

**INQUIRY INTO THE RESEARCH AND TEACHING OF EUGENICS AT UCL  
EMPIRICAL REPORT**

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**Annex to the Empirical Report Submitted as Part of The Report of Recommendations  
by the Commission of Inquiry into the History of Eugenics at UCL**

Office of the President and Provost  
University College London

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## 1. Internal Survey Report

### **Report information**

Report date: Monday, November 25, 2019 2:48:28 PM GMT

Start date: Wednesday, July 10, 2019 3:10:00 PM BST

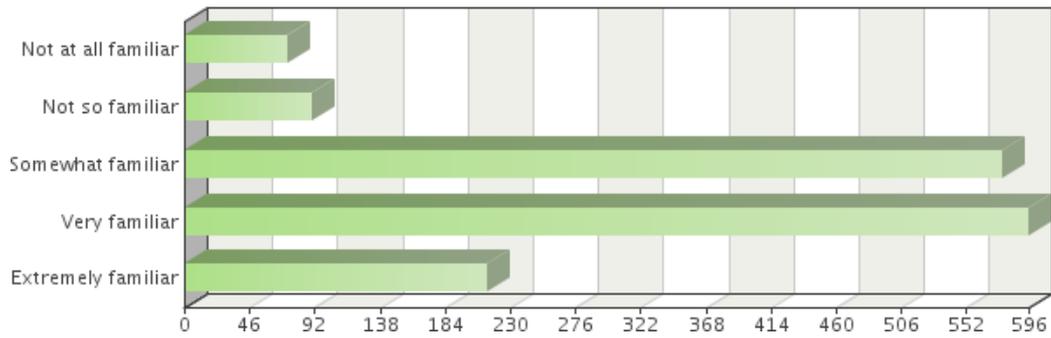
Stop date: Thursday, October 31, 2019 11:59:00 PM GMT

Stored responses: 1555

Number of completed responses: 1099

### Question 1

How familiar are you with the term 'eugenics'?



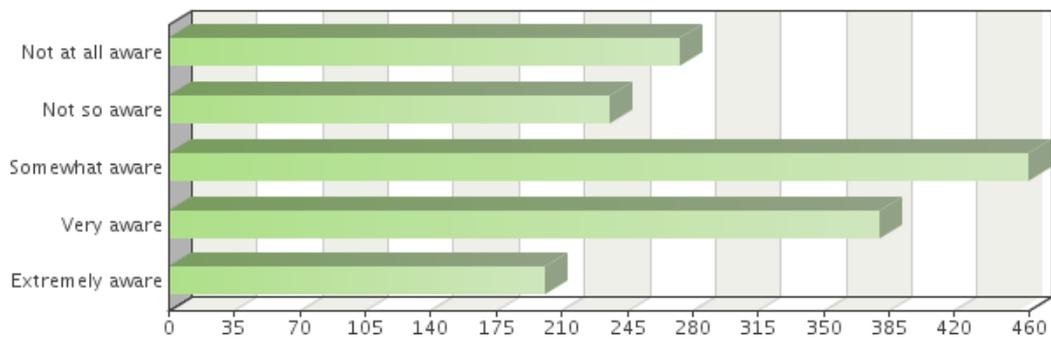
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Not at all familiar	73	73	4.69%	4.69%	4.71%	4.71%
Not so familiar	90	163	5.79%	10.48%	5.8%	10.51%
Somewhat familiar	578	741	37.17%	47.65%	37.27%	47.78%
Very familiar	596	1337	38.33%	85.98%	38.43%	86.2%
Extremely familiar	214	1551	13.76%	99.74%	13.8%	100%
Sum:	1551	-	99.74%	-	100%	-
Not answered:	4	-	0.26%	-	-	-
Average:	3.51	Minimum:	1	Variance:	0.92	
Median:	4	Maximum:	5	Std. deviation:	0.96	

Total answered: 1551

## Question 2

How aware are you that UCL has played a pivotal role in the history of teaching and research of eugenics?



### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Not at all aware	274	274	17.62%	17.62%	17.67%	17.67%
Not so aware	236	510	15.18%	32.8%	15.22%	32.88%
Somewhat aware	460	970	29.58%	62.38%	29.66%	62.54%
Very aware	380	1350	24.44%	86.82%	24.5%	87.04%
Extremely aware	201	1551	12.93%	99.74%	12.96%	100%
Sum:	1551	-	99.74%	-	100%	-
Not answered:	4	-	0.26%	-	-	-
Average:	3	Minimum:	1	Variance:	1.62	
Median:	3	Maximum:	5	Std. deviation:	1.27	

Total answered: 1551

### Question 3

In December 2018, the Office of UCL President & Provost Professor Michael Arthur appointed the Commission of Inquiry into the History of Eugenics at UCL. There were various reasons for this, not only the decolonising agenda within and beyond UCL but also the discovery that within UCL campus, an honorary lecturer had been hosting conferences on eugenics and intelligence for at least three years, unbeknownst to most staff and students. The aim of the Commission is to make recommendations on how to address the present and future of the teaching and research of eugenics at UCL.

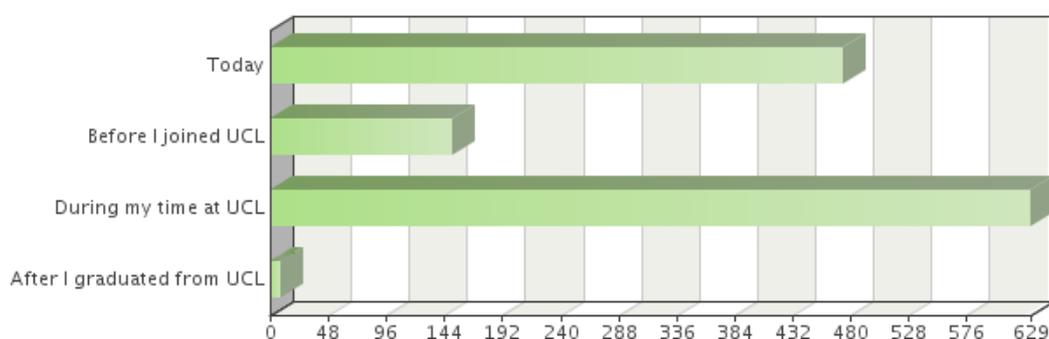
The term eugenics was coined in 1883 by British Victorian scientist Francis Galton, who defined it as the science of improving human populations by selective breeding. Galton developed his research and thinking between the mid-1800s and the beginning of the 1900s. His work and publications (see Galton, 1869; 1909) include numerous remarks and principles that were contested at the time and are now widely considered racist, sexist, homophobic, classist and ableist. Between 1904 and 1907, Galton promoted and sponsored the establishment of the Francis Galton Laboratory for National Eugenics at UCL, with Karl Pearson at its head. At the time Pearson, who had strong collegial links to Galton and supported the establishment of eugenics as a science, was UCL Professor of Applied Mathematics. Later in 1911, Pearson was appointed as the first Galton Professor of Eugenics as well as the first Professor of Applied Statistics in Great Britain.

The term eugenics was eventually dropped from the titles of a number of academic departments at UCL as many people believe eugenicist thinking should be neither commemorated nor celebrated. On the other hand, Pearson made influential contributions to the sciences of statistics and anthropometry, and Galton developed innovative approaches to meteorology and fingerprinting. Some have argued that these contributions should be separated from eugenicist ideas, which were common at the time, and that eugenics researchers should not be held accountable for the use of their work to justify atrocious acts such as the Nazi Holocaust.

Galton, F., 1869. Hereditary genius: An inquiry into its laws and consequences (Vol. 27). Macmillan.

Galton, F., 1909. Essays in eugenics. [Part 1]. The Eugenics Education Society.

I learned about Galton's link with UCL:



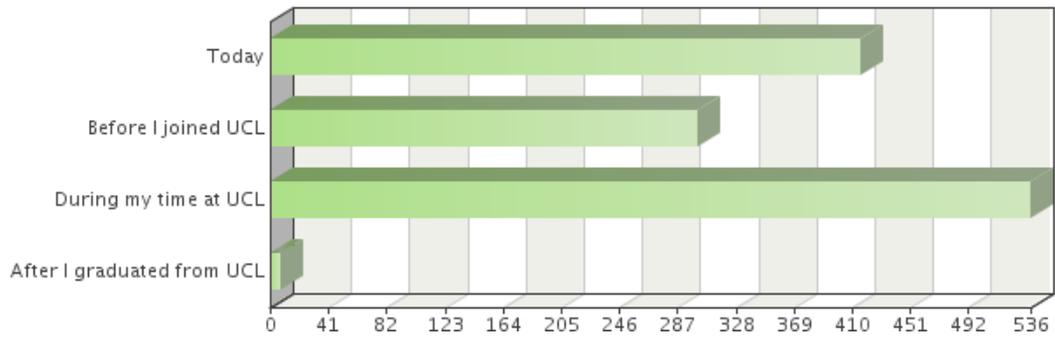
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Today	474	474	30.48%	30.48%	37.56%	37.56%
Before I joined UCL	151	625	9.71%	40.19%	11.97%	49.52%
During my time at UCL	629	1254	40.45%	80.64%	49.84%	99.37%
After I graduated from UCL	8	1262	0.51%	81.16%	0.63%	100%
Sum:	1262	-	81.16%	-	100%	-
Not answered:	293	-	18.84%	-	-	-
Average:	2.14	Minimum:	1	Variance:	0.88	
Median:	3	Maximum:	4	Std. deviation:	0.94	

Total answered: 1262

Question 4

I learned about Galton's ideas about eugenics:



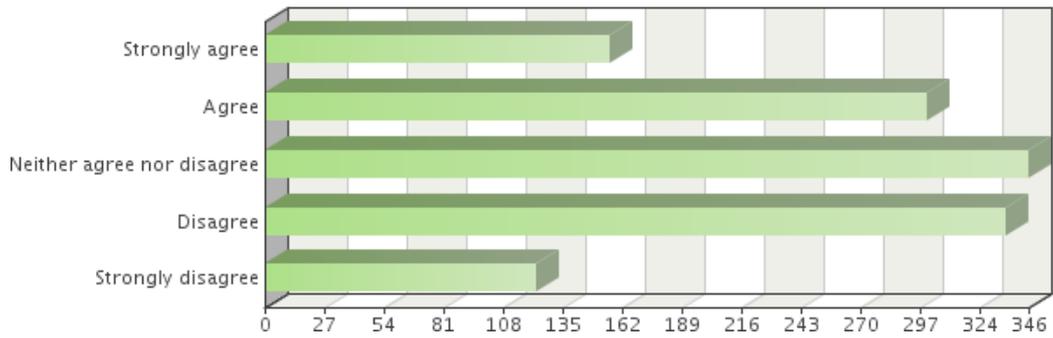
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Today	416	416	26.75%	26.75%	33.02%	33.02%
Before I joined UCL	301	717	19.36%	46.11%	23.89%	56.9%
During my time at UCL	536	1253	34.47%	80.58%	42.54%	99.44%
After I graduated from UCL	7	1260	0.45%	81.03%	0.56%	100%
Sum:	1260	-	81.03%	-	100%	-
Not answered:	295	-	18.97%	-	-	-
Average:	2.11	Minimum:	1	Variance:	0.77	
Median:	2	Maximum:	4	Std. deviation:	0.88	

Total answered: 1260

Question 5

I was very surprised to learn about the links of UCL with the history of eugenics.



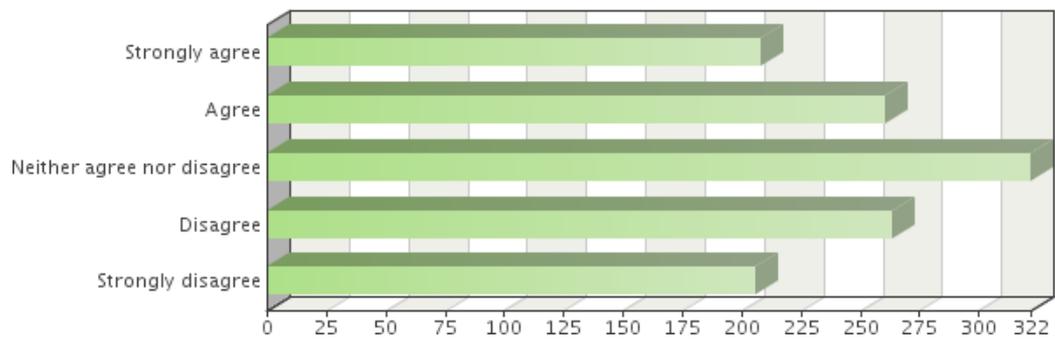
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	156	156	10.03%	10.03%	12.37%	12.37%
Agree	300	456	19.29%	29.32%	23.79%	36.16%
Neither agree nor disagree	346	802	22.25%	51.58%	27.44%	63.6%
Disagree	336	1138	21.61%	73.18%	26.65%	90.25%
Strongly disagree	123	1261	7.91%	81.09%	9.75%	100%
Sum:	1261	-	81.09%	-	100%	-
Not answered:	294	-	18.91%	-	-	-
Average:	2.98	Minimum:	1	Variance:	1.39	
Median:	3	Maximum:	5	Std. deviation:	1.18	

Total answered: 1261

Question 6

I am very concerned to be part of an institution that played a pivotal role in the development of eugenics.



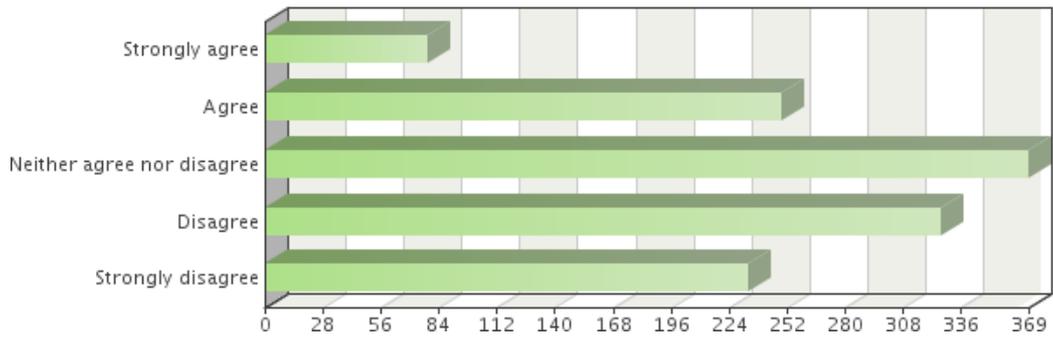
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	208	208	13.38%	13.38%	16.49%	16.49%
Agree	261	469	16.78%	30.16%	20.7%	37.19%
Neither agree nor disagree	322	791	20.71%	50.87%	25.54%	62.73%
Disagree	264	1055	16.98%	67.85%	20.94%	83.66%
Strongly disagree	206	1261	13.25%	81.09%	16.34%	100%
Sum:	1261	-	81.09%	-	100%	-
Not answered:	294	-	18.91%	-	-	-
Average: 3	Minimum:	1	Variance:	1.73		
Median: 3	Maximum:	5	Std. deviation:	1.32		

Total answered: 1261

Question 7

I believe that the legacy of eugenics is still very much present at UCL.



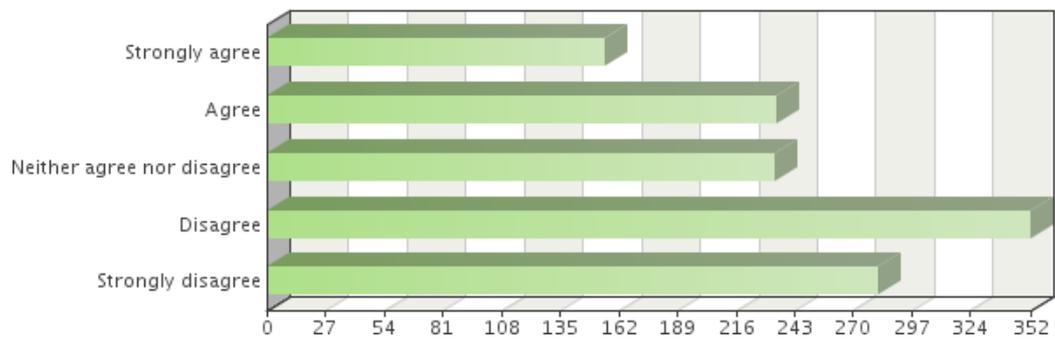
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	79	79	5.08%	5.08%	6.27%	6.27%
Agree	250	329	16.08%	21.16%	19.86%	26.13%
Neither agree nor disagree	369	698	23.73%	44.89%	29.31%	55.44%
Disagree	327	1025	21.03%	65.92%	25.97%	81.41%
Strongly disagree	234	1259	15.05%	80.96%	18.59%	100%
Sum:	1259	-	80.96%	-	100%	-
Not answered:	296	-	19.04%	-	-	-
Average:	3.31	Minimum:	1	Variance:	1.36	
Median:	3	Maximum:	5	Std. deviation:	1.17	

Total answered: 1259

Question 8

Having learnt about eugenics at UCL, I feel that UCL's claims on equality and diversity are undermined.



