussing the setting of a dialogical approach between the two sectors as a means to break the patterns of legitimacy criteria and to promote an integrated ecosystem for knowledge production and dissemination. Almost ten years later, this initiative – Sinergias ED project – today, here and now, can be looked at as an enlarged and sustained collaborative community, in a “transformation process [that] can only be described ex-post”, once from “a perspective rooted within the current system or paradigm, the yet unknown cannot be imagined or described”, and which course could not “be predicted or, even less so, controlled or governed”.

This presentation aims, on one hand, to share the findings of the study about this community, conducted between April 2019 and August 2020, and the results of the final evaluation of this project’s third edition (2018-2020); and on the other hand to address the subject of collaboration and learning as triggers to a political inner readiness, namely in a cross sector interdisciplinary context in the field of Development Education.

Through what will hopefully be a nontraditional format, this presentation will unveil the process of knowledge-reflection-action-reflection-knowledge production that the project in case entailed towards building conceptual, epistemological and practical paths. Thus, demonstrating how facilitating a community around Development Education with reflection, learning and collaboration as core features created the necessary conditions for disrupting systemic patterns, namely through nurturing links and relationships, through cross pollinating a common ground, through keeping self management and democracy as inalienable, and through having individual, collective and social transformation as intrinsic intent.

**Susana Constante Pereira** has a degree in Basic Education from Higher School of Education of the Polytechnic Institute of Porto. Project manager, trainer and consultant in the context of Non Formal Education, facilitating learning and collective processes and learner centred competence development with experiential learning as a basis, she also assumes the role of researcher and has been involved in the creation of diverse publications in her areas of expertise (in addition to non-formal education, development education, education for human rights, education for citizenship, intercultural education, gender equality, among others). She has been a member of [Sinergias ED](#) community since 2018.

## Panel 5B: Student movements for decolonisation: Lessons from South Africa and beyond

27th May 2021, 4-5.30pm

### Moving South African Economics from Colonised/Recolonised to Decolonised

*Gumani Tshimomola and Patrick Bond*

Replacing a neocolonial project of financial control by neoliberal forces, with one that represents genuine economic decolonisation has never been more urgent, in South Africa and everywhere. The essence of the critique we offer is that intellectual roots of a decolonising analysis and strategy can be found not only in the classical anti-colonial/capitalist/imperialist analysis of Marx and Luxemburg, but also in works by Africa's leading decolonial political economist, Samir Amin, as well as by some of the South African writers who specified race-class-gender-environmental oppressions. The main problem in changing economic policy, though, is the ongoing power of a local agent of economic colonisation, the Treasury (regardless of who happens to be Finance Minister). In one recent exception, however, students demanded an extra R40 billion be added to the annual budget, and their power of protest was sufficient to defeat Treasury neoliberals. In other sectoral struggles, the students' lessons about broader-based coalitions and national targets, as well as the need for much deeper-reaching and militant critique (in the spirit of Amin) have yet to be learned. Ultimately a much more comprehensive critique of how South Africa was economically recolonised may well be necessary, one based on ideologies that link other intellectual and activist campaigns for economic justice.

**Patrick Bond** is a professor at the University of the Western Cape School of Government, specialised in political economy, geopolitics, political ecology (resource extraction, energy, water and climate change), social mobilisation, state-society relations and public policy.

**Gumani Tshimomola** is a doctoral student at Wits University focusing on the role of the treasury in South Africa's political economy. He is also a senior researcher in Parliament of the Republic of South Africa for the Economic Freedom Fighters (EFF) Caucus.

## Mapping the Discourses of Decolonization in Higher Education Institutions: An analysis from South Africa

*Roxana Chiappa, Nathi Madondo, Olebogeng Mokgantshang, Thomas Salmon  
and Valile Valindawo M. Dwayi*

After the eruption of student movements in 2015 and 2016 in South Africa (#RhodesMustFall, #FeesMustFall), demands for decolonizing higher education have become predominant discourses in South African higher education institutions. Conceptualization. Briefly defined here, decolonization of higher education has to do with undoing the legacies of the colonial times that are reproduced in the higher education space. Some of these colonial legacies are reflected in the predominance of the capitalist/neoliberal model as the predominant model and ideology, heterosexuality as the normative sexual orientation, and the hierarchy of Western-European knowledges and methodologies over other indigenous and subaltern knowledges (Quijano, 2007).

Several South African universities have engaged in debates and process of consultation to develop agendas of decolonizing higher education. Yet, some scholars warn that “decolonization of higher education has become a buzzword” (leGrange, 2018:5) and it no longer conveys a clear agenda of actions. Aware of the potential misuse of decolonization discourses in the South African higher education space, we interrogate the institutional website of four South African universities, located in different geographical regions, to which we have formal links. Our objective is twofold: a) map how these different institutions define decolonization of higher education; b) elucidate to what extent these institutional discourses are linked to concrete actions.

We are a group of early-career researchers from different nationalities, genders and races, currently working in academic roles at four different higher education institutions in South Africa. We engaged in this project, because we understand that an important part of reimagining decolonial futures starts with interrogating how our inner selves and our institutions could complicit (or at least blind) of reproducing colonial hierarchies. Colonial legacies will not be ended in a single initiative; but require ongoing/ systematic efforts to disrupt the naturalized processes that have allowed violent relations of exclusion and exploitation in higher education (and elsewhere) (Stein & Da Silva, 2020).

**Roxana Chiappa** is a Lecturer at Rhodes University.

**Nathi Madondo** is a Lecturer at Mangosuthu University of Technology.

**Olebogeng Mokgantshang** is a Facilitator at Walter Sisulu University.

**Thomas Salmon** is a PhD student at Rhodes University.

**Valile Valindawo M. Dwayi** is the Head, Directorate for Short Learning Programs, Walter Sisulu University.

## Working the Rhizome: Hash Tags, Networks and Online Spaces of Public Pedagogy for Decolonising Movements

*Michael Cole, Pranav Patel and Kay Sidebottom*

We live in challenging times. Recent political and public health crises have left communities conflicted and divided; troubling populist discourse at government and local level (accompanied by increasing levels of overt racism and xenophobia) threaten our capacity to engage in meaningful debate. Within a depressed education sector in which teachers are time-poor, de-motivated and often mentally unwell, opportunities to gather together are also hard to come by; we are thwarted at every turn by the individualistic and isolationary nature of our neo-liberal education systems. ‘Think, we must’ stated Virginia Woolf (1938, p.60) at a point in history which shared much of the political angst and stasis we are seeing in the present day. But where, and how to grow an informed and transformative decolonising movement that has agency, and is able to push back against the political forces that are increasingly pulling us in different directions? The answer for us; three educators working nomadically in different sectors and spaces, came through the affordances of social media platforms. This paper (which will be presented as a dialogue) tells the story of a journey in which we utilised a range of digital tools to gather teachers together for anti-racism and decolonising work. Examples will include Twitter’s ‘Clear the Air UK’, the book group #CritPed and the use of collaborative blogging as a means of public pedagogy. Thinking with Deleuze and Guattari’s concept of the ‘rhizome’ (in botanical terms, a rhizome is kind of plant that has no fixed root systems, but a complex network of nodes, shoots and tendrils which span a wide area), we reveal new modes of human and other-than-human relationality, making apparent a range of sustainable figurations which extended beyond the walls of the classroom. Maldonado-Torres (2007) encourages a shift to a ‘decolonial turn’ which is ‘pragmatic’ in nature – focused on action as well as the recognition and problematisation of colonialism. Given that the academy can be seen in itself as a perpetual colonising force (Patel, 2016) the question is raised as to whether decolonising is actually possible within these institutions, or the work needs to be done in more mobile spaces. Certainly, as Tuck and Yang (2012, p. 36) stipulate, it needs a different perspective to traditional social justice approaches: ‘Decolonisation is not an ‘and’ – it is an elsewhere.’ Thus, through a process of ‘joyful militancy’ and ‘intellectual activism’ (Hill Collins, 2013) we aim to show how the facilitation of rhizomatic public scholarship movements can help to overcome the ‘places of pain’ often found in equality and diversity work and encourage the traditionally disenfranchised to seek agency where it can be found.

**Michael Cole** is a Senior Lecturer, a musculoskeletal therapies clinician, Principal Teaching Fellow, and part-time PhD student (Anticolonial whiteness in higher education) at the University of East London, UK. Michael has special interests in anti-racist pedagogy and exercise rehabilitation. Michael has previously worked in industry and in further education, and continues as a HE education consultant and a Sports Therapist in private practice.

