

Transcript

Inclusive Spaces: Decolonial and Restorative Policy

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Speakers:

Nai Lee Kalema is a PhD student at the UCL Institute for Innovation and Public Purpose. Her research explores global governance's influence on public-sector digital transformation processes, orienting of emergent digital states, and its institutional and societal implications.

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Chaired by: Sara Shafiei

SPEAKER NAME:

Sara Shafiei: Hello and welcome to Inclusive Spaces seminar series at the Bartlett the faculty's built environment here at UCL. I am Sara Shafiei, Vice Dean of EDI and I will be hosting this session. Inclusive Spaces is a monthly online series event led by Bartlett diversity and inclusion group. Where we explore gender, LGBTQ+ and many other dimensions of diversity. And discover how they intersect with the built environments around the world.

Sara Shafiei: Today you have joined the October decolonial and restorative policy. But before we begin, I'm going to have to do a bit of housekeeping. Today's Inclusive Spaces panel discussion will be captioned by a live professional human captioner. If you wish to view the captions on a separate browser, please click on the link at the bottom of the chat. If you have any issues accessing the captions, please contact us via the Q&A function.

Sara Shafiei: The event is also being recorded and the recording and transcript will be added to the Bartlett's YouTube channel and forwarded to the registered attendees after the event. In terms of the format for the session, we're going to welcome our guest to present for the first half of the session and that's going to be followed by a Q&A at the end. And we're going to have to promptly finish by 2 p.m.

Sara Shafiei: We really do encourage you to submit questions for the speakers. At any point during the lectures, by clicking on the Q&A function at the bottom of your screen. And we'll try to cover as many of those questions as we can at the end of the session.

Sara Shafiei: So today it's my pleasure to welcome Nai Lee Kalema, Ph.D. student at the institute of innovation and public purpose, as well as Felicity Atekpe, associate Professor at the Bartlett school of architecture. Together we're going to explore the sponsors of decolonial intersectional and anti-racist frameworks. For policy makers and governments dealing with racial inequity and other society inequalities in digital tech flags and AI.

Sara Shafiei: These champions change by emerging trends and challenges and evolving landscapes within and across built environment policy. So, without further ado, I'm going to welcome Nai Lee Kalema to share her presentation on decolonializing digital transformation and policy with us.

Nai Lee Kalema: Thank you for the kind introduction and I would like to also thank everyone who is here today. I'm really glad to spend this time together and in celebration of Black History Month. So, I'm going to share my screen.

Nai Lee Kalema: So, a little bit about me. My name is Nai Lee Kalema. I am a Ph.D. student in innovation and public policy at the UCL institute for innovation and public purpose. My research is supervised by Professor Ryaner Kattel and associate Professor Kate Roll. I look at global digital policy and public sector digital transformation. Thinking about the global economy of digital transformation.

Nai Lee Kalema: So, I think a good place to begin is to what is when I talk about colonialism and the legacies of colonialism which are coloniality I really like to explore them as material and immaterial violence and structure power and systems.

Nai Lee Kalema: We're going to look at how does this come up around digital transformation, and also thinking about what this means for space. So, thinking about as we move through society and as we move through the world. And in terms of really thinking about coloniality, really thinking about it in relationship. So, these colonial legacies and logistics in relationship to contemporary inequalities and injustices going on across the world today.

Nai Lee Kalema: Thinking about it in relationship to questions around different types of classes of racism arch patriarchy, thinking about how these things relate. In terms of through my work, and as we'll talk more about some of these things today, is I look at colonial violence in relationship to different types of epistemic violence or the normalization of violence in relationship to certain bodies.

Nai Lee Kalema: Necropolitical violence how do you state systems or state policies how can they enact different types of violence in a structural manner and then also in terms of thinking about the psychological and the physical violence that comes with colonial domination and there are many different ways of looking at colonial domination, different expressions of it. I'm interested in thinking about how this is being expressed around digital transformation in AI.

Nai Lee Kalema: In terms of coloniality, one of the conceptual tools that I use to try and dig deeper into this area is something called the colonial matrix of power. This is a concept that

was developed by by Anabal Kihilo. Thinking about it in relationship to power and so states and things like this. Coloniality of being and so in terms of the self. Coloniality of knowledge how it expresses itself across epistemic processes and also knowledge production.