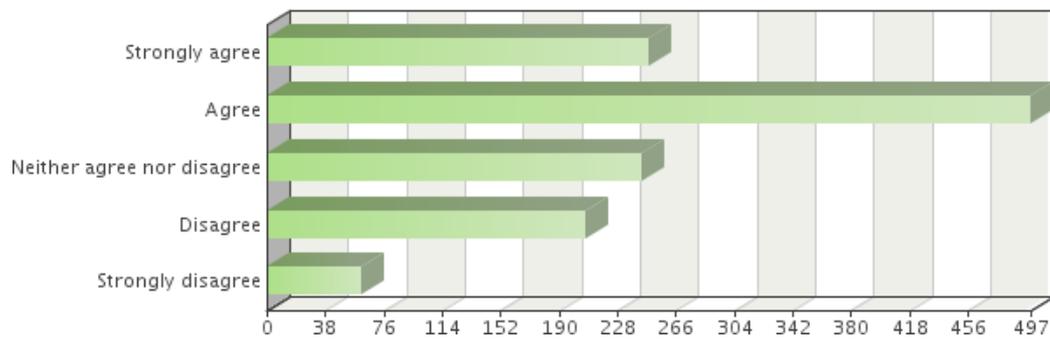
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	156	156	10.03%	10.03%	12.39%	12.39%
Agree	235	391	15.11%	25.14%	18.67%	31.06%
Neither agree nor disagree	234	625	15.05%	40.19%	18.59%	49.64%
Disagree	352	977	22.64%	62.83%	27.96%	77.6%
Strongly disagree	282	1259	18.14%	80.96%	22.4%	100%
Sum:	1259	-	80.96%	-	100%	-
Not answered:	296	-	19.04%	-	-	-
Average:	3.29	Minimum:	1	Variance:	1.77	
Median:	4	Maximum:	5	Std. deviation:	1.33	

Total answered: 1259

Question 9

The eugenicist views of early researchers do not invalidate the scientific contributions that they developed.



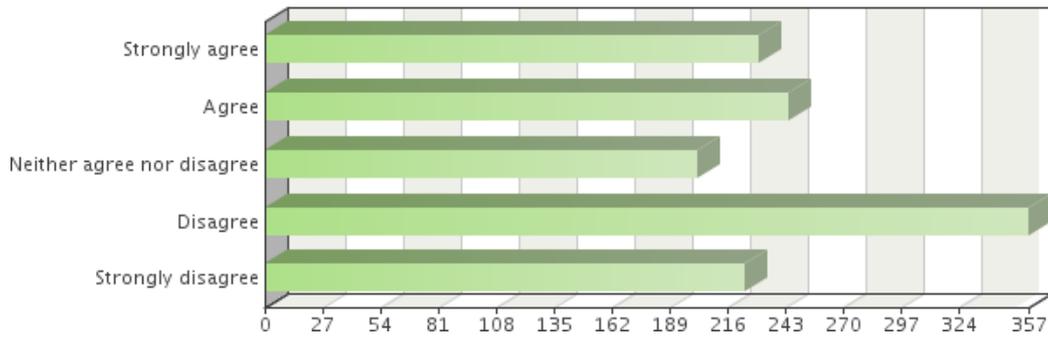
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	248	248	15.95%	15.95%	19.71%	19.71%
Agree	497	745	31.96%	47.91%	39.51%	59.22%
Neither agree nor disagree	244	989	15.69%	63.6%	19.4%	78.62%
Disagree	208	1197	13.38%	76.98%	16.53%	95.15%
Strongly disagree	61	1258	3.92%	80.9%	4.85%	100%
Sum:	1258	-	80.9%	-	100%	-
Not answered:	297	-	19.1%	-	-	-
Average:	2.47	Minimum:	1	Variance:	1.27	
Median:	2	Maximum:	5	Std. deviation:	1.13	

Total answered: 1258

Question 10

We should separate science and politics.



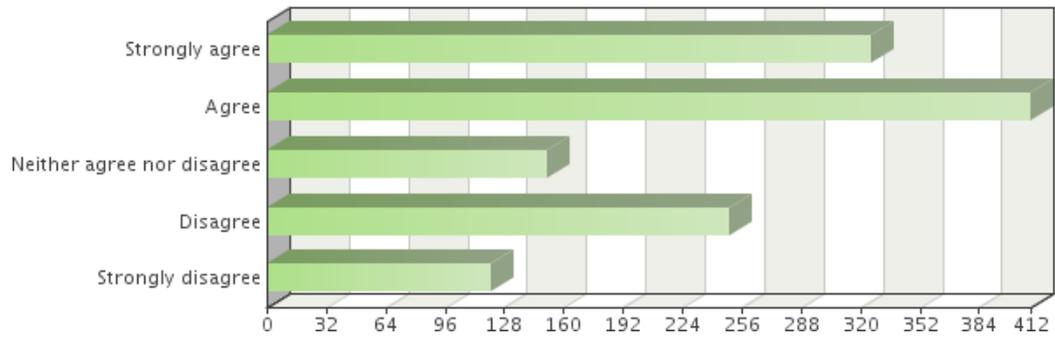
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	231	231	14.86%	14.86%	18.35%	18.35%
Agree	245	476	15.76%	30.61%	19.46%	37.81%
Neither agree nor disagree	202	678	12.99%	43.6%	16.04%	53.85%
Disagree	357	1035	22.96%	66.56%	28.36%	82.21%
Strongly disagree	224	1259	14.41%	80.96%	17.79%	100%
Sum:	1259	-	80.96%	-	100%	-
Not answered:	296	-	19.04%	-	-	-
Average:	3.08	Minimum:	1	Variance:	1.92	
Median:	3	Maximum:	5	Std. deviation:	1.39	

Total answered: 1259

Question 11

I believe that the history of eugenics at UCL should be seen as a feature of Victorian thinking with little influence on the current values and ideals promoted by UCL.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	326	326	20.96%	20.96%	25.89%	25.89%
Agree	412	738	26.5%	47.46%	32.72%	58.62%
Neither agree nor disagree	151	889	9.71%	57.17%	11.99%	70.61%
Disagree	249	1138	16.01%	73.18%	19.78%	90.39%
Strongly disagree	121	1259	7.78%	80.96%	9.61%	100%
Sum:	1259	-	80.96%	-	100%	-
Not answered:	296	-	19.04%	-	-	-
Average:	2.54	Minimum:	1	Variance:	1.74	
Median:	2	Maximum:	5	Std. deviation:	1.32	

Total answered: 1259

## Question 12

Please write here any comments you would like to make on the topics addressed in this section

### Text input

It would be very helpful to have a publicly available reports/summary on this history, background, and so on - so that people can see the historical legacy, 'views from that era', and the like. Hopefully it could be clear, comprehensive, accessible to the public, and so on. My suggestion basically being: don't bury it into some technical or procedural report, but perhaps make the most of the opportunity to showcase it - it's interesting from a historical 'things change' point and/or learning opportunity. People can't and don't learn by burying history away. Then the current legacy/issues about the (hopefully) 'rogue' people with potentially exclusionary could be covered, perhaps separately. And presumably re-iterate the current culture/ethos of UCL. But here's a potentially related problem in the 'current values and ideals' being promoted in / by / at UCL at the moment: Be aware that UCL currently has a small but rather vocal group of people who are potentially promoting some kind of 'biological essentialism' which risks increasing disadvantage for trans people (e.g. debate that 'just happens' to convey 'it's all biology, trans people aren't really men / women - get them out of sports/bathrooms/etc.' [sic] etc.). This has all been pre-emptively pushed under 'academic freedom' (despite these people not actually undertaking research into the area). My point is that UCL still risks having people that might push for exclusionary views that risk increasing disadvantage for others. Unfortunately this also raises the question: if these people want 'academic freedom' to essentially have so-called debate that risk making life worse for trans people - would they support 'academic freedom' for eugenics or the like? Everything then starts to get messy, as their arguments and rhetoric introduce the risk of these rogue / far-right / 'thin end of the wedge' issues. This is presumably what the far right want - edge issues to increase disadvantage for some people, leading to promoting race and intelligence superiority for some people. Currently, UCL management either hasn't noticed or hasn't cared to do anything e.g. promoting inclusivity.

I think that science and politics should be separate but scientists and politics are another matter - there needs to be as assurance that findings aren't biased or influenced according to the scientist's beliefs and context.

Change the names of the buildings named after them otherwise the legacy will endure.

Re Q8: I think UCL's claims are undermined by not having strongly disavowed eugenics until this point.

Re. question 9: I find it difficult to see how anyone could 'agree' with that proposition - surely the eugenicist views of those researchers actively informed the scientific contributions they developed? On a similar point, re. question 10 - how can we separate science and politics? Everything is political, from funding decisions to why we carry out research, and in the way we do it. Anyone who tries to claim that anything, including science (broadly defined) is somehow neutral, non-political, or inherently objective, is kidding themselves. More generally, it's great to see UCL taking this issue seriously and facing up to it, and I hope that work continues on these legacies beyond the Commission of Inquiry. It's very much needed at an institution which posits itself as a global university.

UCL cannot claim on one hand to be welcoming diversity, equal access, looking after minorities and on the other side investing/supporting eradication of any species that do not fit a certain model. How sick is that!!!

As someone whose research is now very much about race, and I have written and edited books on the subject, I think it is important to come clean about the history and not play it down, or see it as part of the past.

There is a difference between critical memory and celebration of UCL's Eugenicist past - I think initiatives like the 'Bricks & Morals' walking tour illuminate that past critically, without attempting to bury it. That should be our first step, followed by actively seeking to make reparations for the harm caused by eugenicist thinking -- to this day.

Instead of judging greatest people of their time it'd be better to learn from their example

I very much welcome free speech, diversity of opinion and open minds in universities. However, I think findings from Eugenics could have a political and possibly dangerous agenda with very harmful repercussions.

Furthermore, some scientists believe they should not be limited by wider ideas in society. UCL's nineteenth association with Eugenics has nothing to do with what it stands for today and it should attract no criticism for it now. On the other hand, Eugenics has and will never have a place in a moral, civilised and humane society so should be consigned to its place in history for ever.

Still a lot of white middle class at UCL. As Asian and female feel looked down on and not taken as seriously.

Been like this the whole 8 years I've been here.

you cannot rewrite/deny history - it was science/research at the time and has no relevance at all to today's UCL  
I'm unsure whether the original eugenic ideas deserve to be rejected more as incorrect science or because of their use to support ethically unacceptable conclusions.

I think students should be taught about why eugenics, and its various rebranding (e.g. EP) is wrong, much like they learn to be critical of religious ideas, as it is illustrative of a type of pseudo-scientific thinking that all students should learn to debunk in the course of becoming critical thinkers. There is no such thing as a separation between science and politics. A university has to contend with the distinction by defending academic freedom but doing so within the law; defending scientific pluralism to allow poor ideas to fall by the wayside; and when something is debunked, like eugenics, or demonstrably true, like anthropogenic climate change, being prepared to say so openly.

I feel that the ability to learn from historic views, no matter how offensive we find them today, and change our opinions based on current research is an important part of the scientific process. Many theories are debunked on the basis on advances in our understanding of the world and the development of new means of testing hypotheses. Eugenics was, and is, a highly divisive topic without merit. However, I feel that it is clear that UCLs current philosophy is incredibly far removed from those views, and certainly doesn't hold responsibility for the views held by individuals well over a hundred years ago. I don't think that the discoveries made by supporters of eugenics which do hold up to modern scientific scrutiny (such as those mentioned in your introduction) can be ignored purely because either the people or the motivation behind them was misinformed and, by current standards, deplorable. And I'm sure you aren't suggesting that they are ignored. I do think though that it's important that these discoveries are put in context of how and why they were made in order to help current and future staff and students understand that not all research comes from an ethical stand point. And hopefully they will not repeat the mistakes of the past.

UCL has no apologies to make. History is history and should be see within the context of the time. It is unfortunate that this revisionist thinking has corrupted so much of modern philosophy - driven solely by marketing and considerations about 'optics'. Time to move on.

Attempting to erase the role of eugenics from UCL's history and public profile would also make UCL complicit in an attempt to erase these ideas from public and historic memory, and may limit UCL's influence in discrediting this pseudoscience and eradicating racist views from research and academia. I would hope that UCL's approach to dealing with its association to eugenics would be one of recognising the atrocities of the past and the ideas that allowed them to happen, in an effort to ensure they never happen again.

I agree with statement 11 but that's easy for me to say as a white member of staff and furthermore I believe that such a statement is undermined by UCL's buildings and lecture theatres which are named after Pearson and Galton. Research by Emily Dawson has shown that sites which are named for those prominently involved in practices of oppression and discrimination makes it more difficult for BAME individuals to feel comfortable and accepted in such places. If we are committed to equality and diversity our campus should be a safe space for BAME staff and students (and they should define what such a space looks and feels like).

To separate science and politics requires more than discursive effort or institutional policy commitment. Whilst universities rely on tenuous funding arrangement with government and private sector investment and contributions they will be at the mercy of political power. It's hard to judge how influential eugenics is today at UCL, but certainly the ideas of racial inferiority, particularly race based explanations of poverty and crime are prevalent in the UK overall, and so I expect that they are prevalent at UCL in the student and staff body.

I don't think we should "white-wash" out aspects of history, we should face it and discuss it so I welcome the commission as a UCL staff member. Perhaps some small permanent exhibition or a piece of public art critiquing the history, commissioned through the Slade. UCL needs to find a way of commemorating this stuff appropriately so people can learn and understand. I do agree that the buildings named after eugenicists should be renamed. Most people just see a lecture hall or building and think "that's what it's called, whatever" or just think that must be named after an old scientist or something. They aren't aware of the significance. For those who are aware of it, and for our BME staff and students I think it is disconcerting to see these names celebrated in this way. I believe Marie Stopes also had a UCL connection and this is worth bringing into the conversation. She is another example of a scientist who did good things - setting up first birth control access in UK - but also had repugnant eugenic views. I don't think UCL is a special case, many old institutions and other universities have similar issues. We should link up and learn from each other. We are limiting it to eugenics but what about wider research such as history department's research into Bloomsbury wealth generated from slavery. Should our museums be renamed, should we repatriate artefacts?

I believe eugenics is 50% past thinking and should be seen as primitive thinking. I do feel disturbed that UCL was a founding thinker on eugenics and that it spread fallacies about race and intelligence, of which me as a woman of colour experience the fallout of that racist or ill informed view every day when in the company of white people that do not know me personally. White privilege is very apparent. I am also very disturbed that an honorary lecturer was holding conferences at UCL of which there is no way that UCL was unaware of what was happening, as specific questions are always asked before rooms are booked.

Will the Pearson building be renamed? I think any renaming will set a precedence for whatever current mood there is. I think this will set a bad example.

Perhaps inevitably, the questions aren't well framed. They seek to separate out a notion of scientific fact or truth from the politics or general ideological environment of a given time. Or they seek to separate eugenics from the Pearson's or Galton's thinking or practice. But it can't be done like that. Assumptions that are compatible with eugenics were generally accepted at the time. And we are not, now, free of 'bad' or 'wrong' assumptions in our culture.

Galton was a person of their time, some of the ideas were completely unacceptable by modern standards - just as Jenner using a child to test your theories smallpox or vaccination. This should not detract from Galton's work on statistics.

We can appreciate the contributions to statistics etc. made by Pearson etc. without honouring them with a building! A building name shouldn't be given to someone with something so painful in their past, especially if UCL is serious about nurturing BME students and addressing diversity.