**Pranav Patel** is currently working with [decolonisethecurriculum.com](http://decolonisethecurriculum.com) (UK). He has 15 years’ experience in education, mainly at Secondary and University level. He has also worked with primary schools through leading on transition. Pran studied for his initial degree in Physics at the University of Birmingham, later pursuing a career in teaching. Upon completing a GTRP (placement) in a local school in Wolverhampton he held a variety of positions and responsibilities, including Classroom Teacher, Lead Coach, Head of Department, Lead Practitioner and Assistant Principal/Headteacher. He runs a number of activist and equality networks both face-to-face and online.

**Kay Sidebottom** is a Lecturer in Education and Childhood at Leeds Beckett University. Her background includes teacher education (post-14 and lifelong learning), community education and leadership development. Recent research projects include the critical examination of decolonising work in UK universities; using interdisciplinary approaches (such as art and poetry) in teacher education, and employing philosophical enquiry as a pedagogical method for anti-fascist education. She is currently exploring how teachers and students might enact concepts of nomadism, assemblage, and rhizomatics to develop a ‘posthuman curriculum.’

## Panel 6B. Co-decolonising the higher education curriculum

28th May 2021, 9-10.30am

### Cocreating the Future: Decolonising the Curriculum through Storytelling

*Anne Snick*

This paper presents an educational project in higher education allowing students to question the colonial concepts of 'development' and 'progress', reveal and unlearn the dominant worldview these concepts convey, and explore what futures can be envisioned if marginalised sources of knowing and wisdom are integrated. The project (called the 'Young Persons' Guide to the Future') is cocreated by students through a transdisciplinary learning trajectory involving societal actors that are normally excluded from the production of knowledge (Grancitelli et al., 2020). By reflecting on historical examples of civilisations that depleted their resources, students are challenged to evaluate whether 'we are wiser than the Vikings.' A graph by the Global Footprint Network shows the UN Human Development Index in relation to the ecological footprint – the hectares needed per person per year to achieve this. It reveals that all 'developed' countries overshoot the world's bio-capacity, while countries operating within planetary boundaries are labelled 'in development', which reveals the concept's normative power. All nations are deemed to have 'the right' to achieve Western levels of development, even though this inevitably leads to ecosystem collapse and human suffering.

Since the colonial concept of 'progress' is deeply engrained in culture, language, legislation and education, providing students with the facts and figures about its anomalies (planetary overshoot, social inequality) is insufficient for them to embrace a new, postcolonial mind-set. Academia uncritically transmits the idea that scientific knowledge is neutral and objective; the economic pursuit of growth and competitiveness is presented as the only pathway towards development. This reinforces the worldview that 'nature is a resource for man to own and exploit', an ontology that globalisation imposes on communities worldwide, marginalising traditional or indigenous views that envision more balanced, responsible man-nature relationships (Kimmerer, 2013). The process of cocreating a Young Persons' Guide to the Future allows learners to understand at a deep level that the future is open and can be written in many ways (Escobar, 2018). They learn that letting go of a (deadly) worldview opens perspectives for a hopeful and connected future; and it empowers them to explore pathways towards a post-colonial civilisation.

**Anne Snick** is an independent researcher. She obtained a Ph.D. in Philosophy in Education at KU Leuven. After years of academic research, she engaged in fieldwork in the domains of gender, poverty, and the social economy, focusing on systemic drivers of exploitation and regenerative alternatives. She wrote several peer-reviewed publications, serves the community through public speaking and workshops, and is engaged in organisations promoting social justice and sustainability. Her current projects focus on sustainable Higher Education (including STEAM) and Responsible R&I. She is a Fellow of the World Academy of Art & Science, and a Board member of the Club of Rome-EU.

## Panel 7B. Culture, history, tools and teaching: a challenge of the 'decolonisation' discourse in 21st century higher education

28th May 2021, 11am-12.30pm

Calls to deconstruct the curriculum have gained popularity in the West this past year, but leave many others around the world at best sceptical of the relevance of this latest trend, and at worst worried the debate may lead to divisionary thinking and animosity among people. Professors are the main conduit for transmitting knowledge and shaping the next generation of employers and employees. They also embody the history of their own education and upbringing. 'Decolonising' the curriculum in the sense that is currently discussed in policy circles and academia would need to start with the educators themselves, something that can be very difficult to achieve, as we all know.

This panel argues that educators are responsible for equipping the next generation of employers and employees; rather than reshaping the past, they need to prepare students for the future. In order not to reflect the past, this means focusing on building key skills among students, including critical thinking, emotional intelligence (EQ), the ability to work with diverse people and celebrating differences.

The panellists are all educators with international experience in different professional fields and academic subjects, including entrepreneurship, politics and communications. They will challenge the current discourse on 'decolonising' the curriculum and discuss the obstacles they have faced adapting course material to diverse student bodies. Panellists will also share the strategies and tools they adopted to overcome these challenges and ensure students are responsibly equipped with the skills and knowledge they need to face the realities of the 21st century and make it a better place for everyone.

### **Moderator:**

*Rachel Warnick*

Professors Without Borders, Mauritius

### **Panellists:**

*Caroline Varin*

Senior Lecturer in International Relations, Regent's University London, London, UK

*Chandni Hirani*

Lab Director and Entrepreneurship and International Business and Trade Faculty,  
African Leadership University, Rwanda

*Chiedza Mutsaka Skyum*

Faculty of Global Challenges, African Leadership University, Rwanda

*Ed Gonsalves*

Director at the Cooplexity Institute and Senior Lecturer in Business and Management,  
Regent's University London, London, UK

## Panel 8B. Decolonising the University: Supervising International and Indigenous Students

28th May 2021, 2-3.30pm

### Philosophical Reflections on Knowledge Production from African Graduate Students in the Global North: An Exemplar of the Ubuntu Philosophy

*Linda Chimwemwe Banda and Pempho Chinkondenji*

Based on our collective experiences as African graduate students studying in the Global North, this paper reflects on the Eurocentric and marginalising experiences of students from the Global South and the need for increased inclusion and cultural awareness. Despite the benefits that come with studying abroad for these students, many find the experience uncomfortable and limiting both their contribution and absorption of knowledge. In actuality, the space is not completely shared; with an implicit and explicit expectation that students will absorb but not actively contribute to knowledge production hence exacerbating North-South power imbalances. Ruggs and Helb (2012) assert that despite the diversity within the education system, barriers still exist. For example, the Ubuntu philosophy, which is a post-colonial African philosophy, is centered on communal dimensions in society with socio-political systems functioning under ontological assumptions focusing on interdependent relationships that find its humanity through other people (Kayange, 2018). This philosophy is a vital concept both in research and practice for African scholars; however, it is not fully recognised or understood through the Eurocentric lenses to the extent that concepts such as Ubuntu seem “foreign” and “irrelevant” to the majority. There is a need for the decolonisation of learning spaces in academic institutions in the Global North that enroll foreign students and address the “devaluation of indigenous ways of knowing and being.” Overall, we call for the reconceptualisation and decolonisation of these spaces so as to incorporate the diversity and uniqueness of foreign students within the learning spaces. As posited by Nikoi (2019), there is a need for “epistemic plurality” in intellectual and academic spaces to be open to “other” forms of theorising and accommodation of non-Eurocentric concepts.

**Linda Chimwemwe Banda** is a Malawian PhD student in Social Welfare at the University of Kansas. She holds a BA in Biblical studies and Mass Communication from African Bible College in Malawi, and a Masters degree in social work from Grambling State University.  
Email: [lindachimwemwe@ku.edu](mailto:lindachimwemwe@ku.edu)

**Pempho Chinkondenji** is a Malawian PhD student in International Education at the University of Massachusetts Amherst from Malawi. Pempho holds a BA in Mass Communications from African Bible College in Malawi, and an MA in Cross-cultural and International Education from Bowling Green State University.  
Email: [pchinkondenji@umass.edu](mailto:pchinkondenji@umass.edu)

## Struggling with the colonial phantom while learning to supervise international students

Sara Diogo and Betina Lopes

Due to national and institutional strategies aiming at targeting internationalisation activities, the number of international students, including from developing countries in Portuguese higher education institutions (HEIs) has increased significantly in the last decades. This growing phenomenon not only implies new challenges and opportunities that go beyond the additional revenues international students bring, but it also engages HEIs in activities that recall a kind of modern colonisation.