Nai Lee Kalema: And then coloniality with respect to gender and sexuality. So there are different ways in which coloniality intersects around power and in terms of a thinker who really informs my work is Eugene Richardson, so he is a physician anthropologist based at the Harvard Department of global health and social medicine who says coloniality conceptually looks at the racial, political, economic, social, epistemological and hierarchical orders imposed by colonialism that have transcended the decolonization what's interesting about this framing is he's connecting this idea of coloniality and colonial domination to global, application and economic systems and the capitalist system and seeing these things as inextricably linked.

Nai Lee Kalema: This informs the framing. In terms of now another big area to think about would be digital transformation, and so coloniality is kind of maybe this lens, this theoretically lens and political lens they bring to the work.

Nai Lee Kalema: Digital transformation is the context in which I explore it. In terms of an area that really animated my thinking is this quote from Achille. Member called out the dark night essays on decolonization. He says, in a global culture in which the footprints of social life are increasingly digitized software is becoming the general of society. An algorithmic reasoning a new form of thinking to a large extent is a software is remaking the human.

Nai Lee Kalema: New ways of theorizing measurement and quantification are more than ever required if we are to account for the ongoing computational reconfigurations of subjectivity and the social. It was really these words which really kind of framed my thinking. And what to do research in this area.

Nai Lee Kalema: In terms of digital transformation, I know this is a pretty broad term, in terms of how I choose to explore it, in my research, and in my work, is I think about digital transformation as a collective process. So as a collective process of structural and societal organizational and relational change through processes of datafication, translating activities and behaviours into data.

Nai Lee Kalema: Dig at this stage, transforming into digitally formatted and computationally recognizable information. And digitalization which is the reorganization of social life through digital technologies and data. So, this definition is really kind of how I frame it looking at these interrelated processes to understand how our digital technologies and data maybe data centric ways of making change, how is this really changing society and our relationship with one another. So, in terms of digital transformation the context in which I look is primarily in the context of the public sector.

Nai Lee Kalema: So specifically, my research I look at particularly the area around digital public infrastructure and I look at digital identity. Because digital identity is one of the core digital public infrastructures which is really reshaping the relationship between states and its populous and mediating that in really interesting ways that I think should be studied.

Nai Lee Kalema: So, this is the area that I focus on but of course in terms of understanding digital transformation, across governments, there are many different things around policies and regulations and rights that are relevant. I mention one of the core digital public infrastructures so there's also digital payments and data exchanges in addition to digital identity systems that are really creating kind of the phantomization of governments sometimes how it's talked about. It's changing how different types of public services and public systems work. So collectively I think in relationship to this public administration paradigm known as digital era governments.

Nai Lee Kalema: In terms of this idea of exploring the dark matter, this dark matter concept comes from Dan Hill, formerly a professor at the institute for innovation and public purpose but he's now at the University of Melbourne I believe as Dean of their school.

Nai Lee Kalema: But he talks about this idea of the dark matter being the ways that we can proceed by implication and it being a metaphor for trying to dig deeper into the relationship between organizations, be culture and systems. And so, I think this is a really good, really good conceptual tool to use alongside decolonial thought to begin to interrogate what is deepening our understanding. The meat and potatoes the coloniality of digital transformation what do I mean when I talk about that. We're going to explore some examples and we'll talk more about that.

Nai Lee Kalema: So, in terms of this idea of looking at that time coloniality in AI and in digital systems, there's this concept called the coded gaze which came from Dr. Joy Buolamwini who is a data scientist and an activist around different types of data justice. Her concept of the coded gaze explores how different types of biases and getting coded into algorithmic systems whether intentional or not and how that can affect outcomes.

Nai Lee Kalema: She looks at that in relationship to who is designing systems, whose priorities are given preferential treatment across these systems and the choices made about how they will be run. And she extends this to kind of think about seeing algorithmic bias as something that's connected to different types of discrimination and harm that's going on today. And so, she looks at that in relationship to technical systems.

Nai Lee Kalema: And I think it's a really good for recollect that in informs my work. In terms of the coloniality in AI, and so basically the person on the screen is I don't know if you can see it. Let me press play.