Not sure about question 11 I think it's an oversimplification to use the tick box and depends on the case in point. With the wording in this section it feels as though you are trying to justify UCL's historical and continuing links with eugenics. Of course many scientists of the time were racist, of course Galton deserves some acknowledgement for his work in non race-related science. But he absolutely does not deserve to be celebrated in the way UCL continues to, he does not deserve to have a lecture theatre named after him, our students do not

deserve to be constantly reminded of this grotesque history when they are just trying to learn.

I think we could and should productively use UCL's history of eugenics to teach about philosophy of science and the impossibility of a "neutral" apolitical scientific stance. This is our history and it is important to be honest about it, whilst also equipping the UCL community with the tools to understand and critique what was done in the past and how it influences the ways we think about the world now.

Although I think that eugenics is immoral, I think that the implied absolute dogmatic position against it taken by the university lacks nuance and sophistication.

We need to be able to recognise that humans are complex creatures and not pure paragons or devils. The fact that a prominent scientist subscribed to eugenics (which many scientists did back then) does not invalidate the great work they did elsewhere. We should recognise our history, warts and all, rather than whitewash them and their contributions out of existence.

UCL's historic part in the development of eugenics itself does not undermine UCL's current claims on equality and diversity. However, if UCL continuously fails to address/process/educate on the issue, this DOES undermine these claims. Therefore urgent action needs to be taken (and I applaud the establishment of this Commission). Every UCL student as well as the public should be educated on the issue (and be able to reflect on the issue in a differentiated/contextualized way).

Regarding question 11, I believe that eugenics is having something of a resurgence lately and there are sometimes worrying undertones in work that has been published recently - especially work examining heritability of intelligence and so on. I believe that to really tackle the history of eugenics at UCL, it's necessary for this institution to be leading the way in pioneering decolonised methodologies for researching that can unpack and dismantle inequalities. This institution needs to be a driving force for positive change, and to seriously commit to antiracist, anti-white-supremacist policy

We all know UCL is doing all they can to be as diverse and fair and everything as possible, so let's just chill for a bit. Don't let a group of 40 random activists cause too much trouble. No one cares.

I think I would like to learn further about the history of eugenics at UCL. I was not aware of this before taking this survey. I think I would like to learn further about the history of eugenics at UCL

By discounting politics from science there is a denial of the context of the pursuit of knowledge, research and 'truth-seeking' as being contextual. This unquestioning acceptance of human activity is not wise. Unfortunately such flawed studies have become part of the fabric of today's British society

Had there not been a modern day academic associated with eugenics is be able to separate the past from UCLs legacy more easily. However I also believe that due to the systemic nature of these issues I will always associate these institutions with these issues unless they make better and more proactive efforts to challenge oppression. I feel it would be irresponsible to completely deny the presence of eugenicists at UCL and the legacy they left, since it distorts the past, more focus needs to be made on UCL \*today\* - considering how this legacy enabled eugenics conferences to take place without note on univervisty premises, I think it is no longer tenable for buildings and lecture theatres to be named after these Victorian scientists, not matter their other contributions to science.

Stop spending money on vanity guilt projects and pay your lecturers and young academics. The way that you treat them is a disgrace, not the way Galton was carrying on in the early 20th C. My god, I know the James Thompson incident was embarrassing, but clearly you didn't support it and you have better things to be doing with your money. This kind of shit is why I'm leaving academia.

It is difficult to be a human citizen without any political idea, so I tend to think that politics and science cannot be separated. Actually, the two can educate each other and work towards a more ethical world view. But we cannot run away from our ethical responsibilities and separate the two disciplines. In fact, any knowledge can be misused, and I think ignorance and elitism are much more responsible for wrongfully used knowledge than political ideas.

It is false to distinguish between science and politics - as the work of eugenicists at UCL has shown, the idea of 'science' beyond politics is false. 'Science' is always enacted within society and therefore informed by the politics of that society, it does not occur in an ideological vacuum. The wording of the questions in this section is confusing and potentially misleading- particularly questions 9 and 11. Question 9 is confusing in its wording. Question 11 could be seen to suggest that the history of eugenics at UCL has little bearing on current values. It could also suggest that the history of eugenics at UCL should have little bearing on current values (but may do). I have marked strongly disagree to indicate that it should have \*no\* bearing on current values, but I believe it does.

the question 10 should be rephrased. science and moral questions should or should not be separated. we are talking about human values not politics. this is confusing the issue.

science and politics cannot be separated: these scientific theories were informed by the politics of their authors. No scholarship is ever truly objective and neutral, it is always informed by the social and political beliefs of its authors.

We can acknowledge Galton's contributions to statistics and other fields whilst still recognising that his role in promoting eugenics and its resulting social policy is a huge stain on his name and profile. Most important to me is that there is no whitewashing of his eugenic activities.

7, 11) While UCL's links with eugenics may be primarily in the past and a feature of Victorian thinking, the fact UCL played such a pivotal role means we have an additional responsibility to ensure people are aware of the horrors it can lead to. That eugenics is in any way present, even if it is not "very much present" at UCL is cause for concern. 9, 10) Science cannot fully be separated from politics because scientists have a responsibility to consider social and political consequences of their work.

Science cannot be separated from society - it is part of society. The distinction between "scientific contributions" and "eugenics views" is a false one. They were intertwined, and pretending science is innocent is cherry-picking. re: question 9, a tighter wording would be useful. I feel that the scientific contributions are valid where they are demonstrably independent of and apart from the work on eugenics, and did not drive a eugenics agenda. re: question 11, the eugenics work has to influence our values and ideals by driving us to be MORE committed to equality and diversity, and reversing and discrediting eugenic ideas. If we are a courageous institution then we can be brave in acknowledging our role in discredited ideas. I believe we should change the names of buildings and lecture theatres that are named after Pearson and Dalton. Perhaps UCL could institute of policy of reviewing all buildings etc that are named after people (illustrious academics, generous benefactors etc) on a regular basis to ensure that it is still appropriate for people to be acknowledged in that way? Perhaps every 10 or 20 years or

so? Is it possible to name buildings etc after the fruits of celebrated academics' work if appropriate, rather than the individual themselves?

These questions require more complex and nuanced responses

UCL's position as a secular university is based on not judging the past and thousands of years of religion, but instead on respecting the present and building a future.

I think it is good that UCL is taking responsibility and looking into the History of Teaching and Research of Eugenics at UCL. As indicated in the survey, I am very surprised and had no idea about UCL's involvement. UCL prides itself on, and indeed emphasises, its reputation as a progressive university. On the website, the page on The History of UCL claims that UCL was the first secular university to admit students regardless of religion, and also admit women on equal terms with men. However, it does not seem right to highlight only the positive progressive parts of UCL and obscure the negative and regressive ideas associated with its eugenist history. UCL has demonstrated its contemporary commitment to equality and diversity, however, the general silence around its eugenist past and the continued lauding of people associated with Eugenics (with very little dialogue on this issue) comes across as tolerance of historical injustice. I believe more transparency and a more explicit commitment to social justice, with due recognition to UCL's role in previous injustices, is required.

I believe that UCL should be open about its history and the researchers who worked here, both the good and the ugly. It offers the opportunity to discuss the nasty past of eugenics research without removing the positive contributions these scientists made to statistics. Removing their names is similar to covering up what happened whereas learning about Pearson and Galton's eugenic ideologies and research whilst at UCL provides a more realistic view of these scientists and prevents them being admired solely for their positive contributions. I believe you cannot judge yesterday by today's standards, however it is important to discuss why today's standards have evolved from those of the past.

UCL needs to acknowledge and respond to its role in the history of eugenics. This problem stems partly from the glorification of individual researchers which serves to obscure team work and the significant contributions of others. It also perpetuates stereotypes of successful scientists which are unhelpful. Focussing more on the work and less on the individual would help with this.

I strongly believe the history of eugenics at UCL (and at other institutions around the world) should be seen as a feature of Victorian thinking, but it is also important that it is discussed and not forgotten. Only by discussing misguided thinking in the open can we seek to avoid future replication. Science and politics can not be separated; both will always influence each other. What we need to do is ensure that scientists have the remit to not be directed by political and economic motivation, such that they can act autonomously and independently. We must also ensure that science, which absolutely must be used to inform public policy making, is independent, well-funded, rigorous and fairly presented to the public and to/by their parliamentary representatives and the media. If UCL's link to eugenics had ended with Galton and Pearson then it would be less troubling to say that "the history of eugenics at UCL should be seen as a feature of Victorian thinking with little influence on the current values and ideals promoted by UCL". However, the employment of Dr James Thompson and the ease with which he held multiple conferences about eugenics at UCL suggests that this subject is still very much alive at this institution. It makes me extremely uncomfortable to work as part of an organisation that would employ a man whose views are so clearly racist, elitist... I haven't been able to find out whether he has been dismissed from UCL?

Darwin's natural selection focused upon competition between species. Species compete and cooperate as his contemporary Kropotkin researched. Simon was the one to focus upon competition within one species for which the evidence remains even more shaken as a dominant force, yet biologists, medics and economists in particular have worked on research agendas around competition indirectly or directly on repeated bases. Eugenics is implicit in much of this work. It is explicit in a lot of medical and stem cell research, by valuing certain people. Ethical issues are mostly addressed from the methods viewpoint rather than the philosophical hence methodological viewpoint. This is a serious issue.

Use of the term Victorian above is loaded and inaccurate

While I think the idea of finding links between race, sex, disability with genetic disorders is interesting and potentially useful for scoping for disease in newborns, as catching said disorder earlier on may be significantly beneficial, I do not agree with the teaching of a subject that teaches about eradication or sterilisation of a race/group with the same disability is very proactive, not from a medical nor from a social point of view. As a "student of colour", you realise how "white" university is, and I really think that the teaching of Eugenics at UCL is a slap-in-the-face for students who are also ethnic minorities/with a mental or physical disorder.

Teaching such a topic to a predominantly-white class marginalises the others' (stated above) worth, I wonder if a topic that essentially diminishes the worth of white people would still be allowed on the syllabus - I do not my student fees funding such an archaic ideology, and I do not think many ethnic minorities/disabled prospective students would want to come to a university promoting Eugenics in 2019. "...eugenics researchers should not be held accountable for the use of their work to justify atrocious acts such as the Nazi Holocaust." - their work was still used, and this is what should be taken into account.

Eugenics is not always a bad thing. There is a lot of inbreeding among some populations which leads to genetic defects (e.g. leaf palate). Knowing genoma and encourage people (voluntarily) to find a different pool of mates could decrease population problems and health costs.

I only learned about the link between eugenics and UCL via news story on Toby Young participating in a secret conference on Eugenics at UCL. Up to that point I was not aware of the link between Eugenics and UCL. As a staff member I've always been proud that UCL was the first to admit women and people from all backgrounds on equal merit; was proud of the way Tim Hunt was dealt with after his inappropriate comments, and appreciate that this survey is being undertaken.

I think that the thinking of Galton and Pearson should be discussed in their historical context. I think that it should also be connected to the work that we currently do at UCL. Things that we think of as normal or majority points of views today, will be viewed with horror in the future. We should seek to understand why those worldviews were possible in their context.

There is more to learn from that, than erasure of important contributions to knowledge. Galton's work on eugenics also lives on in our desire to map the human genome and all the gene therapy that people are experimenting with. Ethical discussions need to be had, and being better versed on historical debates can only help.

Eugenetics was a development of its time, trying to separate the 'deserving' from the 'undeserving.' It is wrong to try to 'engineer' human breeding! I am not convinced by medical reasons either, as there will also be the rich and powerful who will try to 'control'/ get rid of the poor and voiceless. WRONG, WRONG, WRONG!

The ideas of the past should be understood from a historical perspective, but at the same time cannot be ignored. UCL needs to be a paragon of anti-racist action and research to overcome its past mistakes.

The challenge with this is that Galton and Pearson were men of their time, and eugenics was supported by the left (G B Shaw), right (Churchill) and by other influential thinkers (Stopes). This does not make eugenics acceptable, but part of the concern - certainly on the left - was the lives of the extremely poor and how this was affecting them (and of course, the Empire of which they were a part). I'm less concerned about these names being attached to buildings, and more concerned that people today should be aware of their achievements, the weaknesses of some of their arguments in this space in terms of modern genetics, and the social context in which such ideas were propagated.

It is clear that Eugenics in today's society has no place, but it must also be clear that Galton and co, provided a wide range of input into UCL during their time here. UCL should be mindful that existing naming and recognition of academics were made based on merit, and (re)naming of buildings, LT and such will not hide the work that was undertaken. UCL should be clear that Eugenics has no place within the College, but also recognise the contribution these scientists made. It is a very fine balancing act. An alternative solution is to stop naming buildings and institutes after scientists, although this may be harder to implement.

I strongly feel that historical figures should not be judged on the basis of contemporary social and ethical ideals. Humankind has been historically patriarchal, misogynistic, racist and much more, and we risk sterilising history if we start discrediting the forebearers of various academic disciplines on the basis of mainstream or even controversial views held at the time.

Few personalities in mainstream society today, let alone those in history, emerge from the scrutiny of righteousness without their shortcoming being identified. In fact, keeping their discoveries and legacies in place allows the continued discussion around, and challenging of these shortcomings. Institutions and history should not be expected to bend to every zeitgeist of today, the goalposts will continue to change and it risks creating an altered narrative of both.

Exploring different ideas is fundamental to a university, and so is nothing to be ashamed of. As long as we make it clear that these ideas are now debunked and have no relation to UCL's current ideology, then we should be open about them and promote discussion about why they are so wrong.

I think it is important to acknowledge the role that UCL played in the eugenics movement, and to learn as much as possible from this to prevent these ideas from ever being propagated currently or in the future.

The fact that UCL has a history of involvement with Eugenicist theories is not surprising but I think that UCL should continue to disprove and contest these outdated theories and to promote the many benefits of a multifaceted society.

We must learn from history

Questions 9 and 10 are, in my opinion, not well formulated as they assume that science is apolitical, which is certainly not. This sort of questions manifests, in fact, that eugenics is seen by part of the commission as a science that can be considered outside its political implications, like any other science. This somehow can invalidate some of the premises thus results of this commission.

While it is disheartening to learn of UCL's past involvement with eugenics research, I do not think that this should strongly undermine UCL's current commitment to diversity and inclusivity. I am quite sure that any historic academic institution will have alumni or ancestral ties to topics that were considered 'common knowledge' or acceptable at the time, but are now viewed with disgust or distaste - eg. slavery, colonisation, discrimination, eugenics. Are all to be abhorred? Should we rip down every university for every erroneous historical thought ever mentioned within their halls? No. I think it is very important that we do not forget that institutions such as UCL played their part in these historical injustices, but I do not believe that we should be severely hamstrung by them now. We should be able to look back at this chequered past and critically evaluate it, condemning this history as an unfortunate but undeniable product of its time, and ensure that this line of thinking within UCL is consigned to history. If anything, it should push UCL harder towards its goals of promoting diversity, inclusion, equality, and widening educational opportunities to all.

As many have said, it is important to consider societal norms at the time. It may be helpful to imagine a future (in perhaps 50 to 100 years), where vegetarianism is the norm and meat-eaters are vilified. It would be unreasonable IMHO not to separate today's scientist's opinions from their eating habits. If you find it offensive that I am suggesting vegetarianism and eugenics may be comparable, then that reinforces the point I am making (My prediction could of course be wrong, but the point that social norms change stands). I also wanted to make the point that currently it is a societal norm to attempt to improve human health through the use of prosthetic implants (pace-makers, hearing aids, teeth, artificial limbs, etc.), though not through selective breeding, and in the future it is likely that we will attempt to do this with cybernetic implants and genetic manipulation as well. We do not want to create a situation for ourselves at UCL where our policies are so constrained that they restrict us from attracting the best scientists who may wish to undertake research in these areas.

We cannot compare and judge present day academics & students with those from times past. As civilization moves (hopefully) forward, views that were acceptable centuries ago (e.g. burning heretics at the stake) are now viewed as horrors of the past. Establishing a link between eugenics and UCL at present is as preposterous as making the Crown of England responsible for the deaths of Cranmer, Ridley and Latimer. I sincerely think we are often over-reacting over these issues and forgetting about the enormous achievements and steps forward that institutions such as UCL have made for the benefit of society at large.

Sloppy and directional questionnaire.

I'm surprised and disappointed at the introductory paragraph - in particular at the factually inaccurate summary of Galton's scientific achievements (missing out many). It's always difficult to achieve balance and I appreciate some effort has been made but I am not clear on the scholarship behind the questionnaire. I appreciate you taking the time to investigate the views of the UCL community though!