Towards this picture, where increasingly more students from *developing* countries pursue a higher education degree in *developed* countries' HEIs, international students are caught within neo-colonial development discourses that position their home countries as 'backward' and 'developing'. In their work on intercultural supervision, Kidman, Manathunga & Cornforth (2017) argue that some host nation supervisors assume that their students will contribute to 'modernisation' of their home countries, giving little acknowledgement to the cultural, historical and linguistic knowledge that international students bring to their studies.

While there is a growing corpus on knowledge focusing on international students' experiences, fewer research is devoted to the (challenging) learning experiences of supervisors in supervising (international) students. In turn, supervisors, in the majority of cases, have no specific preparation and learn 'while doing'. This study represents a contribution to bridge this gap by extending the debate on the supervision process of (international) students. The study draws specifically on the Portuguese case, a country with a 'rich' colonial history with the countries that represent now a substantial proportion of current international students, coming from the Portuguese Speaking Developing Countries of the African<sup>1</sup>, Caribbean and Pacific Region (ACPR). The methodological approach is embedded in a qualitative framework involving two Portuguese scholars with different professional backgrounds, working and reflecting on challenges of supervising students from different sociocultural contexts, mainly using autoethnographical reflections (Hernández et al. 2010).

**Sara Diogo** is a postdoc fellow and Assistant Professor at the University of Aveiro (Portugal), as well as a researcher at the Research Centre on Higher Education Policies. She holds a joint-PhD from the University of Aveiro and the University of Jyväskylä (Finland). Her research focuses on higher education governance, internationalization, public policy, gender, and international cooperation. She is a part-time consultant for the World Bank and, since 2015, she cooperates with the Portuguese Institute for Development Cooperation (Instituto Camões).

**Betina Lopes** is a Full Time Researcher at University of Aveiro (Portugal) focusing on "Science Teacher Education in Portuguese Speaking Countries from the African, Caribbean and Pacific (ACP) region involving Portuguese Higher Education Institutions and development-cooperation actors". As a former Biology and Geology teacher, her research interests focus on the interplay between science (teacher) education, international cooperation for development, supervision and evaluation.

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1 Angola, Cape Verde, Guinea-Bissau, São Tomé and Príncipe, Mozambique and East-Timor, former colonies of Portugal, renamed as "overseas provinces" in 1951, gaining their independence only in 1975 and after a period of a colonial war (the overseas war) that ran between 1961 and 1974, the year of the April democratic revolution.

## Examining tracking of Native American students in higher education

*Pamela G Monaghan-Geernaert and Amber Henderson*

The college experience of Native American students is too often erased in the current reporting structure. This paper examines the colonisation of higher education student tracking. Institutes of higher learning in the USA who participate in Title IV federal funding must, by law, conduct assessment three times a year. This assessment is known as Integrated Postsecondary Education Data Systems (IPEDS). In addition to institutional measures, the IPEDS collect student data including: financial aid, degrees and certificates conferred, student persistence and success (retention rates, graduation rates, and outcome measures). However, current reporting practices are not inclusive to the lived experiences of Native American college students. Specifically, the IPEDS erase Native American students in two fundamental ways. First, many Native students do not have high enough GPA or ACT/SAT scores to be counted as degree seeking students upon first admission. Their provisional acceptance to college is often not documented and they are therefore not counted among the student body. Second, Native students are more likely to “stop out” for multiple reasons and at multiple times. The stop outs often appear that these students are not successful, especially when using a four-year or six-year graduation time table. However, given enough time the resiliency of these students often prevails.

Higher education has a linear function of being a job training ground. Success, measured through IPEDS, is used to indicate which schools breed skilled workers. Successful schools (measured by retention and graduation rate) attract more students, more grant money and more specialised programs and services. Reporting Native American student success rates, using the colonised framework of the IPEDS, paints a picture that these students are not successful. This creates a self-fulfilling prophecy for current college students. Furthermore, it discourages high school students from seeking higher education as a viable option.

Native American students have a place in higher education. They exist in colleges and universities across the country. They attend class, participate in internships, serve in student government and are student athletes. Their acceptance to college and their success in college should not be erased by a colonised system. Their experiences are real and it is time their success is measured accurately.

**Pamela Monaghan-Geernaert** is an Assistant professor of Sociology at Northern State University in Aberdeen, South Dakota USA.

**Amber Henderson** is an Assistant Professor of Marketing and Management at Northern State University.

## An alternative vision: unravelling practitioner bias

*Isabella Vasinova, John M Davis and Lynn J McNair*

Di Angelo (2015), a white, middle-class, privileged female, argues that the global world has been constructed and re-constructed by white people. From this assertion racist conclusions can be drawn. However, Scotland professes to be a racially diverse country, where anti-bias, multicultural education, and the avoidance of racially homogenised groupings, is widely promoted by the Scottish Government (Education Scotland, 2020). Nonetheless, this article argues that due to intellectual conformity/ acceptance, hidden narratives of ethnic inequality exist in every day education practices (Benjamin & Emejulu, 2012). Here we expose some of the current dichotomies between racism and anti-racism, that do exist in educational spheres. Questions such as: What causes racial disparities? How does racism perpetuate itself? will be answered from the perspectives of an experienced early years team of, fundamentally white, privileged, Scottish practitioners. The practitioners acknowledged, despite their beliefs in anti-bias multicultural education, their, somewhat entrenched separate identities, were marked by distinctive ideologies on the topic of race and anti-bias practices. Unravelling their privilege and social class differences in depth, the practitioners share emotional, reflexive accounts of how they tackled the underlying (often buried) causes of racism in their early years setting; and how they became more aware of their whiteness, and the impact their whiteness has on their daily lives in the field of early learning and childcare. In their endeavour to understand, first and foremost themselves, and then to expose certain historical, embedded practices, they began the process of de-colonising the Scottish curriculum.

**Isabella Vasinova** is an early years practitioner, and a BA Childhood Practice student at the University of Edinburgh. Isabella has a passion for radical change in education through critical, ethical pedagogies that embrace complexity.

**John M Davis** is a Professor of Education at the University of Strathclyde. John previously worked at the University of Edinburgh as director of the BA in Childhood Studies, Head of Department of Educational Studies and subsequently, Professor of Childhood Inclusion. He has also been chair of the Childhood Practice development group which develop the innovative qualification for managers/leaders of early learning, out of school, childminding, family support and related services. His research focuses on childhood, disability, inclusion and social justice and seeks to support children, young people, parents and professionals to develop creative and innovative solutions to their life issues. John's research has utilised participatory childhood research methods to support children and young people to gain recognition for their perspectives concerning inclusion, social justice and integrated working.

**Lynn J McNair** is a Senior Teaching Fellow at the University of Edinburgh. Lynn has almost 40 years-experience working in Early Years Education and was awarded an OBE for services to Early Education in 2009. Lynn is a trained Froebelian, attaining her certificate at the Froebel Institute, Roehampton University, London, UK. She is an award-winning author. Finally, Lynn would say her passion for egalitarianism, emancipation, democracy and a belief that children are rich, active, resourceful beings came from being a mother to Kurt and Mischa; and what she learned as she observed them playing freely as children. This way of being with children, trusting in them in their abilities and capabilities is where she puts her energy in to her work with children today.

## Panel 9B. Decolonising research

28th May 2021, 4-5.30pm

### Decolonisation in the academy

*Kyra-Lamar Araneta, Jennifer Fraser and Fatima Maatwk*

This project was born out of our efforts to decolonise and is now sowing seeds to facilitate the action that is required to reshape the institution, particularly relations in learning and teaching, the curricula and educational research. To effectively initiate decolonisation in the academy, an acknowledgement of the internal colonial legacies and their relation to the wider realities of the higher education context is pivotal. With this paper, we aim to muse on walking alongside each other to enable deep change, a process that we know requires new tools as well as unlearning the epistemologies which function to protect and preserve colonial control. As higher education is situated and influenced by the greater societal fabric, this problematises the normative theory that educational research is objective and autonomous to the colonialistic nuances which impact the university. In fact, the system is so closely 'symptomatic, emblematic, and beholden to coloniality' (Patel, 2015), that decolonising would require a strong commitment to unravelling the contemporary forms of colonialism, which institutions both consciously and unconsciously invisibilise. As a result, our work heavily relies on the study of the complex structures and traditions of our home institutions as it allows us to begin to rethink and adapt from the colonial practices that still reside within imperial forces like Britain. However, as we call to question methodological practices and epistemologies in relation to colonialism, we cannot ignore the great implications this has on research in other fields. Where market factors encourage the acquiring of knowledge to reflect the same impetus to colonise (Whetung and Wakefield, 2018) and research-researcher relationships embody 'seduction and betrayal' (Newkirk, 1996), to decolonise research means to thinking critically about the questions we ask and seek to answer, what we research and whether researchers can represent and protect the communities they study (Smith, Tuck, and Yang, 2018).