Nai Lee Kalema: So, in the video that was briefly shared, you heard some words from Dr. Timnit Gebru one of the world's leading AI ethicists she was fired from Google for writing a paper about discrimination in large language models. How this could lead to other types of harms and make wanting to make the company aware of it. The research paper I recommend all of you check out I have included a screenshot in the corner. And a brief excerpt.

Nai Lee Kalema: What was interesting is when she brought this to the attention of her company, instead of dealing with these harms, instead of addressing it, effectively she was fired. And I think this points out how, you know, when people think about different types of

bias emerging around AI, I think it's oftentimes promoted, not promoted but it's presented as if it's a glitch, an error or a mistake but sometimes even when people are in a position to be informed of what is going on, there are structural power issues that can still keep that from happening.

Nai Lee Kalema: So, I think this was a really interesting case to kind of highlight how coloniality in AI, how deep it really runs. And today Timnit has started her own AI group which focuses on AI ethics called dare. We'll come back to that later.

Nai Lee Kalema: So, after this incident, this happened probably I think last summer if I'm not mistaken. So basically, with this one, this is a person named Hinton, George Hinton, and he is one of the people who he's known as the AI godfather. So, a voice that is really well respected and listened to in the field of AI. Formerly he was at Google and upon leaving Google really put out this call talking about the dangers of AI and talking about there was a need for world leaders to get together to try and change that.

Nai Lee Kalema: I highlight this clip because there's a few interesting things at play. One, the harms that Tim nit talked about occurring around how these LLM's or large language models were being used by the systems was talking about how it was at-risk of multiplying discriminations against marginalized people. Saying that the systems were, you know, racist, misogynistic and the views were overrepresented in the training data used to set up the models.

Nai Lee Kalema: It would amplify biases and harm. What's interesting here I think that hearing the words of this Mr. Hinton himself, Dr. Hinton himself, is that when it's brought up that hey, you had somebody bring up concerns of this nature, he really tries to distinguish to say the concerns that were brought up by Timnit were not as existential as the types of concerns that he came up with.

Nai Lee Kalema: But I think that Meredith Whitaker she really points out something that should be noted, that she says, I think it's Meredith Whitaker President of signal responded I think it's stunning that someone would say the harms from AI that are happening now, which are being felt most acutely by people who have been historically minoritized black people women, disabled people precarious workers, et cetera those harms are not as existential.

Nai Lee Kalema: One of the things this highlights is in terms of whose voices get valued or devalued around these conversations and in terms of whose existence matters being something that is worth exploring and critiquing because I think Hinton's comments seem to suggest that the hypothetical harms he's talking about from AI was more worthy of being recognized and dealt with than the actual harms being experienced by minoritized racialized and marginalized people today.

Nai Lee Kalema: This speaks to the coloniality of AI it's not only in the tech but also in terms of what's happening around the tech. And so, in terms of some of the concerns raised by Timnit she was right. Recently this was a research paper that came out in nature, and this was

based on a piece that came out a few days ago talking about how bomb she will study found from ChatGPT which is the technology relevant to what Gebru was talking about.

Nai Lee Kalema: How ChatGPT it is giving out information using logistics from race-based medicine which has long been debunked and giving out information that could be harmful particularly for Black patients. This was an example how this large language model the biases were propagating race-based medicine which could lead to harmful effects, particularly for Black patients.

Nai Lee Kalema: And that's a great paper to read if you like. In terms of thinking about why this is happening, why is it that it's not only a lack of awareness or foreseeable but these things are kind of recurrent problem showing up around many different areas of AI and digital transformation. So, Meredith Brossard wrote a book called more than a glitch.

Nai Lee Kalema: Confronting race, gender and ability buys in tech. She explains digital transformation is wonderful and world changing and also racist, sexist and ableist. We have focused on the positives pretending the problems are only glitches. The biases embedded in technology are more than glitches they are structural biases and can only -- they can't be addressed with a quick code update it's time to think about, time to think to address the issues head on unflinchingly and how bias the real world take shape inside our systems.

Nai Lee Kalema: This is thinking about some of these issues going on around digital transformation and AI. They are not just glitches; we should interrogate that more. Her book is a fantastic read I recommend it. In terms of just a really interesting quote this comes from Selbst. To treat fairness and justice as terms that have meaningful application to technology as separate from a social context is an abstraction error.