It is hard to differentiate proper evidence-based scientific experiment from scientific theorising or racism. Breeding for an improved physical attribute is deemed a highly skilled job in horse-racing or tomato breeding, but abhorred in the human race. As in almost everything slightly controversial, where do we draw the line?

I am proud that we are having this dialogue, it is vital and much appreciated.

I have no problem with changing the name of buildings/lecture theatres that are named after esteemed colleagues from our history, as this would allow us to honour more recent colleagues. But this should not be done for political reasons.

To create a welcoming environment for the diverse cohort of staff and students now and in the future I think it is

important for UCL to recognise the negative impact that explicitly honouring eugenicists can and does have. I was aware of the history of eugenics at UCL before I took up my position here. It was not a concern for me. However, how UCL now handles this issue is of utmost importance to me. Regardless of their academic achievements, we can no longer name lecture theatres, buildings etc after former employees whose, frankly abhorrent, social and politic views are so at odds with what UCL now claims to stand for. It is now more important than ever to send a message to our current and prospective students and employees that UCL stands for and celebrates diversity. It is our greatest asset and the reason I love working here. We should not try and hide our history - there needs to be an area devoted to telling the history of UCL, both the good and the bad. But there are plenty of academics from UCL who have achieved remarkable things, and who didn't hold such views, and whose names could and should now grace the rooms/buildings instead.

Question 9: It is still common practice to introduce scientific concepts/results alongside the people that were involved in their development. In such cases, their views on other issues 'invalidate' their scientific contributions because both the people and concepts are being presented.

Quite slanted questions which do not necessarily have a agree/disagree axis

I do think that any institution retains some links with ideologies of the past ,sometimes in cultural interstices difficult to locate. That is why I welcome this investigation

For me the selection process for UCL courses has resonances with eugenics as it naturalises 'ability' as something inherent to the individual. The selection of students by 'ability' - in fact dependent on culture, class and previous encounters with education - reproduces inequalities as if they are natural features of individuals.

Whether or not eugenics should be seen as influencing current UCL values kind of depends on whether UCL acknowledges this past honestly, and takes action to counteract these ideas (since UCL's current success is partially built on having spread them previously), or whether UCL just tries to distance itself from this, with a 'nothing to do with us' kind of attitude. I don't think it's good enough to build your reputation on racist ideas, and then a century or so later say, 'but we don't think this anymore' - while still enjoying a prestige that is built on the dehumanisation of vulnerable people. Especially since UCL was supposedly founded on values of equality, I think it would be a very useful study into how racist beliefs can flourish and gain respect and widespread acceptance in institutions.

The meaning of the term eugenics as used in this survey is unclear as current opinions and healthcare options reveal that not all eugenics is equally reviled. For example, pre-implantation genetic diagnoses could be considered eugenics, yet this is available (in some cases) on the NHS for couples at risk of having a child with a genetic disorder. The question for people of our time is whether or not the good done by individuals from another period such as Galton, Rhodes, etc. is so completely overshadowed by what we now find to be unacceptable as to justify removing their statues from public places and their names from buildings. Better to annotate/amend to describe the positive contribution for which the honour has been bestowed than to airbrush it out of history because of less acceptable views/acts of the individual because once you start erasing, where do you stop? Perhaps in 200 years, the airbrushing of these individuals, itself, will be deemed unacceptable.

The role that Eugenics research had at UCL is part of the past. Today UCL's mission and values are in total opposition to what the Eugenics movement claimed and supported. UCL needs to make sure that today and in the future our teaching and research activities reflect the values that we hold today. And that teaching and research activity around the paradigms and assumption supported by the Eugenics movement are not tolerated. Anyone who can't see this is outdated thinking and we need to move on without it - is quite frankly and idiot! Therefore, their opinion just shouldn't count.

Eugenics is an outdated concept, it is based on outmoded and clearly erroneous concepts of inheritance and race and should never be taught as science. However, it shouldn't be buried though. It is important that we are clear on the reasons why the concept is fundamentally incorrect but also incompatible with modern values.

One problem with this questionnaire is that "history of eugenics" and "eugenics" are very much confused so several of the statements and questions are unclear or ambiguous! This starts even by the description of the conferences that were being organised by that honorary lecturer at UCL - were they on performing/experimenting/etc. with eugenics? In humans or in animals or in plants or in microbes? Or were they on the history of eugenics? I am also concerned about the apparent lack of biologists among those running this enquiry. So overall I think this is a game with loaded dice, and have little confidence in its outcomes (either way). All forms of racism should be fought by every means available, but history is history and cannot be erased.

We should not judge people from the past on today's standards. Galton, Stopes and Pearson made important - and largely emancipatory - contributions to knowledge. We should not forget this, although as ever they stood on the shoulders of others.

Galton, Pearson (and others) made notable and impactful contributions to the contemporary thinking of their time. They have influenced the run of history for good and bad reasons. Their contributions need to be acknowledged contextually without modern endorsement of their politics.

While I do not directly see the impacts of the study of eugenics on today's UCL, I do see the impact of eugenicist thinking. The makeup of UCL academic staff heavily under-represents several minority groups, to the point where many minorities are only represented amongst low-paid support staff (security and cleaning staff). I suspect the environment that allows this pattern to persist has roots in eugenicist type thinking.

1) The ideas propounded by early eugenicists are abhorrent. 2) The 'scientific' foundations of eugenics are fallacious. 3) The conclusions of eugenics can be shown to be false by employing the statistical reasoning introduced by, for example, Galton.

The Galton professorial chair still exists means UCL's equality and diversity efforts may not be genuine. The views do not necessarily invalidate the scientific findings of work that was carried out rigorously etc. But that for me is not the issue. The issue is that the staff teaching statistics etc raise with students the history and the nature of the views of these scientists and tackle the problematic nature of that head on and let the students come to their own view. UCL and UCL staff should be seen to be willing to face history and raise awareness of it with students as part of critical thinking. And with that awareness comes a more heightened awareness of current

UCL practice in all areas of work for any traces of similar problematic views.

I think it's important to acknowledge that many key figures at the time (of Francis Galton) were supporters of the idea of eugenics including George Bernard Shaw and Marie Stopes and many others. It's important to be open about this and use more recent and accurate evidence to debunk the general claims described by eugenics. I would encourage UCL to be open and transparent about its historical links to the movement and make it clear that even academic institutions get things wrong. It's likely that in the future some of the teaching/research being done now will be found to be questionable, so start the mechanism of historical scrutiny now. Many ordinary people from all walks of life still believe in the theories of eugenics so it's important to openly challenge these. This association is abhorrent, but I can buy the notion that history is just history, and I don't feel particularly incensed that UCL was involved in this stuff in the past. That said, I also don't feel particularly defensive about these eugenicists' legacies: if their association with UCL bothers enough people, and assuming those complaints aren't simply vexatious nonsense, then I'm happy for the complaints to be acted upon. I'd prefer the historical association not be erased, because that feels irresponsible and revisionist, but other than that I don't really mind what happens.

I found question 10 to be too generic, so I'd like to expand here: I think politics should be (always) properly informed by (good, proved) science, and never by prejudices and misjudgements, or initial, still-to-be-tested, results. I also think that one can be geared by their political (or moral, religious or artistic or anything else, for that matter) views to pursue to do good science, since we are human beings, with beliefs and interests. However, that pursuit, independent on how it started, should be always directed towards the search for the truth and should acknowledge the intrinsic good of every human person (therefore, not being aggressive, nor racist etc)

Much work was done under the umbrella of Eugenics which has greatly contributed to our understanding of statistical concepts, comparative group performance and wider forms of quantitative enquiry. Unfortunately the contemporary ideological background of Nationalism, Social Darwinism and Class prejudice led to an unbalanced and unscientific interpretation of the results. UCL should acknowledge this work but at the same time draw attention to the cautionary lessons to be learned.

I don't think that science and politics should be separated. Context should always be acknowledged, and UCL frankly engaging with the racist context of scientific progress of Victorian times is a good step. While the political views do not have a place today, the scientific contributions should still be part of our knowledge base. There is certainly a legacy of eugenics at UCL within Biological Sciences, but it is one of awareness and abhorrence of that history, tempered by a realisation that Galton and others (a) made important positive contributions to science, and (b) did not ever call for enforced sterilization programmes etc that were actually implemented in other countries including Sweden and the US. So the blame that should be apportioned to Galton (despite coining the term and being undoubtedly a racist) is not comparable with far more despicable figures such as Josef Mengele. There should also be an awareness that other figures such as Rockefeller were in many respects at least as guilty

I would like a UCL wide ballot including students past and present to ratify any decisions reached on the basis of this survey.

UCL should not be tarnished currently by something that happened more than a century ago. However, it is important that any teaching about Eugenics should be as a reference to the past only and that no current funding or posts are appropriated to promote this kind of research.

As a historian, we need to acknowledge openly that eugenics was a science of research and UCL played a part in this. However, it is important to assert in the strongest terms possible that this does not mean we condone it today and apologise for the part UCL played in promoting this way of thinking.

We can't change the past but we can publish information about it. We should also re-name buildings, lecture theatres, teaching spaces, libraries to something more inclusive, inspirational, and representational of UCL's current values. To ignore it is to endorse it.

The other discoveries can be taught, so long as it is done so with acknowledgement of the role they played in history

'10. We should separate science and politics' This question, to my mind, is flawed when it comes to the current debate. Eugenicians would argue that eugenics was a scientific discipline and, if not, that it was at least based on evidence from other scientific disciplines thus making it indirectly scientific. In reality it is at best a pseudo-science but the argued link to science was what gave it 'legitimacy' at the time (and possibly in extreme factions of society today). It was also this perceived legitimacy that allowed the idea to be politicised and to gain traction. Thus, I think in this case it is wrong to simply dissociate science and politics as eugenics straddles the divide by selectively (and incorrectly) taking (pseudo-) scientific methods and weaponising the findings for political gain. UCL should uphold its standards of diversity and anti discrimination by hiring more permanent lecturers of colour Exploitative practice continues e.g. outsourcing of security and cleaning staff, a predominantly BAME group.

While it is not relevant to the science, the history of eugenics should be acknowledged and discussed, and appropriate caveats should be in place when Galton and co are mentioned. UCL should not ignore its history, but discuss it openly.

The influence of eugenics, which was a feature of Victorian thinking, on the current values and ideas promoted by UCL is very much about the action that UCL takes and what ideas it, indeed, promotes. This is hopeful view, in the sense that greater awareness can make this a robust, well-informed, and thoughtful response.

Stop making people of colour at your institution feel like they're not valued. It's truly disgusting and in honesty, I wouldn't have attended UCL had I been aware of how deeply embroiled the institution in Eugenics and maintaining eugenics as a facet of their public image. Change the building name and do better.

If we insist on purging historical memories then humankind will never learn. UCL is full of scientific pioneers - these historic people were scientific pioneers, keep politics out of it. What next - give all of the material in UCL's collections away to their countries of origin? Take down portraits of notable UCL leaders and Alumni when in 50 odd years time their politics becomes out of current vogue. Utterly ridiculous. Universities are historic and part of history and should not be purged for current political thinking. I do not like, in any manner what-so-ever, these horrid views, but respect they are of their time.

We should acknowledge both the scientific contributions and the societal contributions. Covering up history does not allow us to learn from it.

The fact the top people at UCL are mainly white men says it all.

Like most UK institutions, UCL remains intrinsically ableist. From inaccessible buildings to a lack of live (or any) lecture recordings, to the height of lab benches, this issue remains. One could also see ableism in some curricula and research aims. This is a part of British history though, not just eugenics history. In addition, contributions to statistics might be seen as unaffected by a eugenicist's opinions, but more qualitative results are suspect as flawed study design is likely.

To be effective, the survey should include some information regarding the popularity of eugenics outside UCL as well before the questions come up.

Regarding question 10, to clarify: science and politics should be separate. However, if a scientist has a strong political opinion, and that opinion is influencing his scientific approach, then because statistics and results can be manipulated to show what the person desires to show, this would result in the person's scientific results being influenced by his political opinions, however subconsciously.

These questions have answers other than those listed -- this is a meaningless survey.

It's very important that we understand our past, and represent it honestly. But it is natural that values change and there are many past attitudes that we find repugnant now. This has no impact on the scientific validity of past researcher's findings - they are either robust science or they are not. I think we cannot separate science and politics, not while science is still done by human beings. We need to understand the relationships between science, politics and personal values more.

Hold eugenics researchers accountable. 100%. If you separate science and politics, you separate science from ethics. How is that even a question? Any "scientific contributions" from the field of eugenics must acknowledge their past, and must note what is being done to rectify past mistakes. There must be reparations for, and leadership and guidance from people who would have been affected by atrocities of eugenicists had they been alive at the time.

I am very surprised to see the statement 'We should separate science and politics' as numerous sociological studies have shown this is not possible, and I would suggest consulting co-production literature (Sheila Jasanoff etc.). Given the Eugenics was present through to the 1940s I am not sure it can be considered Victorian, it is Modern, I would argue.

Surprised that no details were given of the recent activity that raised concern. I think this issue is probably a bit of a historical diversion from many of the more relevant pressing issues of the day. However, if eugenic views are still being expressed within UCL than that raises serious concerns and the need for discussions re academic freedom vs. unacceptable views that should be censored and how to get that right. However, as no details were provided its impossible to express an informed view on this. I am also not really clear why we are being asked to fill in this questionnaire. Will the results be shared back, and how else will the data be used? I did not feel I was given enough information in order to give informed consent. Good job its anonymous!

Even for the nineteenth century, Francis Galton was an appallingly racist bigot. For this reason and despite his contributions to science, UCL should not celebrate him by keeping his name on its buildings and lecture theatres.

While I agree that science and politics should be separate, I do not agree that eugenics represents a 'political' view. Similarly, while I agree that the eugenicist views of researchers do not invalidate their scientific contributions, I do not believe that these researchers deserve to be celebrated, even if for their scientific contributions. To put this latter statement in context, many scientific breakthroughs are made in times of war. I am sure there were many advances and breakthrough in mathematics, physics and engineering made by nazi scientists (as there were made by scientists belonging to the allies). Would there be any hesitation at condemning celebrating such nazi scientists today, even if for their valid scientific breakthroughs?

I think its important to take strong action when research like this occurs. I think that more importantly for UCLs legacy, however, is its investments in oil and gas companies. I am proud of the school and its forward thinking ways, but this is an important time for the human race and life on earth; UCL has to be a part of the huge change that must occur over the next few decades.

These things happened over 100 years ago - I think its absurd that anyone would hold the present day UCL responsible. All large historical institutions will have some ugly history in them. Yes, it is important to recognise them as abhorrent and to learn from them and ensure they don't happen again but personally I think a 6 month enquiry is a little self indulgent given all the more pressing issues in the world.

This is a poorly worded question: "Having learnt about eugenics at UCL, I feel that UCL's claims on equality and diversity are undermined." "We should separate science and politics." This statement / question does not allow a different response, which is simply that science and politics CAN NEVER be separated. It is simply impossible and is thus not something I can agree or disagree with. These questions do not address what seems to be at issue, which is whether or not we need to have a LT named after Galton, not how we understand him as a scientist. Question 11 is also a problem as its not clear how responses will be used. Of course I believe that eugenics should be placed in its context, and should not have an influence on UCL's current values, but the more pressing question is whether it is contextualized adequately at the moment and whether it does influence the current values of UCL. The fact that we have a lecture theatre named after Galton shows that it does have an influence and that it is not adequately contextualized.

UCL in its modern form with its current values is right to reflect on and make sense of past values such as eugenics that it sees as no longer sound or acceptable. A leading university of world standing that identifies as "global" in a global economy and society must take a clear position on this.

Articles in the mainstream journals such as the BMJ published during the Victorian era have texts comparing humans and apes. How do we now view that journal? How do we view the British Royal Family? They are only Royals because their forefathers were physically the strongest, most devious, killing any opposition in order to gain power and wealth. Nothing comes from nothing. It is all our history, should all be recognised, included for contemplation and discussion, rather than sidelined or hidden away. We learn more from our errors. We have had the United Nations since 1945.