**Kyra-Lamar Araneta** is a mixed African-Asian female research assistant and third-year undergraduate of Sociology at the University of Westminster. As a result of her multiraciality, identity work has been both a liberating and limiting factor for Kyra as she finds herself in a constant state of negotiating her sense of self and navigating within hostile geopolitical spaces. Approaching her final years in education, she aims to continue her research on decolonising the university and anti-racist pedagogies.

**Jennifer Fraser** is a non-binary queer academic at the University of Westminster, Jennifer has spent the past 20 years in the UK teaching and researching at the intersections of gender studies, critical and queer pedagogies. Their approaches are also shaped by experiences as a white settler migrant in Canada and by growing up between different linguistic and geographic spaces of 'home'. These both and experiences of identity formation have left them questioning and seeking the companionship of co-conspirators for change.

**Fatima Maatwk** is an Egyptian-German, female, Muslim woman lecturer and researcher at the University of Westminster. Existing at the intersections of what is often socially perceived as contradictory identities – Arab-Western-Muslim-liberal – resulted in a constant process of having to culturally translate her 'self', attest the appropriateness of her values and compatibility of her identities. Fatima spent her life between Egypt and Germany, and has been living in the UK for the past five years, where she finished her doctorate and is continuing her professional path.



## Decolonising research and decentring English: A narrative inquiry into language-in-education in Rwanda

*Thomas Kral*

This study investigates the rise of English-medium education in Rwanda through the story of an English teacher's lived experience in negotiating the country's changing linguistic landscape and navigating a path from his rural village to international scholarship and professional advancement. Using the narrative inquiry research method, this study challenges Eurocentric research paradigms which too often distil African voices through colonial filters. Rather than being generalisable or representative, and thereby focusing on the researcher's agenda, the narrative inquiry puts the participant at the centre of the research process (Atkinson, 1998). Narrative research brings to life the rich tradition of storytelling in African and other colonised lands and is thus positioned to resist the dominance of Western ways of knowing and being in academic research contexts. Unlike most studies conducted by outsiders, based on a normative epistemology, this study is grounded in an interpretive epistemology, supported by an ongoing collaboration between researcher and informant, thereby giving an autonomous voice to the insider Rwandan participant. This narrative study uncovers the hegemonic power of colonial languages in Rwanda. Since the 1994 genocide the Rwandan government has gradually imposed English on the country's educational institutions, displacing French and Kinyarwanda. The preference for English has its roots in Rwanda's post-genocide power dynamics, which have enabled the rise of an exiled Anglophone elite and the political realignment of the country from the Francophone to the Anglo-American sphere of influence. The move toward English has bolstered the urban elite and international Anglophone development actors who are assisting with the transition to English in schools. However, the rural poor, who have little access to English resources, have been further marginalised and the capacity of Rwanda's education system has been severely strained. Nevertheless, the story reveals nascent signals that English can be decentred from its colonial roots and appropriated into a pan-African translingual mix, allowing a locally relevant global citizenship to emerge. The rise of English education in Rwanda is thus interpreted through the intersecting conceptual themes of linguistic imperialism (Phillipson, 1992) and rooted cosmopolitanism (Appiah, 1997), a theoretical fracture line along which the storyteller transcends the imposed urban-rural, rich-poor and North-South binaries and imagines a decolonised future.

**Thomas Kral** is a PhD candidate in Education and Social Justice at Lancaster University. His research interests include decolonising English language education in postcolonial contexts and exploring the divergence between language-in-education policies and lived realities in classrooms and villages in the Global South. Thomas frequently contributes to international development and capacity building projects which promote inclusive and equitable multilingual education.

## Shaping African educational research through South-North equative strategies: mission (im) possible?

*Betina Lopes, Margarida Lucas, Soolakshna Lukea Bhiwajee, António Valter Chissingui, Nilza Costa; Vita Emmanuel, Yashwant Ramma, Paulo Nuno Vicente and Mike Watts*

Societal advances are strongly dependent on education and training. Developing cutting-edge and high-quality educational research can foster and assure quality innovation in educational provision and, through this, promote positive changes in the civil society. These are central goals of the 2030 Agenda for Sustainable Development, as well as of the African Union Agenda 2063. Recent studies report the importance of enabling African researchers to advance their engagement in research activities in order to understand and develop solutions to local social and cultural issues. In view of this, a network of educational researchers from Mauritius, Angola, Mauritius, Portugal and England (MAPE) is working to strengthen capacity in education research primarily based on heutagogical learning-by-doing, seeking a level of equitable participation and commitment between all the parties involved. To accomplish its goals, the network has designed a set of specific strategies intended to ensure intercultural research fairness and collaboration among scholars of countries with different human development indexes. In this sense, the MAPE network constitutes an illustrative case study considering equative global partnerships in education trying to deal with “the role of the unconscious, complexity, complicity and uncertainties” (Andreotti, et al., 2020) associated with this type of work. The aim of this presentation is two-fold: i) to present the strategies designed by the MAPE network towards research fairness; iii) to reflect upon the challenges/constraints that arise during the course of educational partnerships involving countries with colonial pasts. The network intends to illustrate that “Decolonisation is not a metaphor” and to contribute towards the minimisation of ‘cooperation without development’ (Milando, 2005).

**Betina Lopes** is a Full Time Researcher at University of Aveiro (LabSuA, Laboratory of Supervision and Evaluation, CIDTFF). Individual Research Project (2020-2026): “Science Teacher Education in Portuguese Speaking Countries from the African, Caribbean and Pacific (ACP) region involving Portuguese Higher Education Institutions and development –cooperation actors: sustainable policies and practices potentiated by research. As a former Biology and Geology teacher, research interests focus on the interplay between: science (teacher) education, international cooperation for development, supervision and evaluation.

**Margarida Lucas** is a researcher at the Research Centre Didactics and Technology in Teacher Education (CIDTFF) at the University of Aveiro, Portugal. Prior to her involvement with academia, she was a teacher across various levels of education. Her research interests mainly focus on the interplay between digital technologies, teaching and learning, digital competence, professional development, assessment and development cooperation.

Co-authors include:

**Nilza Costa**, University of Aveiro, PRT; **Soolakshna Lukea Bhiwajee** – University of Technology, MUS; **António Valter Chissingui**, ISCED, ANG; **Vita Emmanuel**, INIDE, ANG; **Yashwant Ramma**, Mauritius Institute of Education, MUS; **Paulo Nuno Vicente**, NOVA University, PRT; **Mike Watts**, Brunel University, UK.

## Development Education Synergies: addressing power inequality in knowledge production

*La Salete Coelho, Jorge Cardoso, Joana Costa, Sara Borges and Sandra Fernandes*

In the last years there has been a debate around the production and use of knowledge, addressing what can be called the “traditional academic monopolism”. Not only the Higher Education Institutions (HEIs) claim to be the ones producing knowledge, but they assume also the role of “arbiters of which is ‘good’ and ‘valid’”, establishing the frameworks of legitimacy, usually by peer-reviewing processes conducted by other academics within the system, and by findings dissemination through the academic traditional channels (e.g., scientific journals, conferences), in a process that could be sterile and alienated, nourishing a locked system of information (academics communicating with and to academics). This situation presents incoherences: i) as academics often study the reality through scientific models (applying, building or proving them), based on literature review, and within a disciplinary perspective, their work risks to be distant from reality, very fragmented and not able to understand the complexities of the real relationships and interactions of multiple factors; ii) under the tyranny of the validation of the scientific knowledge, “of the written word”, establishing a hierarchy between the only one validated and the others, so called “sub-altern knowledges”, there has been a “massive epistemicide”, the elimination of any type of knowledge or social practices that generate knowledge other than those validated in academia; iii) often accused of using an encrypted language, just understandable within the academic context, the main findings of the research risks to serve only an academic purpose, not reaching at all its more practical and ultimate purpose of informing practices, public policies and transforming society. This diagnosis makes imperative innovative and critical approaches to knowledge production.