Nai Lee Kalema: Some of what is happening today is an abstraction today. They can help to fill that gap and change that. In terms of examples of coloniality showing up in public systems, in coloniality around digital transformation in particular, there's a concept called the new Jim code from Ruha Benjamin she is a great scholar that looks at how do discriminatory design gets encoded into digital systems.

Nai Lee Kalema: And in the first example the first image this is an image from a great paper that was prepared by Timnit Gebru and then Joy Buolamwini whose work I've talked about earlier looking at how systems can affect different types of intersectional harms and so this, the items in green show that the facial recognition software for these three companies it was fairly recognizable and a high level of accuracy.

Nai Lee Kalema: However, when looking particularly at Black women it was quite low. In this second example here, this is an article from a case where a lady was incorrectly identified by facial recognition software and arrested. This was for a case that I think was dealing with shoplifting or some sort of theft. She was eight months pregnant at the time, but she was still arrested and had to contest it and talked about that experience.

Nai Lee Kalema: And kind of how harmful it had been for her and her unborn child at the time. This third image is from an article that recently came out talking about facial recognition software, how it was having problems not only recognizing people who were more myelinated but people who had yellow undertones in their skin.

Nai Lee Kalema: In terms of facial recognition this is an example of how whether it's because the designers didn't have people of colour in mind or because of how these systems are used and implemented in society. It's affecting different types of bias that can turn into harm. In terms of what does this mean in terms of what we see today in the UK, so there was an incident where the UK launched a passport photo checker that was having a hard time recognizing people with darker skin.

Nai Lee Kalema: That report came out in 2019. However, up to 2021, even after the government was made aware of its racially biased passport checker and failure to recognize Black people. Even though an update had been available for more than a year they had failed to implement it. So, this is where I think we begin to think about not only is there problems around design and implementation but even the reluctance to fix some of the problems when they become apparent being there.

Nai Lee Kalema: This is an image of a van, I don't know if you've seen this before, but sometimes you see these vans around and basically up here there are cameras and what these cameras do they are used for facial recognition. A lot of times these are put in public spaces. Police and private companies in the UK are increasingly using facial recognition technology to monitor categorize and track people.

Nai Lee Kalema: And there are a whole host of problems around how inaccurate the system is but also how it can be used to facilitate other types of harms, particularly against racialized people and more myelinated people. This is really, really big issue.

Nai Lee Kalema: In terms of not only is this facial recognition technology at issue and it being used widely in public spaces oftentimes without people's knowledge, is that in terms of the areas that get targeted for the training and use of these technologies has been used in ways where it's leading to the hyper surveillance of minoritized and black people. This was looking at how they were training the data and using the software at the Notting Hill carnival in 2017. The one in the middle is an example of how recently they were using this technology in Wales at the Beyonce concert and as a Beyonce fan I was pretty shocked to learn this.

Nai Lee Kalema: Recently it was used around the Coronation of King Charles. In terms of how these facial recognition tools get used they are used oftentimes for the hyper surveillance of very specific bodies in terms of political activists and racialized people. It is put in areas that help to lead to this hyper surveillance of specific populations. And this can have harmful effects.

Nai Lee Kalema: Also, I should mention it's being used in many other different areas so not just in terms of public space but also schools in many different areas. In terms of one of the recent things that have happened is due to the cost-of-living crisis, the met police recently,

recently have been putting out reports talking about they need to do something about the shoplifting epidemic, and then recently it was announced in July 2023 that the government had signed with IBM a 69.8-million-dollar or 54.7-million-pound contract with the British government to develop a national biometrics platform to offer more facial recognition functionality for immigration and law enforcement purposes.

Nai Lee Kalema: I thought it was really interesting to kind of look at in terms of not only thinking about, you know, what can digital transformation really offer, but thinking about where you have a choice. Where you have a cost-of-living crisis and a choice to deal with the root causes of a problem.

Nai Lee Kalema: But you choose to take this more technocratic approach perhaps ignoring what are the root causes for the problem in the beginning, it's perhaps the wrong move and why I say that is if you look in the upper right-hand corner, these are a few images just talking about how in terms of this cost of living crisis the price of food prices have gone up about 12.9%.