I've often boasted that I'm at the forward thinking seat of learning in England with UCL's history of inclusivity as a reaction to Oxford and Cambridge's position at the time (no women, no Jews) but feel let down by its strong connection with eugenics- we've clearly been very selective about our history and should stop boasting about the good bits of it until we've distanced ourselves from these obnoxious connections. We can't change what's been done but we can change what we do in the future by, e.g. not glorifying any aspect of the eugenics past (lecture theatre)

I don't think the curriculum needs to be decolonised. Obviously it was wrong of the British to subjugate other nations, but there were benefits as well, e.g. imposing the rule of law and stopping horrible practices such as suttee.

I disagree totally with the present fad of applying present knowledge and attitudes to the past opinions and work of those who worked many years ago. I have no doubt that a person such as Galton with his intelligence would think completely differently if he lived today. It is notable that those who indulge in such campaigns do not include HG Wells who had similar opinions doubtless because his other views were regarded favourably.

I think that just because Galton coined the phrase eugenics does not mean that all his scientific contributions should be discounted. Additionally, although eugenics is now strongly associated with atrocities including the Holocaust, it is also the basis of current important fields in science such as behavioural genetics, a field that has been long neglected due to this stigma. Personally, I find it ridiculous for the university to distance itself from one of the most prominent scientists it has been associated with just because his work, although not originally intended to harm people went on to inspire such atrocities.

You can't erase history, but we must learn from it and I feel that the college should address the very recent involvements that took place on UCL premises instead of renaming lecture theatres etc. Galton did make relevant and significant contributions, however his views have no place in today's society. I would not like to see the renaming of buildings or lecture theatres, maybe it's a necessary evil which stands to remind us of how far we have come and the issues that we still face when it comes to equality.

The groups targeted by eugenicists are still woefully underrepresented at UCL's staff and student bodies, in part due to the legacies of the structures and ideas of white, male, upper-class, heterosexual, 'able-bodied' supremacy that they promoted. UCL needs to play its part in actively dismantling these legacies.

Ideas and opinions change over time. We should not apply modern thinking to a less culturally enlightened period and try to suppress or hide history. That could be a slippery slope.

It's not clear what 'invalidate' means in Q9. It isn't possible to unweave their contributions from the fabric of scientific knowledge, but it is possible to stop commemorating and celebrating them because of their morally egregious motivation.

I do not feel that UCL's historic involvement with eugenics undermines UCL's current claims on equality and diversity, it is nevertheless an indictment on UCL's historic behaviour regarding equality and diversity. Also although eugenics itself has no place in any civilised society, it could be argued that it has ultimately led to valuable research and developments in areas such as gene therapy and the detection and treatment of genetic diseases.

11. Further explanation: I believe it should be taken seriously and should influence the current values and ideals promoted at UCL in a way that helps UCL learn from mistakes made in the past, especially because of what was going on in the last few years at UCL. Clearly those issues are still very present in our society today, and UCL should be actively showing disapproval towards past actions of people at the university, and doing more to inform people about and change the situation.

Galton allegedly used to go round cities counting the % of beautiful women. Darwin scribbled notes balancing the pro and cons of getting married and ended writing something like "better than a dog". I am a woman and I find their attitude offensive, but that is the way the Victorians were... We are better now- thank goodness- we need to know about it, but the most important thing is that we should keep an eye on our PRESENT behaviour and attitudes and unconscious biases, rather than go on politically correct witch hunts (where do we stop?). Let's not get distracted! Focus on the present

I do agree that it is important to separate (and not invalidate) the scientific knowledge developed by researchers from previous periods of history from their political/religious/social beliefs. However, that is not to say that the contested and abhorrent beliefs of these researchers should in any way be validated, supported or commemorated today. A full and transparent acknowledgement of the ambiguous and challenging history of these scientists should be part of UCL's ongoing public history - just as many universities in the UK and US are having to make more visible their legacy with regards to other difficult histories such as colonialism and slavery. We must learn from history and recognise where old hypotheses and arguments are flawed or contrary to humanitarian beliefs. We should not seek to hide or destroy these past mistakes but publicise our recognition of them

This history should be a reason for embracing equality and diversity with more resources, funding and seriousness. Issues such as improving and facilitating academic promotions for women and BME groups should become a central focus for UCL.

I learned about eugenics and its link to UCL during my studies this year which surprised me greatly due to UCL's history of admitting students regardless of their background. While I do think UCL has made efforts to become more inclusive over the years and especially today, I still think there is more to be done especially when it comes to admitting students of different class backgrounds. However, I do believe that UCL has made efforts to shed a lot of its eugenicist background and has become a very diverse university that I am proud of. Despite this, during my studies I was made aware of the fact that we have a lecture theatre named after Francis Galton. I don't know whether this is still the case but I think that small things such as this that keep the legacy of eugenics, and its link to UCL, alive. I do believe, as a student of a BME background, that if we are to strive to be an inclusive university for students of all backgrounds then these traces must be addressed.

n/a

We cannot erase the history of eugenics at UCL, to do so would not hold the institution responsible for mistakes made in the past. We must acknowledge that while UCL played a role in the development of a horribly inaccurate and discriminating line of research, we cannot forget the links the institution still has and acknowledge the possibility that these values may still impact university society today. To assume that eugenics and eugenicist values are long dead at UCL is wrong as demonstrated by the secret lectures held at the university. Moreover, science is political, it has always been political and will remain so. As a research institution we must remember this, consider where our funding comes from and what our research can be used for. It is our responsibility to do this and remember that academic freedom is not justification for discrimination of any kind.

How can eugenics conferences be taught for 3 years in UCL without anyone's knowledge. What else has been

hidden?

I tend to take the view that the past is the past. Many ideas and theories that achieved popular support in the past are now considered untenable and even abhorrent. Would Galton and Pearson hold those same views today? Well, one would hope not, although can we be sure? Intellectually and morally, such debates transcend UCL of course. Virtually all of the major religions have persecuted and even murdered large numbers of people. Should we dissociate ourselves from anyone who advanced or held religious views? The Romans were barbaric. Should we rename Hadrian's wall as a 'decolonialising' act? How far back should we go? There are surely dividing lines here and one purpose of such an enquiry should be to separate ignorance from evil. Maybe there are examples of both in this saga. I would not favour building renaming without a lot of thought, and only if it could be shown with reasonable confidence that the individual commemorated could be placed in the first of these categories. Otherwise, it is simply ignoring and re-inventing history. One would hope that the case of the honorary lecturer was dealt with very firmly. On balance, I am in favouring of managing the present and steering the future rather than dredging around in the murky past. The need for blame is a rather Western thing perhaps and I don't see a similar enthusiasm for such endeavours everywhere in the world.

I am unclear what is to be inferred by 'we should separate science and politics' - my opinion is that they are impossible to fully separate, as people's political and social ideologies, biases, etc. will explicitly or implicitly influence their research interests, frameworks, premises, etc. For question 11, I agree that eugenics should not have an influence on UCL's values and ideals today, however I would question the fact that it is a feature of Victorian thinking, as we know that influential people worldwide still agree with its messages.

I agree with the statement that the history of eugenics at UCL should be seen as a feature of Victorian thinking and that we shouldn't wipe the names of these scientists from our history. However I think it's wrong to say that they have little influence on the current values and ideals promoted by UCL. When the university hosts a eugenics conference in the past few years we need to be careful about forgetting our history. There is still a lot of racism at UCL and instead of focussing on forgetting this history lets learn from it and use it as a basis to improve.

I think a reasonable response is to (1) explicitly state that we see the science that was done as the contribution that we celebrate, and (2) that we regret and reject the social and political aspects that were somehow linked to the science since when both scientific research and the development of a fairer and equitable society (led by UCL staff in many areas) have made these views untenable.

It feels very strange to be responding to this survey from the Pearson building, given his contribution to the field of eugenics.

I do not believe that we (or our institutions) are "responsible" for the ideas of predecessors. However I think it right that we should be having this debate and consider actions to demonstrate our position. Rank correlations really is useful & not invalidated by Pearson's shocking views.

While I don't believe that the University's racist past necessarily invalidates its present, I do believe the UCL has a responsibility to own up to its past by publicly reckoning with and disowning racist ideas—both those it specifically helped propagate, and in general.

In terms of whether or not someone's contributions to eugenics invalidate their other important scientific contributions definitely depends on the relative significance/impact of these two things. No one is 100% or 100% bad and judging those in history by our standards today is very difficult. But if it can be established that what they did was a net negative for the world (as in the case of Galton as he founded the field of eugenics) then that would justify their erasure from the UCL campus. If their negative contributions were fairly irrelevant particularly in comparison to their other scientific achievements (as I suspect may be the case with Pearson) then their erasure is not necessarily justified.

The legacy of eugenics here at UCL is important to appreciate. To suggest that we should commemorate scientists for some discoveries, but not their wider actions (as these went beyond mere beliefs) is simplistic and ignores impact on people today who would have been the target of those actions.

I do not think that these scientists' research or the topic of eugenics should be ignored, but I think that if it is taught in a class, it should be mentioned only briefly as part of historical development and most importantly students should be taught why it is an archaic (negative) concept that does not belong in modern day education.

On point 11: the history of eugenics should be seen as a feature of Victorian thinking with little influence on UCL's values and ideals because UCL consciously takes action to distance itself from those ideas and educate its students about the history of those ideas directly and through its curriculum. This process should be the beginning.

It's important to denounce these views in the strongest way possible especially since these views are becoming more mainstream.

Its history of eugenics does of course not solely or fully define UCL. Yet, this history needs to be critically addressed and confronted - especially given ongoing (and arguably increasing) racism, ableism, sexism, classism and homophobia at UCL and wider society. Ignoring this history effectively means sweeping it under the carpet and allowing, maybe even sanctioning events such as the noted conferences on 'intelligence'. UCL's response needs to include establishing at UCL the sustained, critical (and well-funded) study of UCL's own history of eugenics, eugenics' wider history, its link to racist ideologies and politics like Nazism, as well as through active and sustained measures against various forms of implicit and explicit discrimination and under-representation of minorities at UCL.

UCL staff and students of today are not responsible for the beliefs and thought of the past.

Re 11, I think it should be viewed as Victorian thinking, but I don't think this means it can be forgotten about or explained away, just that it needs to be contextualised.

In theory I agree that we should separate science and politics. The non eugenic contributions that Galton and Pearson made to science should still be celebrated. Ideally science is objective. However, as a scientist I am also aware that our findings can be influenced by the environment that we are in. As Angela Saini has argued in recent her books. So we also need to examine the work of Victorian scientists to ensure that their findings in other areas were not unduly influenced by their eugenic views. As in all areas of science it is a process always open to interpretation as new discoveries are made. I studied genetics at UCL in the 1980s so I was introduced to much of this work then. I would hope that in 2019 UCL celebrates diversity and is prepared to admit that there has been defensible as well as indefensible research done in its academy in the past.

Question 9 - I don't think it's appropriate to think of scientific work as 'invalidated' by its social and political implications, but it's also wrong to think that it is unaffected by these

I did a PhD in the 1990s in UCD and there was a strong racist and in particular anti Irish element in the department I studied in

UCL should be judged on how it responds today to its history rather than on its history.

I think the diversity at UCL is laughable . As a mixed race student from a low income background I have felt incredibly outcast .

I "disagree" with the statement "we should separate science and politics" because I do not think it is possible to do anything in a politically neutral manner. Rather, I think we should emphasise the inevitably political dimension of all research and include a reckoning with this bias as part of the research project. This is not to say that we should be politicising research, but that we should recognise that research is always already politicised. UCL remains a horrible university I wish I had never come here The staff treat students like the dirt on their shoes UCL only cares about its past links with eugenics because of the PR damage - UCL remains morally bankrupt UCL still has eugenicist tendencies in its attitudes towards ill or disabled students

I do not consider the contemporary institution of UCL to in any way uphold the ideologies considered part of 'eugenics', however, it is clearly essential for the university to publicly distance itself from this legacy by explicitly reflecting on its trajectory within UCL, and also stressing what the institution does now. Potentially any monuments/ rooms etc named after such individuals should also be 're-branded' etc

As an anthropologist, I know very well the troublesome nature with reconciling one's discipline with its - put mildly - heinous views of the past. With this in mind, I would like to point out that the Department of Anthropology at UCL has made an excellent effort at not only distancing itself from past views of racism, eugenics, or other similarly disgusting ideologies; but the department has also ensured that we are aware of this deeply troublesome history so as to better contextualise current practices within the discipline as a whole, connected to research ethics, methodologies, and even the language one might use when one speaks of a different culture. Having been made very aware of the context through which 'modern' anthropology has developed has most certainly made it easier to understanding current practices, while also made it much clearer as to why questions of methodology or language - to name just two - are so important.

UCL needs to be open about it's links and actively educate the public why the science is flawed

My comment - it is impossible to distinguish any endeavours, scientific or otherwise, from their context. In fact we are all culpable for our contextual realities. We need to educate ourselves of our culpability, both as individuals and institutions, interrogate and take responsibility for our on-going history in which such problematic studies as 'eugenics' are accommodated.

I think the only way to solve this issue is to publicly denounce in a very thorough way the specific things which happened at UCL, in a detailed report (made public). Many people need to get involved with this, it cannot be left to a small group of people. These ideas have affected so many people. It is also important to establish where these ideas are still present, e.g. are they still being used in industry around the world? This needs to be included in the report. Then there needs to be a focus on what can be done to solve these issues which have arisen and become visible. A collective thinking and planning project needs to happen, to put right the many things that have gone wrong. Working with other universities on this would be ideal, as well as non-university groups who are connected to the issues.

The UCL of today does not represent the thinking of individuals in the past and we should be proud of all that we are trying to achieve in promoting equality and diversity. We should always hold a spotlight to the past and it is right that we draw attention to this and educate staff and students. This feels all the more important in today's climate. Whilst I would hope politics should be kept out of science, science cannot consider itself apart, nor kid itself that the work or thinking of individuals has no bearing on it.

I think that the history of UCL is what it is - it's not without blemish and the elements we now find unpleasant or even repugnant should not be shied (shied?) away from, but questioned and confronted. But this shouldn't be done by trying to undo that history or to marginalise it - that was then and this is now. Instead the disquiet felt should be directed to help ensure that research at UCL is ethical, and is conducive to producing good for society. I am extremely concerned that a Eugenics Conference was held at UCL in 2017, in secret, hosted by a UCL honorary lecturer.

You talk about 'the Victorians' as if they were one thing. That is far from the case. The first modern scientists were in the Victorian Age but there is not one thing that is 'Victorian thinking'...

I discovered Galton's link whilst weeding stock in the UCL Library Warehouse in Wickford and was both surprised and intrigued by his writing.

I dislike the way that you imply that 'the Victorians' were one thing & had one view. That age produced the first modern scientists, but there was not one mode of thinking or one value system.

While I believe that eugenicist views of early researchers do not invalidate the scientific contributions that they developed, I think there should be greater transparency on some of their views. It's not a case of burying uncomfortable histories, but acknowledging and being clear about them.

I'm sure that many people who have worked here over the years had views that we now, as a community, do not share. We shouldn't be embarrassed about our past but we acknowledge it, we acknowledge the context and we critique it through a modern-day lens. Throughout, we vehemently stick to our ethics and we must tackle or challenge inappropriate behaviour and champion new research that debunks myths.

We have moved on. Our views no longer coincide with those of our ancestors, however they were acceptable at the time.

I think that in society as a whole we are too prone to making judgements about actions taken in good faith in earlier decades/centuries based on the sensibilities of today.

Eugenics are based on flawed logic, prejudice and hasty judgment.

Re question 6 - I am not concerned to be part of an institution that played a role in the development of eugenics, because eugenics and racism are baked into many public institutions in society. But just because they were widespread doesn't mean UCL doesn't need to do its part in combating these legacies. Re question 8 - I do think UCL's claims on equality and diversity are undermined \*when UCL does not acknowledge the legacy and continuing impact of eugenics and racism in science and academia\* (which it has not). 'Acknowledging' would look like substantial, long-term funding for decolonising and anti-racist initiatives in the university and a cessation of positive commemoration of eugenicists like Galton. Re question 9 - I agree that 'The eugenicist views of early researchers do not invalidate the scientific contributions that they developed' but they also do not mean we need to positively commemorate their memories in any form.

Most noteworthy figures from the past, including religious leaders, held views that would be regarded as repugnant if promoted by someone today. If we read history backwards and condemn all previous thinkers on the basis of our own moral code, we eliminate our ability to think in any context other than the Western present.