Taking this in consideration, the DE Synergies’ project is promoted by a partnership between one research centre – Centre for African Studies of the University of Porto – and one Non-governmental Organisation – Fundação Gonçalo da Silveira – in order to create institutional dialogue and cooperation dynamics between Civil Society Organisations and Higher Education Institutions, to promote a collaborative learning process that strengthens the synergies and complementarities surrounding the investigation and the action in the Development/Global Citizenship Education field. This presentation will focus on the sharing of processes and learnings within the experience of this project for the past eight years, since its first motivations, going through the organic constitution of a community and addressing also the current challenges.

**La Salete Coelho**, Trainer, researcher and expert in projects of Development Education and Global Citizenship Education in the Centre for African Studies of the University of Porto and in the Higher School of Education of the Polytechnic Institute of Viana do Castelo.

**Jorge Cardoso**, Coordinator of the Department of Global Citizenship and Development of the NGDO Fundação Gonçalo da Silveira.

**Joana Costa**, Project officer in Development Education projects at the Centre for African Studies of the University of Porto.

**Sara Borges**, Project officer in the Department of Global Citizenship and Development of the NGDO Fundação Gonçalo da Silveira.

**Sandra Fernandes**, Project officer in the Department of Global Citizenship and Development of the NGDO Gonçalo da Silveira Foundation.

## C. Decolonising Criminology and Sociology

27th May 2021, 4-5.30pm

The purpose of this panel is twofold:

To critically engage with the idea that both criminology and sociology fail to adequately address race when studying issues such as mass mobility, immigration and criminal justice. Contributors to the panel will attempt to explain how and why the dynamic function of race, racialisation and racism remain marginalised.

In addressing the politics of knowledge construction, the panel draws from Spivak's "epistemic violence" and aims to broaden the teaching approaches in criminology and sociology by including and amplifying historically marginalised voices. Knowledge production, about contemporary forms of racialisation and racism, needs to be understood and dismantled. To meet this epistemological challenge, the teaching, learning and practice of race and racial knowledge needs to apply postcolonial tools and bring a decolonial perspective to the classroom.

Criminology has become accustomed to the problematic and persistent patterns of racialised criminal justice in most Western liberal democracies. Undergraduate students studying criminology are familiar with the over-policing of black young men through police powers of stop and search. They are able to engage with statistical evidence and data to determine racial disproportionality. The possible causes when discussing these themes in the classroom remain unclear. Racial bias in the workforce, labelling and self-fulfilling prophecies are often used by students to explain the problem but these are hardly adequate given the extent of racial inequality in criminal justice. The lack of engagement with race in Marxist, radical, labelling perspectives and new penology has remained unnoticed (Bowling and Phillips, 2002) and very few scholars have attempted to redress this. It is hardly surprising that students lack confidence in identifying, challenging and explaining racist behaviours and racism.

The sociology of race and ethnicity offers useful theoretical concepts to reinvigorate our understanding of the function of race, racialisation and racism. Further engagement with the problematic relationship between criminology and colonialism offers a good starting point. Postcolonial criminological scholarship (Agozino, 2003 and 2004; Cuneen, 2013; King, 2017; Moore, 2020) will help to examine the colonial roots of structural racism in criminal justice institutions. To better understand contemporary forms of criminal justice policy and practice, the link to historic governance practices of colonial populations remains relevant. In the context of mass mobility and social change, it will be helpful to demonstrate how racism and concepts of race are used to justify enforcement policies that continue to adversely affect non-white populations. The 'racial other' at the border or in detention is perceived as a subject without rights and liberty compared to the liberal white citizen.

In her presentation **Neena Samota** will demonstrate how race-blind theoretical and policy developments within criminology and criminal justice continue to omit and consign race as an afterthought. Criminality and criminal associations are discussed in racial terms, when in reality these are based in social constructions of how race is defined and reified to reinforce racial order in society. This is relevant to criminal justice practice in examining how risk assessment processes differentially racialise young black males resulting in their over-representation in the youth justice systems in Western liberal democracies. This aspect will be illustrated in practice by Sammy Odoi who will draw from work done by his organisation in engaging young people who appear to be at risk of offending. Both Neena and Sammy will help to disrupt understanding of key concepts within criminology including law and order, crime, rights and justice.

**Zin Derfoufi** in his presentation, "Saracen Magic? The Origins of the Scientific Method", will question existing forms of knowledge as well as explore methodologies, forms of scholarship and political and

social activism that go beyond the ways we know and understand the 'social'. The concepts of race and ethnicity have long played major roles in both classroom and broader, societal discussions about crime, punishment and justice, but they have arguably never been more present and visible than today. There is heightened awareness of racial injustice and white privilege, a development both reflected and amplified by the 'Black Lives Matter' protests which sprang up across America and Europe in summer 2020 (Samota, 2020). This is a timely and pertinent opportunity to re-evaluate and reset the teaching and learning of criminology and sociology in a more purposeful direction that raises critical consciousness and empowers students as future practitioners, academics and policy-makers.

The presentations of **Amandla Thomas-Johnson** and **Sammy Odoi** will reflect on the revolutionary spirit of Kwame Ture's decolonised global geography and the racialisation of risk assessment processes respectively.

**Moderator:**

*Carole Murphy*

St Mary's University, Twickenham

**Panellists:**

**Neena Samota**, is Programme Director for Criminology and Sociology at St Mary's University.

As Policy and Research Manager at Nacro (the crime reduction charity), Neena monitored ethnic disproportionality in the criminal justice process.

**Zin Derfoufi**, lecturer in Criminology and Sociology at St Mary's University.

**Sammy Odoi**, founder and managing director of Wipers Youth CIC (UK), a social enterprise dedicated to engaging and empowering disadvantaged and vulnerable young people.

**Amandla Thomas-Johnson**, independent journalist based in Senegal.

## D. Decolonising modern slavery studies

28th May 2021, 9-10.30am

### Addressing the complexity of contemporary slavery: Towards a critical framework for educators

*Chris O'Connell, Benjamin Mallon, Caitríona Ní Cassaithe and Maria Barry*

Many significant global challenges are embedded within social, economic and political systems that transcend national borders (Drinkwater, Rizvi and Edge, 2019: 5). One issue that sits at the intersection of these transnational processes is slavery. Mainstream analyses tend to present slavery in two distinct phases: 'historical' slavery as a legal institution abolished in the nineteenth century; and 'new' (Bales, 2004) or 'modern' slavery (Kara, 2017) as a separate phenomenon, which tends to be associated in the policy literature predominantly with criminality in the Global South. In these ways slavery is frequently de-coupled from the transnational systems that have shaped and continue to shape it. Recent global events involving the removal of statues have renewed focus not only on the historical legacies and contemporary manifestations of slavery, but their connections to transnational systems. While there is a need for education to explore historical slavery there is a pressing need to consider the contemporary slavery, and the relationships between these forms (Quirk, 2009). This paper proposes a framework of critical development education and history education, across conceptual, didactic, affective and active domains to support educational practices that challenge dominant Eurocentric discourses to address the complexities of contemporary forms of slavery.

