

# Collective and Creative Pedagogies



THE UNIVERSITY of EDINBURGH  
School of Social  
& Political Science

# RACE.ED

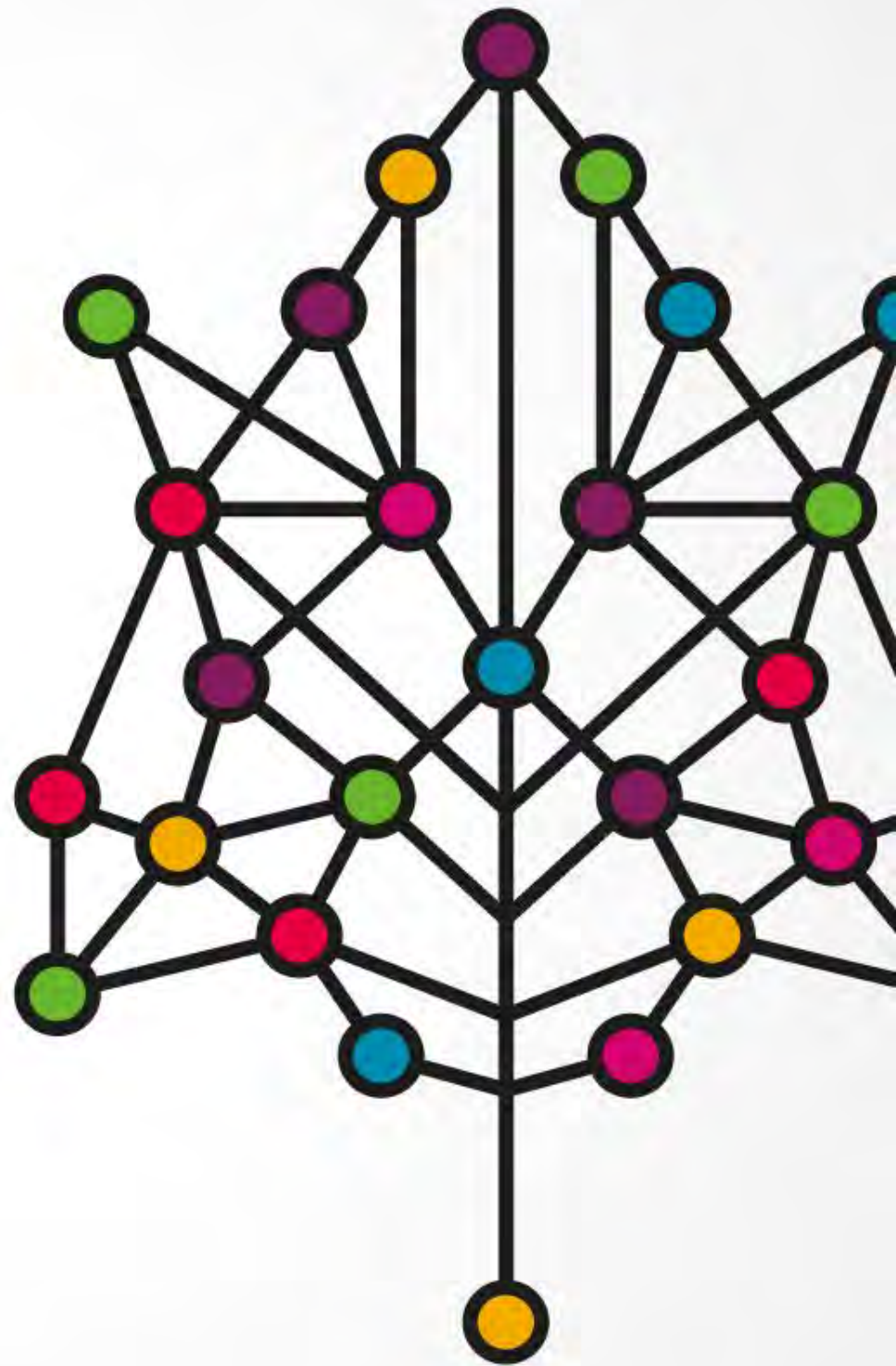
A hand-drawn graphic featuring the words 'decoloniality', 'vulnerability', 'intersectionality', and 'INEQUALITY' in a stylized, overlapping font. The words are arranged in a roughly triangular shape, with 'decoloniality' at the top left, 'vulnerability' at the top right, 'intersectionality' in the middle, and 'INEQUALITY' at the bottom right. The letters are dark grey and have a slightly irregular, hand-painted appearance.

In this new curation of living images drawn by the artist Paola Rozo, and marking a collaboration with members of the RACE.ED network, we share narrated visual accounts centering on collective and creative pedagogies, as a set of both existing practices and possibilities.

Stemming from the RACE.ED launch here at the University of Edinburgh, each living image helps us to think collectively and creatively about experiences of inequality and oppression.

Many of the contributors offer the following introduction to their living image which, taken together, help us to think through issues of vulnerability, intersectionality and decoloniality in pedagogical theory and practice today.

**Dr rashné limki and  
Prof Nasar Meer**



# RACE.ED

RESPONSIVE PEDAGOGY in TIMES of CRISIS



decoloniality  
intersectionality  
vulnerability  
inequality

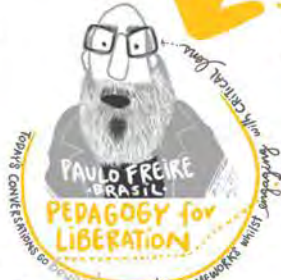
**SAMBA**  
COMMUNITY DANCER  
ART EDUCATOR

HELPED ME UNDERSTAND WHY  
education IS POWERFUL AND TRANSFORMATIVE



"BRASIL" ROOTS TO KNOWLEDGE, CRITICAL RACE STUDIES & decolonial IDEAS!

BLACK MOVEMENT'S PROJECT which educates YOUNG BLACK PEOPLE before going to university



in RELATION (RUPTURES & entanglements)

# BLACK DIASPORA

OTHER POSSIBILITIES for the FUTURE within & BEYOND CLASSROOM RESEARCH FINDINGS?