Nai Lee Kalema: In a relatively short time span. And also, people's housing insecurity. So, these are the root causes of what we might be seeing, and where you can address those root causes or create a digital system that can deal with the perhaps implications of those root causes one really has to wonder if this is the right approach.

Nai Lee Kalema: So also, another area worth briefly mentioning is in the UK they had something called the met gang violence matrix a database of people designated or suspected of being gang associated. From 2018 to 2021, 88% of the people in that database or Black and/or minority ethnic and 96% of the people in the database are male. In 2021 the gang violence matrix disproportionately comprised itself of Black male people even through the under 25.

Nai Lee Kalema: So, this is for ages under 25 years of age population in London even though the population of people that were Black and male in that population were around 22%. 72% of the people in that database, 76% actually of the people in that grouping in the database were Black. So, one really has to wonder what's going on, why is this the case.

Nai Lee Kalema: So, one of the interesting things that came up when I was looking into this is that in terms of what could get you put into that database, it could range from people's what music you listen to, so if you shared a drill or grind music over social media, that was one of the factors that were cited. Or if you were, knew someone who was on the list or if you had been victimized of a crime yourself.

Nai Lee Kalema: Even the problem is by being in this database even if you didn't do anything, you haven't been convicted of a crime you've done nothing it could still lead to people being excluded from different types of public sales and in some cases could be used against people around immigration. So, it had harmful implications for people, people had no ability to contest, they weren't given notice about it, and it was disproportionately targeted towards Black people.

Nai Lee Kalema: This is an example how this digital transformation data and these things how it can be used in ways which are really anti-democratic and in terms of health in the health system I think Javid health secretary in the UK put out there was a news article where he was talking about how medical devices led to avoidable UK COVID deaths. There is algorithmic bias in different medical technology that was used to help guide decision-making around care. So, whether you would be triaged for care or hospitalized or not and because of these systemic biases this led to deaths.

Nai Lee Kalema: Black people are 4 times more likely to die of COVID in the UK. It is exacerbation of harm. A timely case it around maternal and neonatal health. Black women are four times as likely to die and Asian women are about almost two times as likely to die during pregnancy, childbirth. In terms of the amplification of the harm the HNS announced it had intended torch the NHS include the home office reference number for migrants on their medical information so it could help them to keep track as they said who to bill. But it's led to an exacerbation of harm.

Nai Lee Kalema: This is a recent report talking about migrate women in the UK charged, incorrectly charged for seeking maternity health services so this is leading to what some have called a hostile environment being formed and also in terms of who is targeted around these changes.

Nai Lee Kalema: And in terms of this idea of linking these kinds of different types of data together, that being a choice that's not necessarily motivated to offer better care but motivated because of political motivations. So, I thought this was an example of how coloniality in digital transformation can exacerbate existing harms. Then I think the last one that I'll mention briefly is this idea of digital apartheid in segregated populations of people. Looking at reports of digital apartheid systems.

Nai Lee Kalema: There have been reports in South Africa, this came from MIT tech in 2022 and then also in other parts of the world that it highlights that there is this issue around this kind of racializing approach that can occur around how these technologies are used I think is relevant to what we see going on in the UK today. So, I can explore that through what I call the georacial capitalism I have a paper about it.

Nai Lee Kalema: Coloniality it's embedded in policy, logistics of difference who cares who matters whose existence is prioritized. In terms of public policies that fail to be balanced, extreme inequity and power asymmetry and amplify existing harms. This is another issue and public policies that create maintain or amplify colonial logistics. These are issues I see coming up as coloniality in policy related to digital transformation.

Nai Lee Kalema: What does it mean to decolonize digital transformation. This is quote or idea comes from a person named Robbie Shilliam. He wrote decolonizing politics an introduction and he talked about decolonizing politics involving looking at the imperial centres and the colonial margins alongside its logics used to divide them into such. In doing so with

marginalized perspectives. In terms of how I interpret that before I get to that -- I think it's a useful framing.