**Dr Chris O'Connell**, [School of Law and Government, Dublin City University](#)

**Dr Benjamin Mallon**, [Institute of Education, Dublin City University](#)

**Dr Caitríona Ní Cassaithe**, [Institute of Education, Dublin City University](#)

**Dr Maria Barry**, [Institute of Education, Dublin City University](#)

## The legacy of transatlantic slavery, Bristol and Black Lives Matter

*Juliet Spare*

The legacy of 400 years of enslavement of Africans by European Americans means slavery became synonymous with Black people, and Black skin, synonymous with slavery and inferiority (Davis, 2020). Empirical research shows the dismantling of a statue of a transatlantic slave-trader during a Black Lives Matter protest in Bristol in June 2020 became an opportunity for the city to reflect on the statue's position in central Bristol and how it made people feel in 2020 about the exploitation, suffering and murder of enslaved Africans during the transatlantic slave trade. Data gathered from Twitter on the day the statue fell is analysed through a theoretical framework determining the semiosis of each tweet relating to Edward Colston's statue in Bristol and its relation to the Black Lives Matter protest in June 2020. The analysis reveals an appetite for progress through education to permanently change the official discourse surrounding Edward Colston from philanthropist to slave-trader and murderer. Mentions of Edward Colston on social media reached Brazil, Ethiopia, Indonesia, Italy and Japan. The empirical data reveals a discourse associating Bristol with slavery and racism, and the need for reflection. The data suggests citizens expressing views on social media around the world view the statue of a transatlantic slave-trader – and its demise – with what it represents today within the context of the BLM movement. The toppling of the statue is an opportunity for Bristol to correctly remember Edward Colston's position in history. Bristol aims to tackle modern slavery by making supply chains transparent under SDG 12 Responsible Consumption and Production and become a slave-free city (Fox and MacLeod, 2019). Meanwhile, Gadd and Broad (2018) argue that for modern slavery to be eradicated, a reflexive approach to thinking about British colonialism, the UK's immigration policy and consumers buying habits, is needed. Empirical research shows the toppling of Edward Colston's statue is central to the city's opportunity to reflect on its role in the exploitation of enslaved Africans in the transatlantic slave trade. To become a slave free city in the future, Bristol must continue to refresh its narrative on its historic links to slavery, colonialism and race by properly reflecting on its past (Gadd and Broad, 2018).

**Juliet Spare** is an award-winning broadcast journalist. Acknowledgements include best broadcast documentary in 2013 by the Human Trafficking Foundation for, 'A Slave in Modern-day Britain'; highly commended by the Association for International Broadcasting for a radio documentary 'FGM: The Hidden Abuse' and shortlisted in 2012 for best creative radio feature 'Human Trafficking: A British Experience'. Juliet holds a Master in Human Trafficking, Organised Crime and Migration from St Mary's University. Her research includes examining the legacy of slavery in Bristol, where she lives today.

## The politics and economics of modern slavery in postcolonial India

*Debadrita Chakraborty*

Despite colonial and transatlantic slavery's abolition in the nineteenth century, it continues to thrive as an invisible 'modern' practice and includes forms of forced labour, bonded labour and other exploitative labour practices. In India, although existing long before colonial slavery in the form of multiple forms of bondage and debt dependence, its mechanisms were transformed to a great extent by European, colonial powers. Many of the practices of debt bondage and forced labour during the colonial period have continued in present day India in supply chains, corporate sectors, brothels and domestic spaces in the form of debt bondage, indentured servitude sexual and child slavery. Despite such practices, Indian government policies and discourses like its colonial predecessor, have sought to engage in 'colonial' forms of racial othering and discrimination against enslaved individuals and survivors instead of ameliorating their socio-economic status thereby driving them towards further exploitative situations and abuse through forms of forced labour. Against legal and policy failures and the continued existence of modern slavery, this paper aims to study such inequalities, social injustices and the remnants of colonial slavery practices through a survivor centric approach using literary and cinematic accounts of modern slavery. Through textual and visual analysis of Arvind Adiga's *The White Tiger*, Patricia McCormick's *Sold* and Tabrez Noorani's film *Love Sonia*, I wish to explore how colonial practices are reproduced in modern slavery practices in India and in state discourses and policies. Further, I also intend to explore whether literary discourses are able to provide crucial answers towards ways of decolonising Indian policies by ensuring victim/ subaltern narratives within government, corporate and supply chain policies. Finally, I am also interested to explore to what extent the white/cosmopolitan man/woman plays a role in liberating India from its colonial values.

**Debadrita Chakraborty** is a research scholar in Literature, Gender and Culture Studies at Cardiff University and an Associate Fellow of the Higher Education Academy, UK. Her PhD project examined the shifting nature of the construction and performance of South Asian masculine identities catalysed by major political and socio-cultural events from the 1980s until the contemporary period in Britain employing race, culture and gender theories. She has contributed papers in the fields of postcolonial theory, decoloniality, diaspora literature and culture and subculture narratives.

# E. Decolonised Ontologies: Challenging the ways of being

## Panel 1E. The Coloniality of Being: Auto-Ethnographies

28th May 2021, 11am-12.30pm

### Facing the Coloniality of Being: An Auto-Ethnographic Account

*Arifa Syed, Nancy Albhaisi and Hajer Berrahal*

In this paper, we will present an auto-ethnographic account of the notion of Coloniality of Being through our experiential learning as a group of three 'Muslim' women scholars coincidentally cohabiting together platonically in the UK after leaving behind our indigenous contexts of Algeria, Palestine and Pakistan. Over a period of two years of cohabitation, as our identities interwove together as Political and Queer Refugees, critical scholars, Muslim Women and Feminists. We experienced an undoing of the Coloniality of our Beings that we had not only been immersed in but had also internalised as norm in our lives back in the countries of our origin as well as faced with in the UK. Whilst we already engaged in tackling the persistent logics of Colonisation through our intentional and intellectual counteractions towards Decolonisation in the mainstream academic realms of our respective researches – we were faced by a pervasive aspect of Colonisation that remained untapped and demanded our attention. This was the Coloniality of our own Beings in our everyday lives glaring right back at us. Scholars such as Walter Mingolo (2011, 2018) and Maldonado-Torres (2010) define the Coloniality of Being as the lived experiences of Colonisation and their impact on our knowledge production in turn shaping our selfhoods, worldviews, decisions and choices. Thus in cohabiting together within the post-colonial context of the UK, we were able to expose on a deeper level the connections between the histories of the colonial enterprises and their impacts on the all-encompassing areas of our lives such as sexuality, relationships (familial, romantic and platonic), knowledge production, and economy through the apparatus of language and discourse. We identify discourse in the undoing of the Coloniality of our Being as not just language that is reflective of our reality but the language that (re)shapes and (re)constructs our reality. As we have challenged the logic, culture and structure of the modern world-system we are embedded in, also crucial for us has been our journey and exit from the terrains of mainstream Western feminism that had been embedded in our imagination at a young age. Most importantly for us, it has been the acknowledgement of how the colonial legacies left behind by the Colonisers in our own respective contextual backgrounds is very much alive today within us and continuously impresses itself upon our experiences of being Women, being Muslim, being Queer, being Feminist and being Refugees. We are now putting forward the importance of Decolonisation of Being through the simple yet foundational practice of cohabiting relationally, i.e., Decolonising our Beings by simply 'being' together.

**Arifa Syed** is a Final Year PhD student at Kent Business School (UK). Her research focuses on the 'Doctor Bride' identity in Pakistan. In particular, she examines how discourses around gender, feminism, and femininity interact through the theoretical lens of postfeminism. Alongside, her various research interests revolve around Identity, Intersectionality, Diversity and Inclusion, and various Inequalities persistent in the workplace.

**Nancy Albhaisi** is a teacher, drama practitioner and researcher. Currently, she is teaching “International perspectives in education” at St Mary’s University, Twickenham, London (UK). Nancy has five years’ experience working as a teacher at UNRWA schools while taking a role as a drama practitioner and researcher in different projects within local institutions in Gaza. She has a PhD in critical discourse analysis of human rights education for young Palestinian refugees. Her research interests include decolonial research, gender inequalities, collective memories and diasporic identities, and refugee rights and resettlement processes.

**Hajer Berrahal** is a final year PhD candidate from the Department of Theology and Religious Studies at Canterbury Christ Church University (UK). Her PhD research focuses on the concept of Resistance within the Black British Poetic scene. Originally from Algeria, she aspires to write about the social injustices practised towards the Algerian LGBTQ community and recount their narratives to remain a living history.

## On the shore: Autoethnography from a Black Feminist and Decolonial perspective

*Jessica Nogueira Varela*

In this chapter, I propose an examination of the bonds and boundaries of reflexivity in order to assess the broader issue of location and inequality within knowledge production. I combine Edward Said's concept of the "silent observer" (1989) with insights from Black Feminist and Decolonial Theory. First, I unpack the difficulties I had in assuming the more traditional role of the detached researcher and critically assess why that happened. Second, I analyse how instead of becoming detached I invested in what Ruth Behar has coined as "vulnerable observing" (1996) an embodied feminist ethics and practice that deeply considers the impossibilities of neutral and value-free research. Third, I reckon with my relationship with power through my fieldwork experience in Berlin from 2019 to 2020. I combine Sara Ahmed's phenomenological lenses in "Cultural Politics of Emotion" (2014) and the use of life-narrative – in the form of anecdotes – to explore research problems inspired by Grada Kilomba in "Plantation Memories" (2019) and Carole Boyce-Davies in "Black women, writing and identity" (1994). Through my conflicting positionality I propose that autoethnography can be a productive method to unveil unequal power relations and their colonial legacies by intentionally situating who produces knowledge in time and space, making the power structures that assist or hinder one's path more visible, and, hopefully, more addressable.