SYMPHONY in 5 movements

5th movement "COMMITMENT" the HYMN of the UK was excluded to challenge NATIONALITY & COLONIAL LEGACIES

POETRY folklore  
written in SPANGLISH (Spanish & ENGLISH)  
CHICANO! (MEXICAN SPANISH)



HOW CAN WE navigate the THROUGH DIFFERENT LANGUAGES UNDERSTANDING'S AND MASTERING MEANINGS we once thought were the ONLY ONES.

MESTIZA prieta LATINK

CHICANA would be the GEOGRAPHICAL root of the MEXICAN people. YOU CAN NEGOTIATE the mixture of RACES in a DIFFERENT language

UNTIL I AM FREE to write bilingually.

CHICANA would be the GEOGRAPHICAL root of the MEXICAN people. YOU CAN NEGOTIATE the mixture of RACES in a DIFFERENT language



# DIFFERENT STORIES different TRUTHS

WE CAN TELL different STORIES with different TRUTHS as part of KNOWLEDGE PRODUCTION

REDISCOVERING BLACK AFRICAN INFLUENCE on classical music by REVISITING her CARIBBEAN ROOTS



BLACK DIASPORIC identity  
"A BLACK MIGRATORY WOMANHOOD" to narrate the HISTORY of the UK  
PAIN FORCED MIGRATION development of the economy



KEY REFERENCE for BLACK QUEER STUDIES ART to DECOLONISE TO DESIGN IDENTITY with COLONIAL legacies



THERE IS MORE TO IDENTITY than IDENTIFYING with one's culture or standing SOLIDLY against it.  
PROCESS of DESIDENTIFICATIONS  
What the NORM imposes onto your IDENTITY in terms of BEHAVIOUR and EXPRESSIONS

BRINGS forward a DIFFERENT LANGUAGE that TRANSFORMED CONVERSATIONS of BLACK DIASPORA



'BROKEN PORTUGUESE' 'the BLACK version'

PRETOGUESE based on concept of AMÉRICA LADINA talking about INDIGENITY and BLACKNESS as UNITED CONVERSATION

FIGHT against NOT TO RESIST but to RACISM the ANTI-RACIST MOVEMENT



# Dr Katucha Bento

In this presentation, the intention was to share my recent reflections and preoccupations about the pedagogical project that we, as scholars, deploy and reinforce in spaces that go beyond the classroom.

Knowing that coloniality authorises racist practices and how beliefs of knowledge are defined, validated and (re)produced, I find purpose in my work of mediating and producing knowledge when I think about a decolonial approach to practice the 'pedagogy of the oppressed'.

More than a book, the pedagogy of the oppressed is theoretical referential and pedagogical philosophy, written by Paulo Freire and many others who followed, to provoke a radical strategy in Education to promote social justice.

While I am still grasping how to develop such a pedagogical strategy, I am certain that it is the unfinished work that enables me to be in a constant dialogue with the decolonial, the Black feminisms and the Critical Race Theories that frame my intersectional interpretation of the world – including my teaching.

Through the constant dialogue, I invest in knowing more about Black and Indigenous scholars, scholars from the Global South or those who speak with the South and dissident identities from an anti-racist perspective.

I find the source of my inspiration the work of Gloria Anzaldúa, Lélia Gonzalez, Paulo Freire and many others who help me framing the movements of rediscovery and recovery the ostracised knowledges of People of colour; mourning; dreaming; and commitment to unveil systematic racism in the academic spheres and the importance of recognising the contributions of Black and Indigenous epistemology.

I find purpose in my work of mediating and producing knowledge when I think about a decolonial approach to practice the 'pedagogy of the oppressed'.

decoloniality  
intersectionality  
vulnerability  
inequality



# RACE.ED

RESPONSIVE PEDAGOGY in TIMES of CRISIS



decoloniality  
intersectionality  
vulnerability  
inequality

I TEACH MEDICAL PUBLIC & GLOBAL ETHICS  
I TRAIN future CRITICAL THINKERS  
MY METHODOLOGY IS INFORMED BY MORAL & POLITICAL PHILOSOPHY

ISN'T NEUTRAL PEDAGOGICAL-POLITICAL STANCE especially if WHAT YOU TEACH is embedded in SOCIAL JUSTICE

THIS WORK COMES at the COST of additional PERSONAL PEDAGOGICAL & EMOTIONAL labour... especially if YOU ARE the 'ONLY OBVIOUS OTHER' in the ROOM

WE WANT TO EDUCATE OURSELVES about the HISTORY of WHAT we're TEACHING- IF YOU WANT TO ATTEND to STRUCTURAL & EPISTEMIC aspects of VULNERABILITY. YOU NEED TO GO at times AGAINST MAINSTREAM and to make yourself vulnerable...

MY GENDER and COLOUR of SKIN makes it HARD to GAIN the EPISTEMIC AUTHORITY often GRANTED automatically to colleagues



JUSTICE - RACIAL GENDER ENVIRONMENTAL & GENERATIONAL

PRACTICING ARGUMENTATIVE RIGOUR also means EXPOSING THEMSELVES to MARSH CRITICS NOT experienced EQUALLY. NOR require EQUAL labour from ALL to PARTICIPATE! DIFFICULT to BUILD RESILIENCE while continuously engaging with VARIOUS forms of VULNERABILITY

REMINDED STUDENTS of each others VULNERABILITIES in ways that HARM to others or FURTHER SILENCE is minimised it is EXHAUSTING!

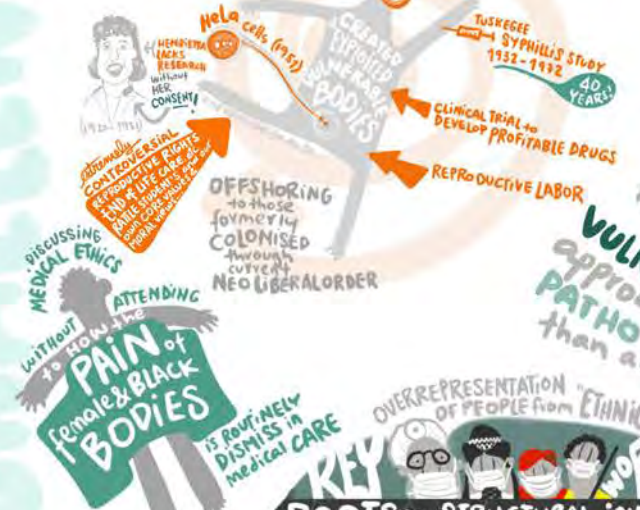


VULNERABILITY  
CONCEPT that comes ALIVE through VARIOUS tensions



it is POSSIBLE to let VULNERABILITY LIVE in every method and INTERACTION within the CLASSROOM...