Nai Lee Kalema: So, we can begin to reorient how we interrogate these areas and look at digital transformation not as an apolitical process but deeply political and tied to ideology and logics. Of this comes from Kattel and Mergel. Economic efficiency gains are not enough. Digital agendas must be comprehensive and focus and combine social justice and other pressing socio-political issues with economic efficiency.

Nai Lee Kalema: Putting the onus on digital transformation is not just about efficiency it's about making a more just world and dealing with the socio-political issues that came before it and that emerge through it. So, for me decolonizing digital transformation is not just about reformation, but really ensuring that such transformations are pursued through political praxis and must be in service of liberation, self-determination, equity, and well-being. Human and planetary for all. Reveal the concealed.

Nai Lee Kalema: Revealing what is hidden, addressing root causes focussing on redistribution of power along these and cocreating through solidarity and activism more just futures. I think I'm running short on time so I'll just kind of go fast. Three examples I'll briefly mention I'm happy to share more but in terms of diminishing the coded gaze. Joy Buolamwini. Inclusive by design data sets intentional investigations of exclusionary experiences, institutional accountability, collaboration concrete equity centred engagements.

Nai Lee Kalema: This is David Singe the Minister chief officer in Sierra Leone came up with the idea of radical inclusion policy and explored around digital transformation in the educational sector in Sierra Leone coming up with ideas of really focussing on reaching the margins not just the centre. And he has some really great principles around that in his book you can check out.

Nai Lee Kalema: Also, in terms of intersectionally based policy analysis. Thinking about intersectionality as something very, very core to Black scholarship. As it is explored by Crenshaw and in the may arthritics of domination from Patricia Hill Collins thinking about how you can address root causes of discrimination and look at the way it might intersect around specific experiences. So really adding this layer of analysis to digital transformation. This is an image of some women doing amazing work that I want to highlight for Black History Month. Please check out this piece from the Rolling Stones.

Nai Lee Kalema: It has a lot of the people here that are highlighted are people that I refer to in this work and that were a part of this presentation today. In terms of how to get involved so I'm involved in Teir ratioing a. Comun. And data for black lives and algorithmic justice league and ESCR digital good network. There are great groups doing fantastic work. This is a bonus gift of Black History Month. This is an image of some of the amazing work I referred to in this presentation today.

Nai Lee Kalema: I really encourage you all take a screenshot check it out, there's a lot of good stuff. And in closing decolonial approaches to digital transformation can be harnessed to

create more Inclusive Spaces across diverse societies. Creating more equitable spaces, inclusive experiences and just futures. That's all. Thank you very much for your time.

Sara Shafiei: Nai, thank you so much for that incredible presentation. And sharing your incredible research and insights. I'm sure everyone has found it absolutely amazing and resonates with so many people. I'm aware that we're well over time. And we really do want to fit Felicity's presentation in. We did have an interactive segment that has some questions we wanted to pose to all of you. But I'm going to put those in the chat for you.

Sara Shafiei: Something to take away. And I'm also conscious we may not have time for a Q&A section at the end. So, what we'll try to do is answer the questions in the chat for you in the Q&A function, Nai you'll see some have popped up already for you and there's some brilliant ones I think really should be answered.

Sara Shafiei: But I'm going to pass over to Felicity who is going to share her presentation with us.

Felicity Atekpe: Thank you everyone. I will try and be as quick as I can. I wanted to start with this quote by Dr. Paul Farmer, a medical anthropologist and physician who sadly died last year. The idea that some lives matter less is the root of all that is wrong with the world, and I really do believe this.

Felicity Atekpe: Discrimination is harmful not only to individuals and groups of people but also to whole societies and contributes ultimately to lasting suffering for all. In the few minutes I have I want to propose an alternative restorative way as it relates to race and social enacts. The words of Michelle Botch letter the UN High Commissioner leaders should be role models with stature and principles. They should value constructive messages because words matter.

Felicity Atekpe: When they create derisiveness it gives liberty to do worse and damage the fabric of society. For me as a black woman practitioner and Barack Obama succeeded by Donald Trump weighs heavily. This is a dangers business living in Britain today if you're not white middle class and educated. This fact is my desire for change. The UK's political landscape since the second World War has leaned towards caring and welfare policies.