I imagine that were one to survey the political views of all members of UCL staff, some would hold views that are considered unacceptable by the majority but this should not invalidate sound research, I'd like to add that although, as above, I don't think the eugenicist views of early researchers invalidate the scientific contributions they developed, they do undermine any claims they had to being truly moral, enlightened individuals

I think it has to be appreciated that Galton was a product of his time, and that ideas about social darwinism/pseudoscientific racist ideas were prevalent in the period in which he was thinking. However, recent lectures held at UCL are obviously unacceptable, and suggests that there should be a more thorough process when admitting honorary academic staff.

I don't think that the history/politics and the science should be separated. We cannot stop using the science developed by these people. The history should be acknowledged and discussed, to help see how far we've come. I think both these aims can be achieved without being celebrating people like Galton in any way.

Why has UCL not renamed its lecture theatres currently named after people such as Galton? We should not be afraid of criticism that may arise in the right wing press or by such commentators. We don't need to be trapped by our history !

Looking at the people in higher positions at UCL and that make the decisions, I'd say eugenics is present and the "equality and diversity" are gone, if ever existed.

I see eugenics as a social and not a scientific movement. The scientific methods developed by eugenicists such as Galton and Pearson are sound, and have in fact proven that eugenics as a social movement is wrong. UCL can thus take some credit for helping to show why eugenic social policies are not supported by science. I recognise the irony that the science that was developed to justify racism, for example, has in fact shown that "race" is a biologically meaningless category, but this should be celebrated as a vindication of the scientific method, no written out of our history.

Eugenics, as slavery, formed the basis of funding and ideas in institutions such as UCL. Financial benefits that institutions such as UCL have derived from these activities should be calculated and declared. The legacy of slavery is ongoing, and one can see it in the fabric of buildings as well as peoples' lives. I am less clear about how lasting the legacy of eugenics is in UCL, London and more widely in the UK.

Question 9 was vague. The development of fingerprinting was excellent but in my view this has nothing to do with eugenics.

Over and over again anachronistic views of the world imposed by the British Empire continue to be excused. I wonder what would be the discussion today if these individuals were not Brits. We would have blamed their nationality and background.

As a university we have to own and accept our past - good and bad. This is not a topic we can be neutral on. Today's generation of academic and students cannot be held responsibility for the actions and beliefs of previous generations. We are, however, entirely responsible for ensuring we learn collectively the lessons of such thinking. Thus, we must make sure we use our unique position as researchers and educators to show why topics such as eugenics are so problematic and why the racism etc that it adds a veneer of respectability to is highlighted and shown for what it is. In the same way that universities built on the legacy of slavery must accept their pasts, so we must be honest about ours.

Eugenics as viewed by Galton contained components that remain of concern today (breeding for certain 'desired' characteristics such as intelligence-you only need to read New scientist to read crazy ideas of gene editing to get intelligent babies ) but other components such as prenatal diagnosis to prevent genetic illness are clearly very beneficial

11, above is a double-barrelled question and so not great in terms of gathering survey evidence. I agree that the history of eugenics at UCL should be seen as a feature of Victorian thinking (moreover it's important to understand that seriously, not simply as "Victorian" but in the context of a broader understanding of intellectual, scientific, and political history). However, this doesn't imply the second "barrel", "with little influence on the current values and ideals promoted by UCL": indeed the values and ideals promoted by UCL should engage meaningfully with the eugenicist legacy both in its negative ways -- acknowledging and even addressing the consequences of its adverse consequences -- but also in a mature way to the extent that there are/were valuable elements associated with the history of eugenics at UCL. I don't know enough about it to know exactly what these are/were, just as nor do I fully understand the negative legacy, but it seems unlikely that any strand of political or scientific thought, however problematic, should have \*no\* useful or admirable features.

I believe that this survey asks some very big conceptual questions. I apologise for replying with many "neither agree nor disagree" but, having learnt about the history of eugenics at UCL today, I do not have a pre-formed opinion and I don't want to give answers that are not well thought through. Should we separate science and politics? It depends on what are we talking about. I believe everything is political, at the same time science should not be driven by politics. I surely think science should be ethical. Is Ethics Politics? Should we deny the scientific contributions of someone involved in controversial research? In my opinion, it depends. Are those contributions a direct outcome of unethical research and work? We can't DENY things that happened, and discoveries made. The difficult part is trying, at the same time, to discourage people from engaging, even tentatively with research behaviour and activities that are not ethical. Question 11: I do not think that UCL supports eugenics now, I am very happy to know that the matter is being taken seriously and something in the public eye is being done to face this controversy. At the same time I do not want to simply dismiss the matter as "a thing from the past". UCL needs to take responsibility for its history and members of staff, to promote appropriate conduct. So my multiple "neither agree nor disagree" answers do not mean that I do not have an opinion, but that the answer is not as simple as a straight agree/disagree. These are topics with huge implications and it seems rather simplistic to think that we can gather an idea of what is the general opinion among the UCL population based on a multiple choice quiz.

These questions have potential to provoke strongly opinionated answers based on little factual material and the opportunity to investigate the complexities of the issues. They are quite unsuited to a front-rank university being littered with "triggers" on sensitive subjects.

Science and politics shouldn't be separated if that science can be seen as inherently political. That is to say, eugenics (seen from the current perspective) is obviously political, and we shouldn't shy away from acknowledging and accepting that. We should not separate what is science from what is politics, if a review of the issue calls for us to view them together. The history of eugenics at UCL is a feature of Victorian thinking, but this means it has formed part of UCL's history, and has in some shape and form led us to where we are

today. This means we can't say for sure that it has little influence on the current values and ideals that we promote--we should actively consider in what way eugenistics has contributed to current values, then decide (if we want to go down that route) whether we view this contribution to have been 'good' or 'bad'.

Eugenics is a part of the history of UCL, but to suggest that it is entirely in the past is wrong. I'm pleased that this enquiry is happening, but I hope it will not be a whitewash. I teach some of this history - Galton's work in particular - and it forms part of my research. UCL's participation in the history of eugenics does not, in itself, undermine current claims for diversity and equality - many, if not most, institutions have histories that implicate them in nefarious or racist practices of one kind or another - but if they are not adequately addressed, and regularly and visibly so, then it will substantially corrode the legitimacy of these claims.

I am not sure I understand q9

I don't think that people can be separated from the context in which they operate. Whilst it is noble to think that science can be separated from politics, these are intrinsically linked eg which research is funded, what is considered a 'priority'. The work that UCL continues to do around EDI is incredibly important and not yet undermined by the history of eugenics, however failure to fully address and rectify these problematic issues will definitely impact on the credibility of such work moving forward.

It's important that UCL address now its historical role in promoting eugenics. Eugenics was contested at the time and UCL should acknowledge that. UCL helped to establish eugenics in social discourse as a valid hypothesis. We see the repercussions of that even now, and UCL should publicly disavow eugenics and apologise for its part in allowing the idea to take hold with authority, especially at a time when the UK is in political precarity.

Many of these questions are simplistic and often leading. I doubt that they are that useful, even in an initial enquiry. Question 9 for example does not indicate which scientific work it means. Not the measuring of Victorian convicts skulls but yes, some of Pearson's more useful methods.

The awareness of the history is important, and its acknowledgement. The history of bigoted thinking is a hugely important thing for us to be aware of, especially when it comes to the misuse of science to advance bigoted agendas (as in Galton's case).

The history is there and acknowledging it and the wrongs it supported is for me the way forward.

If we rejected any historical movement or personality who, by today's standards, supported racist, sexist, homophobic, elitist, anti-disabled etc. views, there would be nothing left of history: we would have to rewrite it entirely and cancel most of it, as occasionally happens in totalitarian regimes. Two of the founding figures of my country of birth, Charlemagne and St Boniface, were for many centuries celebrated for bold measures which today would fall under war atrocities and cultural vandalism respectively; should I not still revere and honour them for everything they aspired to and achieved for Germany and Europe? The way to the future is to establish the facts, draw up a balanced picture, and educate everyone at UCL and outside about the past and the present. We could turn this thorny issue into an opportunity to promote the inalienable dignity and equality of humans. Any commemorative plaques or online portraits, for instance, should be accompanied by references to those scholars' flaws as well as merits. We could keep the old names of departments or spaces but take new names from the groups discriminated against in the past, precisely by those prejudiced members of UCL.

During induction events, including those for researchers, you highlight Galton and other influential researchers. This is inappropriate. The eugenics issue is one side of it - another side is that clearly there is a lack of diversity with "decision-makers" as if there was a diverse group within the SLT, Galton would never have made the induction. This needs to be rectified. It is an interesting issue - how do we right the wrongs from the past, without disregarding very influential people in science.

Eugenics has an important role to play in the development of prevention of disease, eg Huntingdon's disease. There is nothing in the idea itself of eugenics that promotes any disvalue/disrespect of human beings - see, eg, David Hume's famously perceptive insight into the difference between the "is" and the "ought", the separate kingdoms of empirical investigation and evaluative judgement. A person who is afraid of empirical findings about, say, "IQ" differences between races places too much weight on the value of IQ - their fault rather than the fault of the eugenics. Nor can science come to a conclusion about coercing people, eg, not to have children to avoid, eg, Huntingdon's disease. In fact, it would respect people to give them more empirical knowledge about choices they might make. Obviously the personal views of thinkers are independent of the arguments they give in support of scientific conclusions. This is true of all forms of thought, in fact.

Kant - a man who advanced rationality about thinking about morality more profoundly than probably anyone in human history - had some repellent views about race. Rousseau had a morally despicable personal life but furthered our understanding of freedom and democracy. The list of great people who did great things who also had unconnected beliefs, behaved badly (Jefferson kept slaves, etc, etc), is very long indeed. All irrelevant to what they actually produced, and which they made public, with their reasons widely available for inspection and debate.

All of the above depends on how UCL reacts to the past, whether it distances it from these ideas, learns from it etc..

It is true that good statistical science was born from eugenics, and there is no reason to remove the eugenicist/racist individuals from history, however celebrating them is not necessary. It is almost impossible to separate science from politics and the latter shapes the former, we are all part of a society that is in some what controlled and informed by the 'ruling elite'. While the history of eugenics should be seen as a feature of Victorian thinking, continuing to commemorate eugenicists brings that thinking to the current day, and definitely undermines the current values and ideals promoted by the college

UCL should not erase part of its history but rather use it to learn and guide our principles.

We cannot change the past, but we can change our approach to the past. Galton, Pearson and the like did create useful and academically important work and in some cases acted in responsibly and socially useful ways, but some of their views, some of their motivations, some of their actions, and some of the effects of their actions, were damaging to people, to society, and to the reputation of UCL and the discipline. We should talk about their lives and works in the round and in context, but I am deeply uncomfortable with the idea that these individuals should be celebrated or endorsed through the honour of having an institute, facility, building or lectureship named after any of them. This reflects on the current values and ideals promoted by UCL. I'm not suggesting that anyone who has a building named after them has to be a saint, but I would want them to have motivations for research that reflect and contribute to the current values and ideals promoted by UCL. There are many statisticians and researchers who could qualify.

Galton and Pearson made some valuable scientific contributions and these ought to be acknowledged for what they are. However, the argument that their views were symptomatic of the time and leave at that is totally unacceptable. To acknowledge this happened at UCL and learn from it is positive but we cannot continue to celebrate the likes of Galton, Petrie and Pearson.

I answered that I learned about the connection between eugenics and UCL during my time at UCL, which is true, however I learned about it through the book "Superior" by Angela Saini rather than through any UCL resources. I find it a bit concerning that UCL proudly flaunts its international reputation and history, but is not making public references (that genuinely grab the attention of current students) about the dark sides of the university's history. With regards to the question whether or not science and politics should be separated, I would argue that in a way they are always related to each other. To quote UCL member of staff Subhadra Das as she is quoted in "Superior": 'Scientists are socialized human beings who live within society, and their ideas are social constructions.' I believe that politics present in society inevitably influence scientists, their view of the world and consequently their work. Regarding question 11, it is very much possible that the history of eugenics at UCL may not reflect the current values and ideas promoted by the university -- although the information provided in the pre-text that an honorary lecturer hosted conferences on eugenics undoubtedly contradicts that idea. However, it would still be possible for the university to openly admit the historical views on this issue and state that the lesson from its history is that today's values are so drastically different and distanced from the ideas of eugenics.

This isn't dead history. If anything, there is a popular resurgence in interest and belief in racial determinism, immutable biological differences between social classes and identities, etc.

I think the problem with the above questions is that they impose our current view of eugenics on what was at the time an exploratory science which, if the term "eugenics" had not been coined, we would now most likely refer to as early genetics. It was also very much of its time reflecting views prevalent of the day. Whilst we do not now improve populations by selective breeding, we nevertheless do carry out genetic improvements by modern therapeutic methods. Such advances in treatments of genetic conditions no doubt owe a great deal to the meticulous studies of heredity carried out by Galton and Pearson and it would be disingenuous to discredit their contributions to modern thinking.

I think you cannot deny the legacy of eugenic approaches to science still exist today. It is present in the ableist design of research questions, for example, and in the wording of how some institutes use to describe their work. For example, the first sentence describing the UCL Ear Institute is "The UCL Ear Institute brings together some of the most influential academics and clinicians in the world with a passion to understand hearing and fight deafness". It's as if deafness is a pathological disease that needs to be battled. This is ridiculous and insulting. You cannot separate science from politics, because for people who are oppressed or marginalised in some ways, everything is political.

UCL doesn't have impressive record toward deaf/disabled staff. Having worked here for 8-10 years, I have never felt that I was part of UCL. This is really disappointing to write, while UCL have been supporting DCAL, but I feel that they have took step back toward general provision for deaf staff within UCL. I do not attend events, lectures, seminars because of no access provided, or short notice period. I do feel marginalised.

We cannot change the past or the thinking of Victorian times, but we can definitely make a statement about inclusion in the present. UCL should make a clear-cut statement breaking from that thinking by removing the name of Galton and others supportive of eugenics from it's lectures, academic positions and prizes. Their views do not invalidate their scientific findings, but by celebrating their names we will be also celebrating their political and racial views.

The legacy of eugenics need to be seen as an ongoing narrative and not something that occurred at a 'non-relevant' point of time in history. The ideas are still a big part of our society and UCL's association gives a sort of legitimacy to those who still follow and promote these ideas. Among others, it is inherently ableist and racial and any attempts to shove it under the carpet in the name of 'not all UCL academics' participated in those conferences/were eugenicist is more an apology than a remediation to the problem which has wider ramifications beyond walls of UCL and academia.

It is important for UCL to distance itself from eugenics teaching unless it is done from a historical perspective, whilst denouncing the principles associated with it. I do feel conflicted with lecture theatres named after prominent eugenics professors and think that there needs to be an amount of rebranding to ensure that UCL is not considered to be still celebrating this achievement. I am not very familiar with the other things that Prof Galton has achieved, but if his most prominent achievement is his eugenics research, then UCL should definitely consider such a blatant celebration of him, whilst also declaring a commitments to equality and diversity.

The eugenicist views is still present and it can be seen in the political decisions made in this country UCL opening up of its historical past on eugenics need to address the influences of eugenics on other research disciplines during the time of Galton et.al through to the present day - the research impact on the wider society! How can politics be separated the science?

We need to think at the message we want to send to our future students and colleagues. Once you decide what this message will be, you will know what to do with the Galton's legacy at UCL. (but I wouldn't be so proud to have rooms with his name)

There are still eugenicist thinking amongst many academics, especially within the sciences - this is true everywhere, and UCL does not show clear effort to prevent this. UCL is influential in the thinking that 'Deafness' is a pathological illness that needs to be cured - it is an out-dated way of thinking and neglects the human rights model of deafness that has been passed by the World Federation of the Deaf.

G's approach to 'improving' Mankind positive;he'd reject sterilisation and worse. His contributions to many subjects impressive and he personally helped establish many at UCL. Q10 Gene editing?abortion?animal expts? I believe that addressing the eugenics issue as well and any past financial links to the slave trade is very important in decolonising the curriculum

Q8 UCL does like to portray itself as having been progressive throughout its history and, while there is truth in this, the link with eugenics will have to be born in mind.

I have not heard of Karl Pearson before doing this survey, however I had heard of the Pearson building at UCL. Given his links to eugenics I believe it should be renamed.

I think the term 'eugenics' is something of a euphemism because we should be talking about racism. I would place the spotlight directly on Karl Pearson, who directly inspired Hitler and thus makes the link between colonial and Nazi genocides. There's a certain (albeit perverted) connection with Bentham's utilitarianism because Pearson was actually strongly

\*against\* the Victorian establishment. His philosophy was quite explicitly one of national socialism ... as in his book National Life from the Standpoint of Science. It's a disgrace there is a building called after him.