Bioethics can't SCAPE VULNERABILITY because its use was developed in RESPONSE to HEALTH ENDEAVOURS that HAVE



ROOTS in STRUCTURAL INEQUALITIES MARGINALISATION RACISM DISCRIMINATION



DEPENDENT on its conceptualisation it might ONLY encompass SPECIFIC SPACE & INDIVIDUALS



THESE LACK the ABILITY to GOVERN themselves! APPLYING VIOLENT VULNERABILITY to PATHOLOGY

LONG HISTORY WITHIN NORMATIVE FRAMEWORKS & GUIDELINES IN BIOETHICS



YOU ARE VULNERABLE!  
THOSE WITH POWER to DEFINE & DISMISS KNOWLEDGE & NEEDS  
VULNERABILITY  
THOSE WHO ARE BEING DEFINED & DISMISSED

DO THEY DESERVE OUR ETHICAL ATTENTION?

# Dr Agomoni Ganguli-Mitra



The pandemic has not been a great leveler, but it has exposed vulnerabilities in ways unforeseen, in people and social structures.

decoloniality  
intersectionality  
vulnerability  
inequality

Vulnerability is inextricably linked to bioethics, from its very early days.

Here I begin by exploring some of the ways in which the field has developed to address our moral obligations towards vulnerable persons and bodies.

Such moral concerns are prominent in the clinical encounter, but are equally present in the history of biomedical research and in the creation and exploitation of vulnerability in research.

Teaching bioethics requires recognizing and addressing difficult questions related to vulnerability. It also requires us to recognize that in our efforts and eagerness to protect those considered vulnerable, we might be tempted to established mechanisms, guidelines and regulation that serve to further stereotype vulnerability and, in line with existing power structures, to further silence those considered vulnerable.

These are considerations that I bring to various discussions in the classroom.

Teaching is also a space where I am at times painfully aware of the limitations imposed on my epistemic authority, by who or what I am perceived to be. However, this is a vulnerability that I embrace as a pedagogical tool as I ask my students to allow themselves to be vulnerable, and to carry each other's vulnerability as learners, as they engage with difficult and controversial topics.

The pandemic has not been a great leveler, but it has exposed vulnerabilities in ways unforeseen, in people and social structures.

A way forward is to recognise that vulnerability exists in everything we are, everything we do, and everything we teach. In particular, a way forward for me has been to think about how vulnerability can lead to new beginnings. I am currently exploring this through questioning the canon in bioethics, as well as considering anti-racist and decolonial work in this field.



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RESPONSIVE PEDAGOGY in TIMES of CRISIS



RADHIKA

decoloniality  
INTERSECTIONALITY

# RESISTANCE

and pushbacks!

WORK isn't  
in WORKLOAD  
ALLOCATION  
MODELS



whilst TRYING to DECENTER  
the CURRICULUM  
HOW WE UNDERSTAND  
ASSESSMENT?

As a  
feminist  
SOCIOLOGIST

TEACHING IS ABOUT  
SOCIAL  
TRANSFORMATION  
the WAY I TEACH IS ALSO  
A TRANSFORMATIVE PRACTICE!

DECOLONIALITY

INTERSECTIONALITY

# CHALLENGES

Students from the  
GLOBAL SOUTH  
STRUGGLE to find their  
VOICES, to be  
REPRESENTED

WE feel VULNERABLE,  
ANGRY and  
EXHAUSTED!



CONSTANT  
TUMMOL of ideas in attempt to  
MAKE SENSE of  
ISSUES that  
MATTER!

QUESTIONING the NOTION:

the SAFE  
CLASSROOM

POWER &  
PRIVILEGE  
that OPERATE OUTSIDE  
OPERATE WITHIN!

SAFE for WHOM?  
it's NOT and SHOULD NOT  
BE constructed as a  
Community of  
EQUALS



WE DON'T LEAVE our  
identities  
at the door...  
WE BRING them  
along

BECAUSE WE ARE AN ENDANGERED SPECIES...

# POWER & PRIVILEGE = INEQUALITY & EXCLUSION

# INTERSECTIONAL PEDAGOGY

poems as a WAY of DISRUPTING CONVENTIONAL knowledge

DIVERSIFYING  
the CURRICULUM is  
an OBVIOUS step  
BUT it IS NOT  
enough!

- DISRUPTING ways  
white bodies secured  
PRIVILEGED RELATIONSHIPS  
to INDIGENOUS LAND, LABOR,  
NATURAL RESOURCES & KNOWLEDGE
- DECENTERING the  
EUROCENTRIC focus...
- POLITICS of  
LOCATION  
(in the ACADEMIA)

TODAY'S  
BUZZWORD

ORIGINAL RADICAL form:  
GENDER  
DOES NOT EXIST  
in ISOLATION to  
RACE, AGE, CASTE  
SEXUALITY, CLASS,  
RELIGION...

# CRITICAL PEDAGOGY

PLANS, TRANSCATED CURRICULUM  
SYLLABUS AND ALSO WHAT TAKES PLACE  
in the CLASSROOM!

the CLASSROOM'S SPACE as an ENTRY POINT to WORK on...

INSERTING MYSELF in the CLASSROOM



DISCOMFORT

STRUGGLE in  
DECENTERING of their  
OWN SUBJECTIVITY

the ONLY  
VISIBLE OTHER

CONFRONTING  
DILEMMAS  
of SUBJECTIVITY

OUR HABITS  
of KNOWING  
& LEARNING  
ARE DEEPLY  
enmeshed  
in our IDENTITY...



MENTAL GYMNASTICS of doing the  
'US' and the 'THEM'

DECENTERING  
of SUBJECTIVITY  
the SELF as always ENMESHED  
with the OTHER

INVISIBLE / HYPERVISIBLE  
MAJORITY / MINORITY  
INSIDER / OUTSIDER



A GAZE  
of OTHERNESS

# Dr Radhika Govinda



Being one of the few visible 'others' in many of the classrooms in which I teach, decolonizing is not an option for me; it is a requirement!

decoloniality  
intersectionality  
vulnerability  
inequality

Teaching for me is about social transformation, and in this sense necessitates the use of creative and collective pedagogies.