Felicity Atekpe: And the rights of all regardless of race and other social constructs. However, recollect these rights have been eroded by excessive governments. Good policies exist but are too often implemented in tokenistic way and diversity is conflated with representation. But race I think is a social construct and a social policy issue and should be treated as such.

Felicity Atekpe: Policies are important because they are set out of society's approach, attitudes, and values. But the heart of what people want if not the right to be treated equally at least be provided equality of opportunity enshrined in law. We need a new restorative approach to public policy in the UK that addresses issues related to race, discrimination and inequality. Let us be clear, good equitable policies on race like all equitable policies work for everyone.

Felicity Atekpe: How we treat others and the othered directly reflects our level of passion and care as a civil society. Achieving this is one of the great challenges of our time particularly when nationalism is on the rise throughout the world and rights are being eroded. However, nobody likes to be criticized. Working together requires new ways of understanding, empathizing.

Felicity Atekpe: The self-reflected process extends to acknowledging the inequalities and atrocities of the past so we can lay the foundations for restorative futures. A restorative approach advocates a proactive rather than a reactive response to public policy, and a rapidly changing world. Allowing us to be more effectively addressing issues related to health, human rights, climate, urbanism, diversity, equity, and inclusion and a resource setting both locally and globally.

Felicity Atekpe: Restorative practices introduce a way of working with conflict that puts the focus on repairing and amending harm that has been done. It is an approach to conflict resolution that includes all the parties involved. The little time I have today, I will describe restorative futures in relation to their intersections with race in five key sectors. Crime and policing, education and training, employment, fairness at work and enterprise, health, places, and spaces.

Felicity Atekpe: We all need respectful policing policies to build trust and governance, supporting justice and rights and advancing social protection. One of the greatest successes of recent policy is restorative justice which acknowledges the place of feelings and the impact on victims of crimes and injustices.

Felicity Atekpe: This approach is made popular by the truth and risk conciliation committees' post-apartheid in South Africa in 2003 however it is not mandatory. Restorative justice is a process whereby parties with a stake in a specific offense collectively resolve how to deal with the aftermath of the offense and its implications for the future.

Felicity Atekpe: In education and training, the government's own statistics in the UK show that discrimination is still a concern for attainment rates in primary, secondary and tertiary education. Change can come through addressing horizontal and vertical inequalities. Professor at public circles Robert Gordon University of Aberdeen, education has a particularly significant places as an instrument of social policy not only for welfare policies but also for policies aimed at societal structures.

Felicity Atekpe: Janet Finch in the education of social policy argues that education provides convenient basis for policy for children because of its universal coverage and because easy to justify welfare means in educational terms.

Felicity Atekpe: In Scotland, for example, restorative approaches and primary and secondary education are built on values which separate the person from the behaviour. They promote accountability and seek to repair any harm caused in a situation. I am particularly interested in collaborating on a new schedule to the education act of 2011 in the same way that schedule 12 deals with apprentices.

Felicity Atekpe: One of the most impressive pieces of legislation in the UK in recent history again, in my opinion, is the equalities act, 2010 which aims to reduce socioeconomic inequalities Harmonize equality law relating to discrimination and harassment related to certain personal characteristics and to prohibit victimization as well as to increase equality of opportunity.

Felicity Atekpe: And to amend the law relating to rights and responsibilities and family relations. Communities that are only considered useful when they are producing labor is no basis for an equitable society. An example of this is the wind rush scandal of 2017, and maybe with the time I'll move on from that.

Felicity Atekpe: Health outcomes as Nai has said are markedly less equal for NHS service tell us in all measured outcomes. The restorative justice Parliamentary groups investigation of 2021 on the current implementation of restorative practices in nonjudicial settings, restorative practices in health was found to be of significant value in a range of settings and the potential benefits could be considerable. It also found that the current implementation was varied muddled and local.

Felicity Atekpe: Changing mindsets was considered a significant obstacle with the attitudes, policies, and procedures of professional bodies alongside a legacy of risk averseness and blame culture. Participants felt that the processes could be more restorative and aligned to a just culture. The built environment is where we live, it is paramount therefore we look at restorative practices in and for built environment professions.