I do not believe that the history of Eugenics has had a lasting effect on UCL as a whole however I believe institutionalised racism does exist in other areas of UCL not linked to the history of eugenics.

beware revisionism motivated by political correctness

Retrospective analysis always has difficulty in incorporating context. Nonetheless important to now clarify position our values should over ride contribution to science. if we truly believe that Galton at al did was wrong, their science is

irrelevant. that is the (correct) principle we followed recently in distancing ourselves from the comments and

views of a brilliant scientist who has an honorary but with perverse views of women

I find the whole "de-colonisation" agenda repellent. Trying to erase history where it offends some modern-day sensibilities is like something out of Orwell's 1984, which (when I read it) I took to be a warning rather than an instruction manual! I certainly see no evidence of UCL promoting eugenics today.

Although Galton and Pearson (and other UCL figures who influenced the development of eugenics) made important contributions to their fields of expertise, I think it's a mistake to think that the university as an institution can "separate science from politics". The point is that others - our staff, students, alumni, members of the public - may not make this distinction and that continuing to celebrate these scientists despite their prejudices is hurtful to people today.

I see no evidence that UCL is influenced in current practice, thinking (if indeed 'UCL' has thoughts) or policies by this history. I believe that on the contrary the awareness of this history means that staff at UCL are acutely aware of the problematic and racist nature of eugenics and are therefore engaged in thought and debate about how this issue is handled.

I don't have a strong emotional response to working at UCL knowing about its history of eugenics; the ideas were abhorrent, but they are just one example of many abhorrent ideas, acts and movements that can be found in the past (especially within an historically wealthy, white community) - slavery is a good example of this. I accept that these things existed and, to some extent, exist now and I work hard to ensure we are being open minded, tolerant and intelligent in the present day.

UCL should be open and honest about individuals in the history of the institution without celebrating them.

UCL is still dominated by the racial profile that eugenics 'science' propagated. If UCL still considers itself a 'radical' institution as it has since its inception, then it should lead the way in radically addressing and facing the damaging, destructive science and ideology that was allowed to be nurtured within its walls

This is politics gone mad; most of the people complaining will have no idea about the Pearson coefficient or anything positive related to his work. People should not be apologising for the past; is illogical and endless.

Re. #11: I do agree that a clear separation has to be made between then and now however, it does need to be stressed how very wrong it was rather than simply saying it was a different time back then etc.

UCL should not shy away from active research in this area, with a robust ethical framework. For example, many fetuses with abnormalities are aborted in the UK and worldwide. see <https://www.nhs.uk/conditions/pregnancy-and-baby/termination-abortion-for-foetal-abnormality/> It is of course a highly difficult and sensitive topic.

While I have stated that the scientific contributions of these researchers should not be invalidated, I also think those individuals should not be celebrated.

I think this topic is difficult to explore via a questionnaire and a short one to boot. Hence my responses are tricky to interpret. It all depends on how 'great figures' have been promoted in the past and how they are in the present. I think the scientific work needs to be separated from (sic) the 'man'. One day to do this is to celebrate teams of research and the break thoughts themselves rather than to put on statues or to revere them individually. For example I know Galton mainly through the statistical issue known as Galton's problem but there is no reason why it needs to be called this!

why this 100 years ago's research influence modern UCL's value? Could you please give us examples? Just couldn't get the connection.

I think UCL should acknowledge and accept openly the history of Eugenics here- only by examining the history can we be sure it has no part in anything going forward. In this way also people studying scientific theories / experiments made by eugenicists can be aware of any possible bias even if the science was in a non-related area. The UCL of the 1860s should not be used to describe the UCL of today. It is a very different place and times have changed completely.

The thinking and history underpinning eugenicist theory is disgusting and regrettable. But such views were prevalent and naturalised across Western society at the time. As such there are parallels with many other historic oppressions and the 'science' that has unfortunately emerged from and supported these.

Whereas I don't think UCL actively promotes Eugenics, or that it should be viewed in bad light for its history, I sometimes feel like certain teachers may have undermined or ignored me in class, in favour of people who "look" a certain way

There is no need to overwrite/alter history. What needs to be done is to learn from it.

Your classification of Galton's scientific contribution in the preamble is pretty mild. Didn't he contribute to thinking around the normal distribution, regression to the mean and other foundations of modern statistics?

You are treating Galton's contribution to science very mildly - he made important contributions to statistics, including the normal distribution and regression to the mean.

Some of these questions can NOT be answered with a simply agree/disagree dichotomy, and designing the survey this way will automatically render much of the information you are gathering not useful and opaque. Should we separate science and politics? I can neither agree nor disagree with this blanket statement because the shortest possible answer is 'sometimes'. If the history of eugenics has taught us anything it is that personal and political agendas can influence what is thought to be 'factual', scientific evidence. In those cases, yes, we have to consider what is truly fact and what is science and separate the two. At times, scientific evidence is ignored if it upsets the political agenda (climate change is a recent example of this). But equally, science without politics can be harmful: it is, after all, the role of politics to create a fair and just society, not science. History is not black and white. History is not simple. The 'science' of eugenics was a disgusting practice, and the stain it left on UCL, on our wider society can still be seen today. But dealing with the aftermath of its horror is not and should not be simple. Why are you trying to simplify it?

I agree that the work on eugenics in Victorian Britain is very different to current day thinking. We should be aware of what was taught and promoted at that time, but we can now demonstrate that such research was deeply flawed and prejudiced

I see the history of any institution as an important lens through which to evaluate its current behaviour, however past history should not be used to tar all current contributions.

The fact that Eugenics was strongly developed in the past in UCL worries me less than the importance it is

receiving in the present with such surveys.

Due to a resurgence of far right movements, increased racism globally, and the obvious lack of presence of black and brown academics at UCL, I think that this issue should be examined in great detail. It appears that the legacy of eugenics lingers on and not in a benign state, but a malignant and maleficent one. I am a brown employee, and one who begrudges being classed as mixed ethnicity by UCL's HR categorisations that are a mixture of colour and ethnicity. My ethnicity is English, having been born, raised here. However, it is with shame that I work for a university that still classes the colour of someone's skin as their ethnicity. To be clear, black and white are colours, Ghanaian and Polish are ethnicities (still debatable). It appears that eugenics is clandestinely influencing how the university recruit, how many of whom and how high they make it up the academic career ladder. If UCL are interested in the colour of people's skin as a means to 'fairly' recruit staff, then there needs to be a chart or at least a further list of colour options (i.e. pink, ruddy faced, brown, olive skinned etc...). However, if it is ethnicity that is of 'interest' (but apparently not important) then colour of skin should not be included in any recruitment questionnaires. I would further suggest that a study of the nature of employment of so-called black, minority ethnic, South and East Asian employees be published, not just a number or percentage of ethnic staff. It would be interest to see how supported they are to reach senior posts.

I think it is very important for the institution to carry out research into its own past, and especially aspects of that past which are rather shameful, to say the least. Other universities have investigated their pasts in relation to slavery (e.g. and esp.

Glasgow, which has responded by spending a lot of money on bursaries etc. for BAME students). I think UCL should be doing the same in relation to the university's links with eugenics. It is important that this considers issues of race and class, given the importance of both in the 'thinking' of nineteenth- and twentieth-century eugenicists. I do, however, think we need to be a little careful about making direct links between the intellectual life of the past and the present. Insofar as UCL has benefited from shameful aspects of its past, then it should make some institutional reparation - what this should be in this case, I am not sure. I don't think that researchers should try to make fairly spurious links between Galton and Pearson, on the one hand, and aspects of university life today. I cannot see how university's claims for equality and diversity are 'undermined' by the history of eugenics, although they might well be challenged on other grounds. Seeing the problems that we face as a 'legacy of eugenics', in anything other than a very indirect way, is not terribly helpful.

I feel that UCL's claims on equality and diversity are undermined by the fact that the majority BAME cleaning and security staff are contracted out instead of being given in-house contracts with the same terms and conditions and job security of the majority white in-house staff. What else could highlight more effectively that the legacy of eugenics is still very much present at UCL than paying BAME staff less, giving them no sick pay, and no maternity pay? "The eugenicist views of early researchers do not invalidate the scientific contributions that they developed." They don't invalidate their scientific contributions, but that doesn't mean we should celebrate those researchers by naming buildings after them. I believe UCL should look at its current values and apply them across all staff, and students before it can truly say that the history of eugenics are just a "feature of Victorian thinking".

The University should make a clear and ongoing investment to address and actively respond to its history. This should take the form of: (1) a fund available in perpetuity and awarded annually to support PhD work supporting the development of theoretical and empirical study that challenges eugenics and its legacy; (2) the deliberate and celebratory renaming of UCL spaces that reflect this history; (3) the commissioning of a major piece of sculpture placed in a main UCL space that challenges UCL's history and the ideas and legacy of eugenics

In press surrounding this inquiry I read a quotation by Professor Joe Cain regarding a racist statement in an 1873 letter written by Galton, to which he responded "That alone is enough for me ... I don't want to teach in a room named for someone with such a view." The black-and-white thinking revealed by this response is unworthy of any academic, let alone a professor. The idea that one might be able to distinguish the admirable from the unadmirable characteristics of an individual; the idea that one might be able to celebrate an individual's worthwhile achievements while simultaneously condemning their faults; the idea that one might be able to admire someone's achievements while recognizing that their character was complex or ambivalent -- in short, the ability to think and act like an adult rather than an adolescent -- all seem to be lost in privileging the knee-jerk response and the grandstanding virtue-signal. Whatever an individual might feel, university policy should not be dictated, or browbeaten into submission, by such emotional blackmail.

I am a historian, and am well aware of the sometimes shocking views of earlier scientists and other scholars. Any institution as old as UCL will have some disturbing skeletons in the closet; I don't see why this particular past should invalidate the work being done at UCL in the present. My department actively encourages discussion of Galton and his ideas, in order to understand their significance to the past and present.

It's important to acknowledge the truth of this part of history but also to show that UCL has made a conscious decision to leave this part of history behind. The recent eugenics conference complicates this though. In knowing Galton's history it helps us to see him as a learned yet by modern views flawed real person.

I think it's anachronistic to judge the views of scholars in the nineteenth century with present day values. Society and UCL has moved on considerably since those days.

UCL should be honest about the role it played in the establishment and study of Eugenics, as well as the benefits it received directly or indirectly from the slave trade and reparations made as a result of the abolishment of slavery. The fact that conferences related to the subject of Eugenics have been found to be held at UCL recently should be addressed and discussed.

While UCL should continue to recognise where figures associated with the university are problematic, and certainly should change names of buildings/Chairs as in the case of Galton, you must ensure academic rigour and standards are applied to work. The Bricks and Mortals "tour" has neither, and calls such stories "hidden" when they are not.

While UCL should continue to confront all issues with problematic figures associated with the university - and certainly rename any Galton building/chair - you must ensure academic rigour and standards. The Bricks and Mortals "tour" has neither, and calls such stories "hidden" when they are not, showing no knowledge of academic writing on this topic. This is not a good way to address such issues at UCL.

The most important question for me is question 12, we really need to put this behind us as a historical fact that reflected the times and strive instead for scientifically backed understanding on how to nurture all children to develop to the best of their potential

Regarding Q11; I agree \*but\* clearly there are people at UCL who are still influenced (though I don't think this is reflected in the community at large)

Of course being a eugenics promoter does not negate all scientific contributions made by an individual. However, I believe it is wrong to divorce the science from the person entirely, as this is very reminiscent of the 'blind eye' turned to harassers and bullies today and encourages the idea that you can be a horrible person but it's ok as long as you produce X number of publications. Nobody works or lives in a vacuum and such ideas were undoubtedly also present during lectures, personal talks, and meetings with students and colleagues. It is also likely that these individuals did not act to promote an equal and diverse student and faculty body but rather actively acted against this, thereby negatively affecting University history for far longer.

As a lecturer at the University I teach a module on the history of social sciences where UCL statistics is a big part - primarily

K. Pearson. Together with students I attempt to make sense of how the social sciences in the anglo-saxon academy have addressed the issue of inequality and what political interventions have been justified by their accounts.

I'm worried that, if we make certain topics taboo, we make it harder to talk about related topics.

I think that UCL should release a statement repudiating eugenics and making it clear that eugenicist ideas are not accepted here.

a) This is a really badly put together questionnaire. b) That someone could until recently have been holding secret Eugenics conferences at UCL is mind-boggling and that should be all that is being investigated. c) There are Historical skeletons in closets everywhere, just remove Galton's name from things of prestige. d) A lot of this is dependent upon what people define as Science.

The idea that eugenics should be seen as a feature of Victorian thinking is invalidated by the UCL ideals at the time of establishment: that it was open to all irrespective of gender, religion or race. UCL over the years has promoted this vision of its establishment as an inclusive institution; that it was not exclusive like Oxford and Cambridge were at the time. However, at the same time UCL was supporting academic work around eugenics. We see the same double speak today around harassment and bullying.

Politics is the art of allocation of resources. Science, with grant programmes devoted to specific research themes, will always be political and it should be recognized as such. Myself I believe some of the ontological assumptions of scientists who researched eugenics are still firmly embedded in the fabric of UCL. The idea behind eugenics was that humans need to be improved and reformed to be better human beings, and consequently that a rational mind can effectively guide this process of removing what's considered bad from society and keeping what's considered good. In this sense, Galton and Pearson surely considered themselves to be enlightened and revolutionary progressives, as some would do nowadays when it comes to contemporary ideas about what it means to be progressive. However, nowadays, instead of working on the level of genes, our own UCL community as a whole is doing it on the level of knowledge. For example, we, as students and staff, are bombarded with information on equality, LGBT rights and sexual harassment. In this sense, as a religious white male, I feel UCL is prescribing me (based on my physical sex and skin colour, not my opinions or actions) as the most suspicious undesirable there can be in the university. I'm supposed to be privileged (without explaining why and how) but also potentially needing re-education regarding LGBT rights and a potential hazard to fellow female colleagues. I protested this several times before and so I protest against it again now. As scientists in our own university we should not be prisoners of current social fads. We should avoid pushing down everyone's throat whatever is considered to be a progressive idea at a given time. The fact that some people in the university now want to sweep Galton under the carpet (I mean the controversy over building names) is a sad fact for me because instead of learning from history and showing its imperfections, attempts are made to create a 'sugar candy' version of history from which future students will never be able to truly learn. How will anyone be able to identify if things are turning ugly if nobody knows any examples of similar things happening in the past? The dark card of UCL's history should be kept where they are, with proper description, to symbolise that humans and human ideas are fallible and that we should be inquisitive about reality instead of conforming to whatever is fashionable.

I am surprised that UCL is making such a fuss about eugenics, and believe it is part of a current fad. UCL should move on and not be messed about by left-wing zealots peddling their own agendas.

I am surprised that this is an issue at all. Why is it being raised? I believe it may be just due to a small number of zealots who want to create controversy to serve their own ends.

Although these scientists made important contributions outside of the field of eugenics we cannot ignore the fact that the views they developed on Eugenics are offensive to most in modern times - they should therefore be acknowledged as part of our history but not celebrated.

The pre questionnaire question (number 2) was unclear as to whether it was 1) teaching at the time when eugenics was wide spread or 2) a critical investigation of the history of eugenics. I think most HE institutions have somewhat of a problem with racism and under-representation of BAME staff based on local demographics (although of course some are worse than others) as do many large organisations, which I think could be improved upon in general. I think that improving that is really important and whilst I do think it's helpful to reflect on the history (and from an academic POV, discuss the history of eugenics at a local level) I feel like this is just a small part of this goal and should not be seen as a major part of this effort. I would agree that the presence of the academic who held the conference is concerning and I think it would be interesting to fully understand how that occurred, which I am not aware of (it seems impossible for something like that to be fully secret; and I can't imagine that there was not other inappropriate behaviour from that academic, so others must surely have been aware that something was amiss). I am not sure that the academic would have felt emboldened by the history of UCL; I would imagine it was more to do with something in the culture of that part of the organisation at the time.