A decolonising lens and intersectionality are central to my teaching practice. To me, decolonising means disrupting the ways in which white bodies have established privileged relationships to land, labour and what counts as knowledge. And intersectionality sheds light on how race, class, gender, etc. do not exist in isolation from one another, and how therefore the resultant power and privilege, and inequalities and exclusion too cannot be understood and addressed through single axis frameworks.

I see the university classroom as an important entry point for doing decolonising work, which requires continually confronting dilemmas about mine and my students' subjectivity, and about our privileged and marginal locations. After all, our habits of knowing and learning are deeply enmeshed in our identity.

Being one of the few visible 'others' in many of the classrooms in which I teach, decolonizing is not an option for me; it is a requirement!

I have found intersectional pedagogy quite helpful in this process. It guides not only what I teach but also how I teach it. It enables me to acknowledge that the classroom is not a community of equals, and therefore not a safe space for all yet one where my students and I are engaged in constant turmoil, as bell hooks says, to transgress.

The following living image is an invitation and a plea: an invitation to take a moment to consider not only the challenges, pushbacks, anger and vulnerability but also the incredible joys experienced in decolonizing classrooms as the illustrations convey; and a plea that you embrace decolonial and intersectional pedagogies and praxis, and make them your own!



# RACE.ED

RESPONSIVE PEDAGOGY in TIMES of CRISIS



decoloniality  
intersectionality  
vulnerability  
inequality

# 2 CURRENT CONTEXT of CRISIS



1 IMPORTANT WORK in decolonising WHAT we're teaching and WHO we're teaching BUT is ALSO important to WORK on HOW we're teaching

CONTEXT of INEQUALITY

RESEARCH QUESTION: WHY BE students arrive with the SAME A levels as white students BUT leave with WORST degree?



# WHAT is HAPPENING in UNIVERSITIES?



3 WE need to RECOGNISE the demands of SOCIAL REPRODUCTION on STUDENTS!

WHAT Concrete ACTION look like... (not JUST words!) that MEET the NEEDS we've HEARD much about!

IT'S POSSIBLE to HAVE ANTI-RACIST commitments BUT NOT NECESSARILY teaching in an ANTI-RACIST way...

KYOKO KASHIMOTO ETHNIC STUDIES

SUPPORTIVE STRUCTURES in PLACE

ASSESSMENTS

found in: Before teaching work in

practise theories to SPECIFIC NEEDS!



ATTAINMENT: BUT WHITE BEM students

WHY?

PELAGOGY LITERATURE argue that students HAVE: LACK of CRITICAL THINKING

"POOR ENGLISH"

LET ME INTRODUCE YOU CRITICALLY



# RACIAL INEQUALITY

# Dr Kaveri Qureshi



When international students are criticized for “poor English”, whose benchmarks are we using?

A responsive pedagogy needs to engage and confront the wider social inequalities which enter the space of teaching and learning at the university. So why, for example, do the international students who sustain a great many postgraduate programmes in the UK persistently achieve lower grades than other groups?

For me, a responsive pedagogy needs to reconsider not only who and what we teach but also how we teach. On postgraduate programmes such as the ones I teach on, the attainment gap for international students has often been attributed to their “poor English” and “lack of critical thinking”. But who says international students are bad at “critical thinking”?

Could we point the finger elsewhere, and recognise how criticality is treated in a biased way in Western education?

When international students are criticized for “poor English”, whose benchmarks are we using?

As educators, couldn't we learn from the important discussions taking place about World Englishes, or about recognizing English as an academic lingua franca with a goal of intelligibility rather than conformity with a particular version of 'Native English Speaker' English?

Rather than expecting international students to adapt, what kinds of changes could we make within our teaching programmes? And what kind of support do our institutions offer us in doing this, by way of training or workload allocations?

If we want to see action not just words, here could be some places to start.

decoloniality  
intersectionality  
vulnerability  
inequality



# RACE.ED

RESPONSIVE PEDAGOGY in  
TIMES of CRISIS



EQUALITY, which PARTS of the Policy PROBLEM come to be INCLUDED then is KEY

RACE EQUALITY IS ALSO INTRINSICALLY CRITICAL of MORE than PUBLIC POLICY BECAUSE it TAKES on the DISCURSIVE CHARACTER of the VERY IDENTITY of SOCIETY which goes BEYOND Policy and ADMINISTRATION to INVOKE DEBATES ABOUT NATIONAL BELONGING

WHO ARE WE?  
WHERE DO WE BELONG?

Minimally, if there is a BURGEONING SCOTTISH APPROACH...  
is ALSO CHARACTERISED by an ACTIVE RETICENCE to SPEAK PUBLICLY about **STRUCTURAL RACISM**



emergent STORY of THE VERY IDENTITY of SCOTLAND

RACE is UNDERSTOOD as a POLICY PROBLEM to BE SOLVED rather than A PART of an



THE RECOGNITION THAT THE PURSUIT of RACE EQUALITY RELIES on

I suppose that's moving lets sort of the DIFFERENCE BETWEEN FORMAL RESISTANCE and JUST INDIVIDUAL PEOPLE'S PERSONALLY UNDERSTANDING about EQUALITY and WHAT THEY think is their ROLE



CONVENTION IS KEY HERE, to the EXTENT that



This is NOT UNIQUE to SCOTLAND But equally, SCOTLAND DOES NOT STAND OUTSIDE THIS!

INDIVIDUAL MOTIVES and OBJECTIVES and BECOME much LESS RELEVANT to SUSTAIN and PROLIFERATING RACIAL INEQUALITIES



# Prof. Nasar Meer



A critical and creative pedagogy is surely one in which authors are alive in dialogue with our students, and one in which – most importantly – racialized student voices are heard and listened to.

decoloniality  
intersectionality  
vulnerability  
inequality

Is it possible to encourage a pedagogical approach that is anchored in a critical recognition of who and what we think we are?

In Scotland, philosophers of education might answer with David Hume, in that we should 'affix the epithets of praise or blame, in conformity to sentiments which arise from the general interests of the community'.

In other words, we mustn't get bogged down in particularity lest it militate against the overarching purpose.