**Jessica Nogueira Varela** is a Brazilian doctoral student in Comparative Gender Studies at the Central European University. Jessica graduated as a Master of Arts in 2020 for GEMMA – Erasmus Mundus + Master's Degree in Gender and Women's studies, graduating from both the Central European University (CEU) and the University of Lodz. Jessica has a Teaching and a Bachelor's degree in Social Sciences from the Federal University of Ceará in Brazil. Jessica presented her work on the 2019 edition of the AfroEuropean Conference in Lisbon, the 2019 Symposium on "Racialisation and Whiteness in Contemporary Europe" at the University of Iceland, the 1st University of Toronto Women and Gender Studies Graduate Conference, and the Third "Transforming Identities" Workshop organised by the Center for Gender Studies at the University of Stavanger. She also wrote about Gender Studies in Hungary, and the result of Brazilian Elections in 2018. Jessica's main fields of interest are Decolonial and Postcolonial Theory, Black Feminism, Critical Race Studies, and Migration Studies.

## Feeling Bodies, Feeling Borders

*Janna Aldaraji*

This paper explores what embodied and affective experiences emerge as a result of racialisation when collectively exploring border encounters in Britain. It will argue that bodies and borders are deeply implicated in each other. In doing so, it will counter the understanding that borders are merely territorial demarcations, but rather, situate the materialisation of borders through the body. Theoretically, my approach is informed by postcolonial readings of Britain, cultural affect studies and Neetu Khanna's (2020) theory of visceral logics. Through this intersecting framework, I unpack how the border materialises through the racialised body as a result of Britain's colonial and imperial structures. I argue that these structures make themselves felt in the present through racialisation and bordering practices that continuously define the ways in which the British national body is imagined: lived out as an inclusion or exclusion of bodies from the larger national body. In order to do so, I mobilise the notion of the visceral, defined by Khanna (2020) as 'a dense and knotted set of relations between embodied experience and political feeling', as a materialist analytic that reveals how affective and embodied experiences are shaped by dynamics of power. The paper's methodology is inspired by Shahram Khosravi's approach to auto-ethnography that places the self within the social context, bridging the gap between researchers and others. Following Khosravi, the paper imagines what an auto-ethnography that incorporates multiple people could look like; a collective auto-ethnography. To this end, the findings emerge from a reading group constituted of five people whose migration to Britain as children was "irregularised" (El-Enany, 2020). Through this reading group we created a space to share poetry and fiction as tools to access the lived experience of bordering. Accompanying the paper is a zine titled *The Sun's Brood* that was collectively made as part of the research process. In this way, this paper is a contribution to the body of decolonial and art-based methodologies within Migration Studies, following the lead of Black, Indigenous and People of Colour, feminist and critical scholars who have transformed how we understand knowledge production, methodologies and the politics of doing research.

**Janna Aldaraji** is a recent graduate at the Advanced Migration Studies Masters Programme at the University of Copenhagen. I am Iraqi-Moroccan and grew up in London. My research interests include racialisation, borders and decolonial methodologies. My practice is committed to DIY self-publishing and its transformative potential in challenging who gets to make knowledge.

## Everyday outbursts and cracks in the ivory: autoethnographic reflections on (un)learning dichotomies in academia

*Gabriella Muasya and Maya Acharya*

As a part of the larger research project Fighting for E/quality, we have been engaged in research on anti-racist and decolonial student movements, specifically at the University of Oxford and Goldsmiths. Drawing on our own experiences as relatively new PhD students, and as racialised women at a Danish University, we want to invite discussion around the (im)possibility of putting parentheses around subjectivity, that we should instead understand research as embodied practice. Inspired by a transmaterial approach, as well as queer feminist affect studies (Ahmed 2004, Chen 2012) we want to explore research as material, transcorporeal, and felt; knowledge as a process based in the bodily and its relation to the world (Springgay 2019). Using visual and written autoethnography, we are confronted with the demand to compartmentalise and separate our roles as researchers from our life worlds and lived experiences. Inspired by Dillard's (2000) and Boylorn's (2016) autoethnographic approaches, we use this material as a springboard to dissect spontaneous, everyday attempts to reclaim space: to resist the myth that claims detachment of the known from the knower (Mbembe, 2016) and embrace the possibilities of other forms of knowing and being in academia.

**Gabriella Muasya** is a PhD student at the Graduate School of Arts, Aarhus University (Denmark). Her research project focuses on student movements in the U.K. Using ethnographic methods, the project examines the relationship between new media and student groups fighting for a decolonized and socially just university. The study explores the type of knowledge(s) assembled, negotiated and co-produced amongst student groups in physical and digital spaces. Gabriella has a background in media production and cultural studies. She holds an MA in Media Practice for Development and Social Change from the University of Sussex and BA in Cultural Encounters from the University of Roskilde.

**Maya Acharya** is a PhD student at the Graduate School of Arts, Aarhus University (Denmark). Her project aims to explore the experiences of racialised students at Goldsmiths University in London (UK) and ongoing movements to carve out anti-racist and decolonial spaces. Maya graduated from the University of Copenhagen (Denmark) with a master's degree in Advanced Migration Studies. She also holds a BA in Journalism, Media and Cultural Studies from Cardiff University (UK). Her research interests and knowledge are particularly focussed on racialisation, sexuality, and migration. Maya works within the intersections between activism and academia; she has a background in communications and journalism, and is co-founder of Copenhagen-based literature festival (un)told pages.

## Panel 2E. The Coloniality of Being: feminist, queer and trans perspectives

28th May 2021, 2-3.30pm

**“Homosexual Loneliness begins in the world, but it takes root in the person”:** Postcolonial queer loneliness and the emptied archive

*Keeyaa Chaurey*

A consequence of the British Raj in the Indian subcontinent was the ethical cleansing of eroticism and homoeroticism in literature and art. This loss of the Indian queer archive is at the centre of this paper. It is theoretically anchored by Derrida's idea of 'archive fever' and explores what it means to experience a postcolonial loneliness from queer history, and simultaneous marginalisation within the Western infrastructure of archive and memory. This paper draws from Postcolonial theory, archival studies, queer theory, the affective turn, and their various intersections to explore the affective dimension of the queer archive in the Postcolonial, specifically Indian, context. The paper is structured as follows. The first section provides a theoretical grounding of the affective archive, drawing from Arondekar (2005), Love (2007), and Dinshaw (1999), amongst others. Here, it is argued that the malady of 'archive fever' is both a cross-temporal and full-body experience: that queer loneliness, and postcolonial queer loneliness manifest affectively and physically. The second section is a brief incursion into the Indian queer archive, exploring forms of Indian queerness such as the Bhakti Movement, Urdu rekhti poetry, and the erotics of friendship (Dasgupta 2011; Vanita 2002; Arondekar 2015). The final section discusses the affective dimensions of the encounter between the Western and Postcolonial archive through a critique of Cvetkovich's 'An Archive of Feeling: Trauma, Sexuality, and Lesbian Public Cultures' (2003). This section argues that not all queer archives are seen as equal and explores the violence of the above-mentioned encounter. The paper concludes with an emphasis on postcolonial queer agency and a recognition of the limits of Western cultural imperialism. Ultimately this paper argues for the necessity of acknowledging the imperial and colonial politics of the queer archive as well as outlining their affective dimensions. It also argues that multiple context-specific queer lonelinesses exist, and that the Western assumption of a universality of queer feeling is in itself a symptom of cultural imperialism.

**Keeyaa Chaurey** is an Indian independent researcher in between her MSc and PhD. She holds a BA in Social Anthropology and an MSc in Human Rights from the London School of Economics. Her primary research interests are imperialism and knowledge production; queerness, race, and postcolonial subjectivities; decolonising and diversifying fieldwork ethics; the intellectual property regime; the political economy of epidemics and pharmaceuticals in South Africa; and the meeting points of all these interests.