Felicity Atekpe: I would recommend the acceptance speech for DAR winners of the recent Venice architecture Golden line for best practice patients, but I'm particularly interested in expanding public policy within a specific emphasis on the built environment and its impact on impacts within and beyond cities. We can effectively address global challenges that are acutely felt at a local level such as climate change, biodiversity laws, landscape, elderly care, and housing and create restorative practices designed to mend what is broken.

Felicity Atekpe: According to Celia PIM a British artist working with textiles, mending is tactile work and specific to the damage of the body and physical being. As architects and built environment professionals we need to start thinking in this way by understanding the relationship between the built environment, our bodies and the physical beings of all life and nonlife on earth.

Felicity Atekpe: This relationship is exemplified by the tragic case of Ella Debra whose picture you see whose death from acute respiratory failure from 2013 sparked a public, and the high incidents of air pollution around her home.

Felicity Atekpe: Ella's mother has advocated for a new Clean Air Act and for governments everywhere to take this matter seriously. Her case has been instrumental in the implementing and expanding London's low emissions zones. Demonstrating restorative practices through direct action Rosemont is driven not by retribution but no future debts in the universal inequitable impact of air pollution.

Felicity Atekpe: As an architect from a global majority background engaged in equitable inclusive and restorative practices, I always ask, what is the Black perspective, what is unique about the Black experience especially in the UK context. For me equitable and socially just policies for the built environment beyond lie at the intersection of race and place. We need to replace our short-term reactive approaches with long-term proactive healing, restorative approaches.

Felicity Atekpe: This is important not because they benefit minorities or even global majorities but because restorative practices benefit us all from the air, we all breathe through the communities we all form part of to the world we all inhabit. Thank you.

Sara Shafiei: Thank you so much Felicity. I'm aware you had to speed through that to get through in time. We really do appreciate it. We might have time for two questions. If we answer as quickly as we possibly can.

Sara Shafiei: I can see Nai, you're answering some questions in the chat for us. So, I'm going to bring the first one to you Nai, so Felicity has a bit of a breather. Firstly, fantastic presentations that's what we're getting through in the chat.

Sara Shafiei: Somebody's typing in they love the inclusion of colonial matrix of power because it alludes to the embedded elements of coloniality and self-regulating and reinforcing systems that needs to change. They are curious if you've encountered any emerging AI systems that have explored decoloniality in their design.

Nai Lee Kalema: Thank you, Kimberly, for the fantastic question. I really appreciate it. In terms of exploring emerging AI systems that have really used decoloniality in their design there are a lot of people looking at this. One of the networks I'm a part of is called Teirra commune are interested in doing that very thinking really thinking about how we can imagine and pursue and do work around exploring decoloniality in digital transformation and AI.

Nai Lee Kalema: There are really great people who do that. I can think of a lot of great work coming out of Latin America and you can learn more on the site. I would say number one, getting connected to the data justice community can be a really, really good start to start to learn more about that work and I think that we all as a community of scholars and people in the world can do more to amplify it. Thank you for your great question.

Sara Shafiei: Thank you for the very condensed answer as well Nai, that was brilliant. I'm going to bring a question to Felicity before we wrap up. Thank you so much for your excellent presentation getting lots of this through. Could you recommend any organizations that are doing some brilliant work or good work in the area of long-term healing restorative practices within the built environment?

Felicity Atekpe: I would say the DAAR who I mentioned, who are a practice working really in Palestine but also not here basically. But in that room, they were in at the Venice Bina li the main focus was about restorative practices. Physical restorative practices unfortunately there isn't much in terms of where my interest is in terms of talking practices.

Felicity Atekpe: But I think that's what I'm hoping this talk start to generate a critical mass that can go forward with that. Thank you.

Sara Shafiei: Thank you so much. I don't think we have time for any more questions I'm afraid because we have to wrap up. I'd like to really take this opportunity to thank everyone whose been part of putting this together. The comms team working really hard behind the scenes but a special thank you to Felicity and Nai who we have met on several occasions to make this happen.

Sara Shafiei: And for sharing your invaluable insights and expertise it really is appreciated. And I really hope for everyone who has joined us that these conversations continue to move forward, and it doesn't end at the end of this session. So, thank you once again for being part of this dialogue, and really stay safe wherever you may be joining us from the world today. Thank you and good-bye.

END OF SESSION.