This sentiment is at least one reason we struggle to develop curricula that is able to meaningfully understand how 'general interests' are often quite particular, and unable to reach across to how our students are racialized in their everyday lives, including in our class-rooms, and who may seek a pedagogy that can help explain why this is so.

So in my living image I focus on two illustrations of this problem: thinking through national identities in post-imperial nations, in this case Scotland, and how our students might grasp racism as a reflection not purely of attitudes, but also of our prevailing systems, including our education systems.

A critical and creative pedagogy is surely one in which authors are alive in dialogue with our students, and one in which – most importantly – racialized student voices are heard and listened to.

The alternative, a pedagogical approach that places venerated ideas above their encounter with our students, is not worthy of the name.



**RACE.ED**  
RESPONSIVE PEDAGOGY in  
TIMES of CRISIS



**decoloniality**  
**intersectionality**

**NOT JUST**  
**INCLUSION**  
and **DIVERSITY**  
**BUT**  
**CHALLENGING**  
**POWER**  
assumptions

**EMBRACING PLURALISM** of epistemologies + methodologies + interpretive frameworks

CHALLENGE the ASSUMPTION: as teachers WE have monopoly of POWER

BRING OTHER WAYS of KNOWING SEEING BEING into CLASSROOM and ACKNOWLEDGE them as VALID

I AM HERE teaching AFRICAN STUDIES

AFRICAN WOMAN feminist FACILITATOR

POSITIVE CHANGE

WHERE do the THEORIES WE TEACH come from?

WHO

AUTHORISES knowledge to BE or NOT

DECIDES on WHAT SETS the AGENDA DOES GETS WHAT

WE cannot SEPARATE WHAT WE TEACH from REALITIES of the SPACE in which WE teach!

leads US to RETHINK the WORTH of OUR WORK in times of CRISIS CHALLENGING male mainSTREAM ASSUMPTIONS of DEVELOPMENT, POLICY & PRACTICE

PATRICIA HILL COLLINS

emotional labour "MOTHERING the MIND" relationships seen as (only) FEMALE ROLE!  
ADVICE CARE MENTORING NURTURE  
MY NEEDS  
INVISIBLE KNOWLEDGE!  
FELT BY SOME AS EXHAUSTING!

**DISRUPTION** has the POTENTIAL to BENEFIT everyone's learning EXPERIENCES

**Politics of LOCATION**  
**Feminist THEORY**

INTERNATIONAL CONNECTIONS → UNDERSTANDING →

80% INTERNATIONAL STUDENTS AREN'T BLACK SLATES

WHAT ABOUT LEARNING CONDITIONS?

PASTORAL & SELF-CARE are KEY TO FOSTER sense of BELONGING and CRITICAL CITIZENSHIP

RESPONSIVE PEDAGOGY IS ABOUT BUILDING SAFE-INCLUSIVE-SUPPORTIVE learning environment RECOGNISING students' diverse BACKGROUNDS & learning journeys

Blacked: ANTI-RACISM ZERO TOLERANCE policy Educate - Create - Support REPRESENTATION initiatives

THERE IS NO AFRICA "AFRICAN STUDIES!"

PROFESSORS: SELF-REFLEXIVE of their DIVERSE DISCIPLINARY BACKGROUNDS COMMITTED to TEACHING POLITICALLY CONSCIOUS & RELEVANT COURSES CENTERED on DIVERSE AFRICAN VOICES

WHY IS MY CURRICULUM WHITE STUDENT-CENTERED

**EVERYWHERE** (classroom workplace) assessing the EXISTING CONDITIONS  
equality

accessibility AND ASSESSMENTS CHALLENGES FINDING the MIDDLE GROUND  
PRAGMATISM STUDENTS' EXPECTATIONS TEACHERS' INTERNALISED ASSUMPTIONS

UNIVERSITY of EDINBURGH  
and BEYOND!

THERE is NO such a thing as a SINGLE ISSUE STRUGGLE because WE DON'T LIVE SINGLE ISSUE LIVES!





# Dr. Rama Salla Dieng

EMBRACING PLURALISM of epistemologies, methodologies, + interdisciplinary

As an African feminist academic and a mother teaching development theory and practice, I link my teaching to anti-racism and anti-sexism, to encourage my students to also think alternatives within and to main development models.

decoloniality  
INTERSECTIONALITY  
vulnerability  
INEQUALITY

To me, a responsive pedagogy aims at creating more horizontal relations of mutual respect, humility, and reciprocity as it recognises the diversity of student and teacher trajectories, backgrounds and experiences and the context in which such learning-teaching encounters take place. Banking on these assets in order to facilitate and bring about positive change and sharing fruitful and mutually-enriching encounters in the classroom, the university space and beyond is therefore one key objective of mine. I believe feminist and decolonial pedagogies can be very powerful tools.

Decolonial and feminist practices by centring on the non-reproduction of epistemic violence and challenging asymmetrical power dynamics seek to go beyond the status quo, they go beyond the sole objectives of 'inclusion and diversity' (even though these may aid it). For me, teaching with a feminist intersectional decolonial lens means we cannot separate what we teach from what is going on in the very space we teach it because we do not come to the classroom as blank slates.

As an African feminist academic and a mother teaching development theory and practice, I link my teaching to anti-racism and anti-sexism, to encourage my students to also think alternatives within and to main development models.

Moreover, I also link my practice to reflections and action about pay and equality as well as division of labour within the workplace, especially pastoral care (often seen as feminine thus invisibilised thus not valued) and collegial initiatives, unionisation, etc.

More broadly, I think about who does what, who gets what, who decides on what and this is strongly tied to the question of value: the worth of (our) work in the world on academic labour, especially in times of multidimensional crises such as the one we are witnessing. To do such an intellectual and often activist work within academia, requires an intersectional approach which allows us not to divorce theory from action, and to re-link what and how we teach to our conditions and means of production of that work.

The following living image is an invitation to embrace complexity and to think through the entanglements of knowledge production, equality and diversity challenges in the workplace, the many situated identities and power dynamics that mould students and teacher encounters and our shared duty to become critical citizens with a shared (or negotiated) sense of belonging to the university and to the city! And while we are busy at it, let's not forget to centre self and collective care as an act of survival.