## Towards a feminist and de-colonial phenomenology: Reflecting on the coloniality of being/power/truth/freedom

*Angela Patricia Heredia*

In this paper I address the question of what feminist and de-colonial phenomenology might be. I reflect on this issue by exploring how such approach critically rethinks what a phenomenological approach to meaning, materiality and embodiment can be. In doing so, such perspectives offer a critical questioning of the horizon of intelligibility and orientations that sustain the philosophical grounds of phenomenology's "canon" (Husserl [1913] 1983; Heidegger [1927] 1996; Merleau-Ponty [1964] 1968). I take as a point of departure Wynter's (2003) notion of the "coloniality being/power/truth/freedom" which, building from Fanon's thought ([1963] 2004), articulates a phenomenological and aesthetic exploration of coloniality and its materiality, as well as opening the door to a critical rethinking of phenomenology's colonial horizon of intelligibility. This notion, which has been also conceptualised by the decolonial thinker Maldonado Torres (2007), targets how coloniality materialises and captures an embodied experience, consciousness and sensation of being human in a parasitic relationship with the inhuman. For Wynter, this "overrepresentation of Man as if it were the human" (2003, 267) sustains the ontological grounds of Western thought's conceptualisation being, freedom, embodiment, experience, consciousness. I argue that Wynter's reflections on the coloniality of being can be further enriched by considering its gendering, affective and sexualising aspects, which have been thought by black feminist thinkers like Spillers (1987), Lorde ([1980] 2007) and Hartman (1997), as well as by other de-colonial feminist thinkers like Rivera Cusicanqui (2018) and Anzaldúa ([1987] 2012). In these explorations of the materiality of coloniality, reflecting on the spectrality of embodied experience and its conditions of possibility is taken as an ethico-political task. In doing so, they stress that phenomenology's point of departure is never neutral, but always bodily and historically situated within coloniality/modernity. Furthermore, they allow us to re-think a de-colonial and feminist phenomenology as an ethico-political exercise of writing and thinking through the body that puts into tension the familiarity of the embodied horizon of intelligibility in which we are embedded.

**Angela Patricia Heredia** is pursuing a PhD at the Department of Gender Studies, Central European University. She holds an MA in Gender Studies from Central European University in Budapest and an MA in Philosophy, as well as BA in History and Philosophy from Los Andes University in Bogota. Her research focuses on feminist theory, posthumanisms, postcolonial theory, decolonial theory, critical race theory, as well as continental philosophy. Her PhD project critically approaches posthumanisms, particularly feminist new materialisms, by exploring the relation between corporeality, historicity and the notion of the human from a de-colonial point of view. Previously, she has been interested in the way in which existential phenomenology and poststructuralist philosophy have theorised about the body in relation to political subjectivity.

## Panel 3E. The Coloniality of Being: disparities in healthcare

28th May 2021, 4-5pm

### Post-Colonialism, Biomedicine and 21st Century Health Inequality

*Jo Tanner*

While 2020 has brought to the fore world's relationship with race relations, the over-riding focus of attention has been on biomedicine and the science in which we have pinned our hopes to resolve the COVID-19 pandemic. These two factors at first glance can be passed-off as two occurrences that have added to a challenging time in world history. However, I contend that they share a symbiosis, which further has a synergy with biomedicine's relationships with post-colonialism. A major part of my attention during 2020 was on my PhD studies, centered on examining the UK's relationship with the global organ trade, three themes emerged: the supply chain and transplant tourism, regulation and risks in the private healthcare sectors, and organ donation rates and related trends. The last point is of interest at; 63% the United Kingdom (UK) has one of the lowest organ donation rates in the world. NHS Blood and Transplant (NHSBT) predict that 6285 people in the UK are waiting for an organ transplant (Hansard;2018). When these figures are broken down, they reveal a trend that shows BAME communities constitute only 11% of the UK's population but make up nearly a quarter of the numbers waiting for life-saving transplants (2016: p7). The underlying trend in these statistics are high rates of renal failure secondary to chronic diseases such as diabetes mellitus, hypertension and obesity. However, the discourse around renal disease and low donation rates is based more in how to improve donations rates, in terms of recent Deemed consent legislation and boosting rates of donation within BAME communities. It is spoken less in terms of health inequalities and barriers to accessing health education. The initiatives promoted by NHS Blood and Transplant are based in overcoming religious beliefs to organ donation which while valid fail to address the poor health outcomes witnessed within these communities, and difficulties that migrants face in accessing healthcare.

There is a paucity of literature in respect of the organ trade and the same can be observed of health inequality within BAME communities, and where reports have been produced recommendations have not been implemented. This theme has been picked up by the Lawrence Review 2020; An Avoidable Crisis – The Disproportionate Impact of COVID-19 and BAME Communities. The Pandemic has demonstrated the NHS' reliance on health workers from within these community's while starkly showing the health inequalities translated into high numbers of cases and high rates of death. The report outlines, overcrowding in housing, poor work conditions and structural racism, alongside a reluctance to engage with healthcare. As root causes, the same risks are likely to be associated with trends observed in organ donation data. However, it also highlights the need to engage with the fact that Biomedicine in a post-colonial age appears not to have progressed, it remains entrenched in a westernised model both in its delivery of care and its failure to acknowledge the health workers recruited to deliver the care within medical institutions. Medicine requires an awakening in rediscovering its history, recognising the bonds of biopolitical regulation and seeing the post-colonial legacy in finding solutions to health inequality. Until such an approach is adopted phenomena such as the universal shortage of organs will remain within a framework of legal regulation and prohibition, rather than finding non regulatory solutions to address the high rates of disease which both cause the need for organ transplant and contribute towards low donation rates which fuel the global organ trade.

**Jo Tanner** is a sociologist and advocate working within the field of health and advocacy and with a specialist interest in health, fraud and Modern Slavery. She is currently a PhD candidate at the University of West London, with special interest in Human Organ Trafficking, and exploring how supply chains could be disrupted by recognising medical fraud and the role of medical personnel in the global trade of organs.

## Exploration of Existing Integrated Mental Health and Addictions Care for Indigenous Peoples

*Jasmine Wu, Victoria Smye and Arlene MacDougall*

Due to the persistent impact of colonialism, Indigenous peoples of Canada face higher rates of mental health and substance use disorders, and systemic barriers to accessing ‘mainstream’ mental health and addiction services. Moreover, these services are often unsuitable for Indigenous peoples due to embedded Eurocentric biases, such as the exclusion of Indigenous understandings of mental health in favour of Western biomedicine. The need to better address Indigenous mental health has led to integrated care programs: services that incorporate both Indigenous and Western practices into their care delivery. Such a transition facilitates the Truth and Reconciliation Commission of Canada’s Calls to Action by increasing collaboration with Indigenous peoples to meet their own mental health needs. As this research explores the inner workings of implementing the integrated care approach, it is a resource for future integrated care programs. In terms of addressing research questions, this study describes common lessons, disjunctures, and solutions experienced by existing integrated mental health and addictions programs for Indigenous adults across Canada. This study also explores the particular challenges that these programs are facing due to the COVID-19 pandemic.

This study uses a postcolonial framework and narrative inquiry informed by Margaret Kovach’s conversational method (2010) and Kincheloe & McLaren’s reconceptualized critical theory of power (1994). In keeping with the premise of the integrated approach, an Indigenous Knowledge Keeper/Thought Leader was consulted in designing this study. The sample consists of mental health and substance use programs found on the Government of Canada website that work with Indigenous adults; however, only programs with an integrated care delivery were included. With the study currently in progress, the preliminary results and discussion will be available for presentation in May 2021. The sample data is being collected through online surveys of factual questions administered to program staff. Moreover, key informants (e.g. Program Managers, Directors of Care, etc.) who have knowledge of the relational processes of their care delivery are being interviewed over the telephone. Finally, the data will be analyzed through collaborating with Indigenous Elders, practitioners, Thought Leaders, and Knowledge Keepers to highlight Indigenous values and interpretations, and knowledge co-production.

**Jasmine Wu** is a global citizen from Western University in London, Ontario, Canada who is passionate about decolonising the mental health system by advocating for culturally-safe mental healthcare. Along with her research into integrated mental healthcare for Indigenous peoples in Canada, Jasmine works with other communities affected by colonialism. As a current Global MINDS fellow, Jasmine is designing a culturally-competent and community-based social innovation that targets war-affected youth in the Democratic Republic of Congo. She has also engaged in experiential learning, global citizenship, and decolonising education as a former student and current Teaching Assistant at Western University’s renowned Rwanda: Culture, Society, and Reconstruction course. Through her endeavours, Jasmine strives to empower BIPOC communities and move towards decolonised future.



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