# RACE.ED

RESPONSIVE PEDAGOGY in TIMES of CRISIS

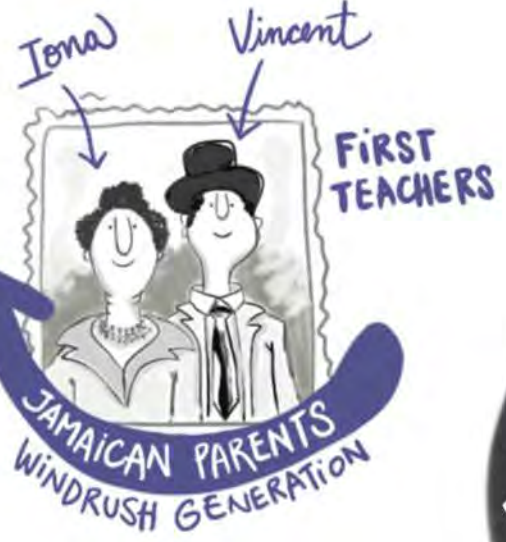


ART & artistic preludes as catalysts for DIALOGUE

decoloniality  
intersectionality  
vulnerability  
inequality

CARIBBEAN DIASPORA  
I SECURE STRONG SENSE of AFRICAN-CARIBBEAN IDENTITY & KNOWLEDGE of ANCESTRAL heritage!  
I ALWAYS felt MY BRITISH CITIZENSHIP COMPROMISED!

Resilience to challenge discrimination & marginalisation every day...



CONTEMPORARY VISUAL ARTISTS & THEIR WORK can NEVER REVERSE INJUSTICE & OPPRESSION BUT they CAN MAKE NON-HIERARCHICAL RELATIONS POSSIBLE!

IS THIS WHAT IT MEANS FOR US? ARE BLACK AND LOSS ANALOGOUS COLORS?

TITUS KAPHAR  
"AFRICAN-AMERICAN"  
"HELPLESS FURY"



JUNE 15, 2020

PROTEST ISSUE

"UNSEEN BLACK MOTHERS"

NAMES of MEN, WOMEN CHILDREN KILLED BY POLICE

"the contour of HER LOSS"

INSTEAD of REPETITION of DEHUMANISING and TRAUMATIC footage of the PAIN and DEATH of BLACK BODIES a SPACE for sensitive and nuanced DIALOGUES about RACIAL OPPRESSION & INJUSTICE



## FUTURE MONUMENTS (2015)



REFERENCES MEMBERS of HER OWN FAMILY

## NELSON'S SHIP in a BOTTLE (2010)



HISTORICAL GLOBAL THREADS of BRITISH COLONIALISM

SCALED DOWN MODEL of HMS VICTORY

37 SAILES of DUTCH WAX print fabric

EXPANSION in TRADE EMPIRE was possible because of EXPLOITIVE MARITIME & ENSLAVEMENT HISTORIES



## SMALL BOATS (2007)



A FILM & INSTALLATION ABOUT IMMIGRATION POLICIES & RELATIONSHIPS

TO OPEN DIALOGUES on decoloniality and RACE

## BEING RENDERED VISIBLE (2016)



BRISTOL GREENSPAN CEMETERY  
IS ABOUT RECLAIMING SPACE RECLAIMING WOMEN'S VOICES RECLAIMING AFRICAN NARRATIVES ABOUT HISTORY from ARCHIVES



EMBRACE STRUGGLES AS COLLECTIVE AS ONES at the ROOTS TO ALL OUR FREEDOM!



"I AM THE RIVER the RIVER is ME"  
TO SPEAK FOR OURSELVES AS OPPOSED TO BEING SPOKEN ABOUT!



UBUNTU I AM BECAUSE WE ARE

"INDIGENOUS RESEARCH METHODOLOGIES"

KEY THEORISTS' contribution on RESPONSIVE PEDAGOGY • DECOLONIALITY • ANTI-RACISM



IS ABOUT INDIVIDUALS AND FAMILIES IN TRANSITION, the CIRCULATION of HUMAN LIVES, LIFE STORIES

# Dr. Carol Dixon



Resilience to challenge DISCRIMINATION & MARGINALISATION every day...

Instead of the repetition of dehumanising and traumatic footage of the pain and death of black bodies - a space for sensitive and nuanced dialogues about racial oppression and injustice.



JUNE 15, 2020

"HELPLESS FURY"

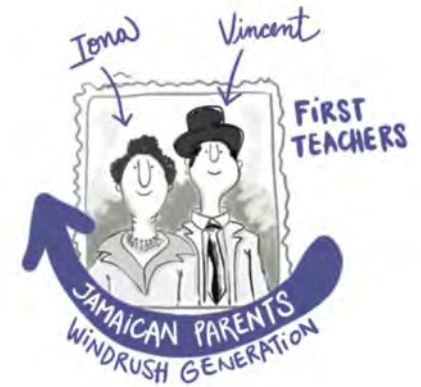
"UNSEEN BLACK MOTHERS"

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NAMES of MEN, WOMEN CHILDREN KILLED BY POLICE

"the contour of HER LOSS"

TIME MAGAZINE COVER



CARIBBEAN DIASPORA

I SECURE STRONG SENSE of AFRICAN-CARIBBEAN IDENTITY & KNOWLEDGE of ANCESTRAL heritage!

I ALWAYS felt MY BRITISH CITIZENSHIP COMPROMISED

ANTI-RACISM EDUCATOR

decoloniality  
intersectionality  
vulnerability  
inequality

# RACE.ED

RESPONSIVE PEDAGOGY in TIMES of CRISIS!



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...it's from this PLACE that I ASK:

- WHAT ROLE WE PLAY in REMAKING social institutions and RADICAL REIMAGINING of PUBLIC SAFETY?
- HOW MIGHT *vulnerability* ACT as the CONDUIT into this WORK?
- HOW to THINK RELATIONALLY about STRUCTURES of ANTI-BLACK VIOLENCE and OTHER forms of COLONIAL DISPOSSESSION that MAKE DEATHS possible?
- WHAT COLLECTIVE responsibility and ALLYSHIP LOOK LIKE in the STRUGGLE for RACIAL JUSTICE?

I AM A SOUTH-ASIAN DIASPORIC PERSON, DEEPLY INSPIRED AND COMMITTED to the STRUGGLES for FREEDOM!

historical MOMENT

CONVERGENCE of FORCES  
CRITICAL TIME to THINK about PAINS FORWARD

Anti-racist global UPRISING

RISE of SHIFTING consciousness and ORGANISING around RACE

STATE of EMERGENCY

I HAVE NO SPACE to THINK in MY TIME



RACIAL PROPERTY of TIME

RACISM... the state-sanctioned of extralegal production and exploitation of a group-differentiated VULNERABILITY to premature death... in distinct but densely interconnected POLITICAL geographies.



material conditions that SHORTEN the LIFESPAN of BLACK and OTHER RACIALISED vulnerable communities

## vulnerability AS PEDAGOGICAL RESOURCE:

1. TIME to REFLECT REVISIT histories of KNOWLEDGE PRODUCTION that ENTER the CLASS ROOM & SYLLABUS - WHOSE KNOWLEDGE COUNTS?
  - READING ALONGSIDE the CONDITIONS that CREATED the POLITICAL LIFE
  - EMERGING the TEXT from our COLLECTIVE BIOGRAPHIES and POWER
2. READING practices ... a PRACTICE of VULNERABILITY...
  - READING ALONGSIDE the CONDITIONS that CREATED the POLITICAL LIFE
  - EMERGING the TEXT from our COLLECTIVE BIOGRAPHIES and POWER
3. THINKING ABOUT METHODOLOGICAL APPROACHES to KNOWLEDGE PRODUCTION and ITS INFLECTION on POLITICAL POSSIBILITIES of the PRESENT
  - POWER/KNOWLEDGE

our TASK is to: about community building with STATE-centred model

AND ASK the DIFFICULT QUESTIONS while RECOUNTING the events that led the BRUTAL KILLING of...



WE need to RECALIBRATE the WAYS we PERCEIVE SAFETY, CRIME, PUNISHMENT and move importantly towards FREEDOM look like PARTICULARLY for THOSE WHOSE LIVES have been MARKED outside of IT.



IT OPERATES THROUGH A HISTORICAL RACIAL SCHEMA which REPRODUCES CAPITALIST & EXTRACTIVIST RELATIONS of DOMINATION that PRODUCE the very CALCULUS of LIVING & DYING under COLONIAL REGIMES.

that ASSUME that our PUBLIC SAFETY is DEPENDENT on the ABILITY of the STATE to do VIOLENCE AGAINST those which APPEAR THREATENING

HOW DOES AN EMPLOYEE, AT A CONVENIENCE STORE OWNED BY A PALESTINIAN-AMERICAN FAMILY WITH A GOOD REPUTATION IN THE COMMUNITY, PROBABLY WORKING AT MINIMUM WAGE BECOME A DEPUTY COP?

POINTS directly to

THIS MOMENT of RACE accelerated consciousness on ALL sides of the SPECTRUM requires US to RAMP UP our EFFORTS... it doesn't HAPPEN EVERY DAY! RACIAL VIOLENCE often goes UNNOTICED and-or COMPLETELY normalised for DECADES!

CRISIS



WE CAN'T ASK STUDENTS ABOUT WHAT KIND of FUTURE they want to BE PART of if we aren't willing to THINK ETHNICALLY about our OWN INVESTMENT in NORMATIVE ORDERS of SOCIAL & LEGAL REGULATION



VIOLENT SYSTEMS & STRUCTURES - non-negotiable violence



SCOTTISH PARLIAMENT VOTED TO STOP SUPPORT



Black & indigenous communities SOVEREIGNTY & DEMOCRACY

REIMAGINING CLAIMS to SOVEREIGNTY & DEMOCRACY

EXISTING SETTLER STATES or STATUS PARADIGMS...



ABOLISH THE POLICE! REPLACED WITH COMMUNITY LED SAFETY SYSTEMS NOW!

DEFUND DISBAND REALLOCATE POLICE FUNDS into NECESSARY SOCIAL SERVICES

MODELS of JUSTICE



CREATION of different KIND of SOCIAL INSTITUTIONS



WORK of BLACK LED SCHOLARSHIP & ACTIVISM - ABOLITION ORGANISING

POSSIBLE and VISIONS of the WORLD...

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# Dr. Shaira Vadasaria



We know, that those most equipped to survive this virus and access the vaccine are those with social, economic and political capital to do so. And that the economies that may recover from this are located in the Global North.

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The year 2020 was relentless. This felt as true in late March as public health officials began to warn, 'this could be the new normal,' as it did in May when the globe became a virtual witness to the slow and deliberate lynching of George Floyd, which felt like the longest 8 minutes and 46 seconds of slow, racial terror at the knee of a Minneapolis police officer - as it does today in December where the recorded COVID-19 related deaths worldwide has reached over one and a half million people, a disproportionate amount of whom are the most precarious segments of society: the elderly, disabled, racialized, queer and trans folks, working class/working poor, undocumented migrants and refugees.

We know, that those most equipped to survive this virus and access the vaccine are those with social, economic and political capital to do so. And that the economies that may recover from this are located in the Global North.

This is not a universal narrative of tragedy. We know that this virus makes those already vulnerable to premature death more vulnerable. And yet, this is a year of insurmountable loss shared across the globe. Loss that exposes and deepens more forcefully what was already present in a stratified social order.

For those already living on the margins of society, this virus was a breaking force for too many. I write this entry in grief as I mourn the loss of a friend of fifteen years who took their own life last week. An artist, fierce intellectual, social worker, queer-lover-poet - this year was too much for them to bear. And I know they are not the only one.

As we entered September 2020, many of us were asking ourselves how we might show up for our students, our courses and our community lives during this time of global catastrophe.

Responsive Pedagogies, organized by Dr. rashné limki in the Business School at UoE and RACE.ED's director Prof. Nasar Meer, gave us a moment to pause, think, reflect, intuit, imagine and plan.

This event was held at a time where collective grief had turned to organized anti-racist protests, indeed inspired and led by Black Lives Matter and a renewed sense of optimism for abolitionist imaginaries. These are imaginaries that require first and foremost, to cite from Saidiya Hartman, 'a radical divestment in the project of whiteness and a redistribution of wealth and resources.

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It requires abolition, the abolition of the carceral world, the abolition of capitalism.' This call towards abolitionist imaginaries is anchored in the capacity to envision a world defined by different grammars of safety, security and redress. How might we for instance, recalibrate the ways that we perceive public safety, crime, punishment and more importantly, what a world oriented towards freedom looks like, particularly for those whose lives have been marked outside of it? Further, what role might we play as academics and public intellectuals at a leading research institute in the radical reimagining of public safety and the remaking of these social institutions?

These questions were ones that students of Social and Political Science in Practice (SSPS10026) – the collaborative design course for the pre-honours course on race and decolonial studies set to launch next year - deliberated collectively.

As we read across scholarly traditions of race and decolonial thought including works by Hartman, Hess, Fanon, Du Bois, Razack, Sharpe, Campt, Stoler and Mignolo among others, we discussed the relationship between rights, freedom and racial violence, and the forms of race-thinking constitutive of colonial modernity. Subsequently, we also explored alternative imaginings of community life than those prescribed under the regulatory institutions of the nation-state.

Imagining a world marked by other coordinates of care and ethics felt even more vital this year. Vulnerability was key to this exercise. As we read, reflected, thought and discussed across

biographies and literature, we each, in our own situated location, stepped into moments that felt raw, tender, hopeful/hopeless, complicated and ambivalent.

I'm not really sure there is a way to take up, what is such a visceral area of thought- without experiencing its embodied and affective reverberations. This is especially true for those of us for whom anti-racist praxis is not an option but a precondition for inhabiting a world where we might not just survive but have the possibility to thrive. As we work towards this, it's important to recall that the study of race and racialization requires slow, careful deliberate planning and meaningful action.

There is no single unconscious bias training that will undo the racial structures of colonial modernity. There are no quick answers here. There is however, the possibility to keep at the work anyways, even when, or especially when the path of where we will arrive is less visible. As Sara Ahmed so beautifully insists, 'where there is hope, there is difficulty. Feminist histories are histories of difficulty...hope is not at the expense of struggle but animates a struggle; hope gives us a sense that there is a point to working things out, working things through. Hope does not only or always point towards the future, but carries us through when the terrain is difficult, when the path we follow makes it harder to proceed.' As we come to the end of a trying year, may we find healing and renewal to keep at the work of laboring that which is always and indeed, within reach.

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## Find out more about Race.ED

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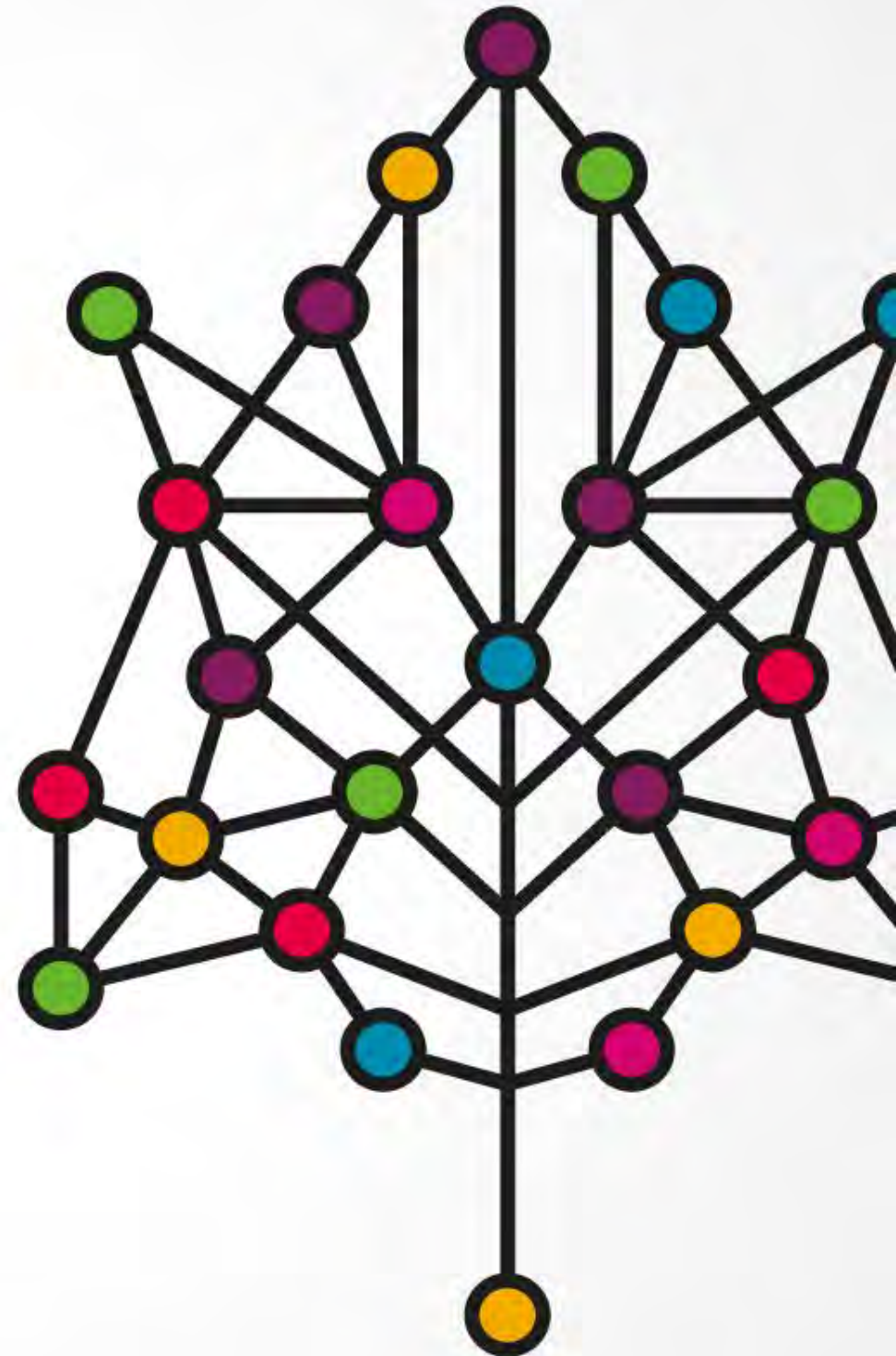
<https://soundcloud.com/raceedpodcast>

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