As a BME student, I think that Galton should not be whitewashed from history. His entire story needs to be told, including the various unsavoury ways his ideas were used by others. Nazi eugenicist scientists also made

significant advances in science, but their unethical experiments on those minorities who needed to be 'cleansed' has denied them any positive place in history. We should be honest about Galton and his connections to this tragic historical event, and this story should be told widely alongside mention of his achievements. In addition to this, UCL should explore in more depth the historical connections they currently have with prominent minority groups. Perhaps commemorating figures such as Mahatma Gandhi, African anticolonial activist Jomo Kenyatta or Ghana's first president Kwame Nkrumah all of whom attended UCL would help to send a clearer message about what UCL's values are regarding diversity.

I believe that the history of eugenics at UCL should be seen as part of the history of the institution and a programme to tackle the pernicious effects of such ideas needs to be in place in the university. There is a need for a permanent and continuous effort by UCL to dismantle this kind of thinking and to search for ways in which it may still be alive or revived today in order to dismantle them.

Current values and ideas promoted by eugenics remain in different forms as shown by UCL's continued involvement and failure to make clear that they are discredited.

There is nothing wrong with exploring the links between academia, politics and history. This challenge will never end. But, on this occasion, UCL gets it wrong in tone, scope, and zeal. For starters, the questionnaire about Galton asks leading questions – and, in an obvious attempt to be politically correct, patronises the respondents with prompts like "Today I learned that...". Moreover, the introductory information suggests a link between Galton and Nazism – always a good way to tell us which opinion we ought to have. However, the "eugenic" roots of Nazism have little to do with Galton – they were largely "homegrown" and developed in the works of Alfred Ploetz (1860–1940) und Wilhelm Schallmayer (1857–1919). I know about these connections, because, as a pupil of the late German anthropologist Christian Vogel (1933-1944), my background is that of a biological anthropologist who received his education in the 1970s and 1980s in Germany. At that time, many anthropologist fielding the discipline were individuals, who had supported Hitler and "justified" the murderous Nazi programme of ethnic cleansing. In the 1980s and 1990s, as an academic of the post-war generation of anthropologists, I joined forces with younger colleagues to hold the Nazi-anthropologists accountable – have them removed from office in scientific societies and/or pressurising them to resign from their academic posts. These individuals had clearly crossed a line and made themselves available as assistants for mass murder. I do not think this had anything to do with Galton per se. (See Vogel, Christian (1999). *Anthropologische Spuren. Zur Natur des Menschen*. Edited and introduced by V. Sommer (Series: Edition Universitas). Stuttgart: Hirzel. 256 pp). If we want to distance ourselves from Galton's scientific, political and intellectual heritage, why not do the same with others, who – by today's standards – held views that we would judge as racist or social Darwinist or anti-feminist or white supremacist or homophobic or islamophobic or identitist or antisemitist or nationalist or communist or colonialist or speciesist? We will find ample testimony in the writings and utterings of Plato, Luther, Gobineau, Marx, Engels, Haeckel, Darwin, Spencer, Gandhi, Kellogg, Haldane, Churchill, Mao, etc etc. – several of which have tangible connections with the history of UCL! Of course, there is nothing wrong with criticising earlier or other thinkers; still, it needs to be done by talking into account the historical circumstances. This has nothing to do with "justifying" what happened – but we should not forget that what is considered right and what is considered wrong is subject to the contemporaneous zeitgeist. In sum, I feel that the "inquiry" into Galton is a rather random affair. At worse, it will lead to the purging of history, at best it will make us feel better because we went to the confessional. Singling out the failings of individuals is not a way to decolonise our minds. PS: "The discovery that within UCL campus, an honorary lecturer had been hosting conferences on eugenics and intelligence for at least three years, unbeknownst to most staff and students" ---> What's wrong with that? Hundreds of conferences are hosted each year on UCL campus, including such that platform speakers who (from my point of view) have questionable opinions. One has to live with that. As otherwise, the thought-police will take over, trying to root out what is not liked (George Orwell sends his greetings). There might be extreme cases, yes, where UCL would want to interfere, and, as the saying goes, "shit happens". But, to try to pre-empt every possible transgression will only lead to helpless rubber-stamping and time-wasting exercises like the hastily developed policy about having to "canvass" each external speaker and notify UCL authorities that one wants to have such a person speak. Who will be banned? A government official such as Michael Gove who confessed to criminal activity? A fifth-wave feminist? An eco-fascist? A dignity-to-die activist? A muslim creationist? A multigendered individual? A genetic engineer, who tries to improve the physical destiny of unborn children (eugenics)?

While I was aware of the link between Galton, Eugenics and UCL before joining UCL, I was not aware of the extend of these links or of the role of Pearson and the fact that there was, nor of the fact that there was apparently still an 'Eugenics Lecture Theatre' in the 1960s. Most universities have a difficult heritage - as a German I know this all to well - so this did not trouble me when I joined UCL. The point is how well institutions deal with this heritage now and whether they take this problematic legacy seriously by doing sustained historical research on it and by making the archives accessible to researchers from abroad. To my mind, the latter two things have not happend sufficiently at UCL. I find it near impossible for scholars from outside UCL to find information about how to access materials from the Galton collection.

Eugenics and the utilitarian thinking associated with the word is returning to western society . The legitimisation of abortion up to birth for unborn children with potential handicaps belies our alleged commitment to equal opportunities for all. We would not condone abortion up to birth for girls or other minority groups so there is an inconsistency here. Moreover the growing focus on embryonic research and destruction of embryos in the name of research and the quest for ever more 'strong' and 'viable' human beings also suggests an increasingly 'pragmatic' and Hegelian world view. Many of our universities (probably including UCL ) have researchers and lecturers who have at

times shown support for the 'survival of the fittest' mentality - whether explicit or implicit support.

Remove their names asap

I teach some history of eugenics to my undergraduates as part of a course on the Psychology of Individual Differences, alongside the more modern versions of this way of thinking, which is still prevalent in some circles. It is important to understand the history of ideas in the field. However, the study of the study of eugenics can be used as a cautionary tale about the dangers of correlational statistics and blinkered thinking, and it is within this context that some of the greatest lessons are to be learned, along with the demonstration of fundamental theoretical and methodological shortcomings within the field of intelligence research. So we can learn a lot from critical examination of the ideas and methods of the eugenics movement, and not to do so would be more likely to permit its resurgence. However, clearly, given the highly sensitive nature of this material (I give my students clear warnings in advance, and make it ABSOLUTELY clear that just because we examine the ideas does not mean that we condone them), this needs to be done with the utmost sensitivity and a very critical scientific eye. I believe that our modern understanding of genetics, which underpins medical knowledge that has made a significant difference to human life, is a positive consequence of Galton's sponsored chair occupied by Pearson at UCL

Although eugenics was a feature of victorian thinking and I believe the eugenicist views of scientists does not invalidate their contributions to Science, I believe that any evidence linking them, specifically their eugenicist views, to UCL should be condemned. We should not celebrate those scientists as their beliefs are a part of those scientists, regardless of their contributions to science. We should recognise they made contributions which were not eugenicist in nature but should not celebrate them. Despite our efforts to bring equality and remove discrimination, celebrating those scientists, for example by allowing their names to remain on buildings, legitimises the inequality and racism those scientists sought to justify with science. Science should make every effort to admit when scientists have been in error, acknowledge their contributions but not allow those erroneous ideas to be propagated. Seeing Galton and Pearson's names at UCL gives a strong impression that UCL considers their views acceptable.

The tone of several of these leading questions is frustrating, requiring those who are unsure to think in double negatives. Surely a more sensible phrasing for 9, for example, would be 'The eugenicist views of early researchers invalidate the scientific contributions that they developed.'

It was quite surprising to learn this (I've just joined UCL), and I see why there is a debate going on about whether Galton's name should be taken off academic buildings. I think it's a tricky matter. However I do think that one and the institution as a whole can remember Galton for his scientific contributions as long as they explicitly dissociate from his ideas on eugenics. I feel that by inquiring into this, the institution is already showing they're dissociating from this ideas, and this is positive.

It seems anachronistic to condemn retrospectively UCL's involvement in what was then cutting-edge science. Remember, Galton was Charles Darwin's cousin. Are we going to remove all mention of Darwin's connection with UCL because he is tainted by Galton. I know I am a heretic, and I hope this remains anonymised, but I am of the view that we do nobody any favours erasing the unpleasantness of the past, as if it didn't happen. Unbiased scientific investigative research and developments I do not presume are harmful. There are known problems when science is manipulated and the voice and political views of the researcher is louder than the research. UCL owe it to their students to educate, however, using rounded discourse which would involve breadth of research papers from the times, and emphasis on the context of the research and researcher, should not go amiss.

My answers would be different if we were only considering historical eugenics but I am shocked to learn that this is not the case and that UCL allowed the teaching of eugenics very recently.

Victorian thinking does still influence current values and ideals exhibited at UCL - there is no point in promoting a progressive agenda if this is not back up by practical displays of it.

Some of these questions seem loaded to encourage people to distance UCL's Eugenics past from present day UCL. They are poorly framed. The key surely is to recognise this past, critically explore it and address it with positive actions to eradicate/address racism and all forms of marginalisation and exclusion. (More generally, who wrote these questions?)

Science CANNOT be separated from politics - this is a core tenet of many modules and teaching programmes across UCL (see for example STEaPP, c.f. Latour etc). The question doesn't make sense as science is ALWAYS political. For a University this is a very weak question.

I was not aware before the 2018 scandal came up that UCL had any history of being directly involved with early eugenics, beyond what was popular and general thinking at the time. Provided this is no longer the case and the content of these lectures is limited to a history of eugenics that argues the thinking is fundamentally flawed and indeed false from a sociological perspective (I don't care about the science, socially it is unacceptable), then UCL continues to have a good reputation in my eyes.

I don't think that we should hold current UCL staff responsible for the research of Galton et al., but also we should not pretend that our disciplines (and not just in statistics) are somehow entirely neutral and free of troubling legacies.

Awareness of "how we know what we think we know" involves appreciating the histories of knowledge-production and how those might continue to shade our research, teaching, and administration. It is far too simple to say that Galton's one-time presence undermines UCL's current claims on equality and diversity. What might undermine UCL's current claims is how transparently the institution examines those legacies and acts in response.

Question 9: please can you avoid using double negatives "do not invalidate" as this completely messes up the context!

While I don't think the legacy of eugenics & other dubious historical attitudes are actively celebrated at UCL at all, I think that we could do more to actively critique problematic former luminaries and the artifacts that they have left behind (I'm thinking for example of some of the Housman exhibits, which have been displayed without the comment that I perhaps would have expected). It's not enough merely to quietly stop celebrating these attitudes - we should be actively questioning and dismantling them wherever possible.

I am white so am aware that the whole issue has had less impact on me than perhaps if I was a person of colour - though I agree that this is a case of science being manipulated for political ends and also strongly agree that we do not want to see anything happening in the present in relation to this contentious and in hindsight immoral science which I am hoping no longer exists in any form at any university on the planet!

I have serious doubts about the validity of the findings of this survey, especially when every question must be answered and there is no category "Don't know/Prefer not to answer". Also some of these questions are too broad. 1) Re "We should separate science and politics." If they agree with UCL's code of Ethics, many academics probably believe that we shouldn't separate Science from Ethics (and therefore we shouldn't separate Science from Politics in its broadest sense) but also that we should separate certain aspects of science (e.g., reasoning and logics) from politics. What should they answer? 2) Re 11: "I believe that the history of eugenics at UCL should be seen as a feature of Victorian thinking with little influence on the current values and ideals promoted by UCL." It would be useful to know how many universities have done some work in this area at the time.

History is very prevalent if it is not addressed as part of current research, policies and addressing attitudes in a learning environment.

When it comes to the separation of science and politics, the trouble is money pays for research and money is given politically. AIDS affects more white males in western countries than any other demographic and the money has poured to find both a cure and prevent measures. Look at areas that the demographic is not white male and the money is not there. Also consigning this to the past leads to the issue of never learning from the past. UCL can and should be proud of its acceptance of women as full students, its diverse student and staff population.

Allowing free speech includes allowing Eugenics a platform is not an issue, as long as all sides of the argument can be heard. I would not approve of gay rights being banned, but the opposite has to be true to be faithful to protect free speech understanding that free speech is not the right to go unchallenged just the right to be heard.

I feel that UCL's claims on equality and diversity are undermined by the fact that the majority BAME cleaning and security staff are contracted out instead of being given in-house contracts with the same terms and conditions and job security of the majority white in-house staff. What else could highlight more effectively that the legacy of eugenics is still very much present at UCL than paying BAME staff less, giving them no sick pay, and no maternity pay?

However unfortunate it is that Galton did undertake studies in eugenics, it doesn't undermine the fact that he was a clever man and did contribute in other ways to science. At the same time, it mustn't be forgotten that he did take part in this field of study.

There are many aspects to daily life which were also "features of Victorian thinking" and which are still present in either their past forms, or slightly altered over time but still a hangover. Therefore, it is dangerous to assume that these historical events have remained in the past, as there may be aspects of them still present, and which still pose a threat.

I agree that we should understand the historical context of the ideas. To be 'seen as a feature of Victorian thinking' suggests we can wash our hands and say it's all in the past. I would like to know more about how that legacy continues to play out. While we can craft new values for the university- how thoroughly are we examining our practices looking for evidence of legacy and thinking playing out? I work partially with Egyptologists- feel there are racist attitudes that remain within the summer schools and interest groups in this area.

Galton made significant contributions to statistical science. He also contributed in a major way to ideologies that encourage hate and murder. These two facts should cancel out so there are no longer buildings / LTs named after him. The same should apply to other UCL figures with similar legacies.

As I expected UCL has approached eugenics purely as an historical matter with little regard or understanding for the way in which ideas have the capacity to revive and update themselves. This phenomenon is by no means restricted to eugenics as evidenced by the rival of antisemitism on the left. In my view, in 2019 UCL has not been this eugenical since the 1930s but unconsciously so which only serves to obscure and confuse matters. The liberal middle class intensely hostile (and at times unhinged) response to the 2016 referendum result bears this out perfectly. I have attended numerous meetings at UCL where academics have openly speculated about who should and should not be allowed to vote. Leave voters are understood not to be just wrong but intellectually inferior and not possessing the same degree of competency required to participate in the political process as their social betters. UCL would do well to remind itself that exactly the same ideas were used to justify denying various groups in society the vote. But unfortunately most UCL intellectuals have convinced themselves that they are not just right but that they are "good" based upon an entrenched and underlying unspoken assumption that they are superior. I would conclude that UCL needs to reconsider the assumptions that underpin its current investigation into eugenics and take account of its present day commitment to revived eugenical notions. But I doubt that it has the required level of self-awareness and introspection to undertake such an evaluation.

It is ridiculous to say that the viewings of the past are not deep rooted and still relevant today. The names of the buildings in commemoration of these researchers should be removed, the fact that they haven't and that there is even a conversation as to if they should or should not be removed all comes back to BME history continuously being seen as something that happened hundreds of years ago and something we should "get over" when in reality it is black history is one of the most devastating and recent historical events.

It seems, at least to me, that many persons fall into the trap of judging our predecessors by today's standards. The mentality of people and science during those, fortunately long gone, times meant that eugenics, racism etc. were not considered improper. They were supported by many persons such as A. Gobineau, E. Long or R. Kipling. Thus we see that those movements and ideas had backing of influential figures. If we assume that person is the sum of their experiences, any person during the mentioned times would have experienced teaching about racist ideas, would have seen prominent academics supporting such ideas, and would generally be immersed in the pool of western racist thinking. Eugenics gave those people a further, 'scientific' backing to their ideas, and it is evident that people easily accept explanations that suit their theses, thus it was accepted by some of the academia and, importantly, the general public that eugenics as a discipline has some, if not great, traction. To fully assess this problem we cannot superficially look at what UCL and its academics did and judge them by our modern, progressive standards, denouncing their academic achievements because they were racists or eugenicists (if that is the appropriate word). If we were to fall into the trap of such thinking, we would have to denounce the moon landing or progress in some parts of medicine as products of nazis. I would say, and perhaps I am mistaken, that we should not hold UCL as an institution responsible for the mistakes of the past, especially when it is now the leading institution in terms of diversity, but rather remember the dark past and learn from it, to ensure that the mistakes of our predecessors are not repeated.

I present my opinions as a BAME person, a geneticist, and someone who worked at UCL's genetics department for several years. I think: 1. Most of the researchers and teachers of the GEE department are aware of the issues, and raise awareness about it as necessary, for example through their teaching. They do not attempt to sweep it under the carpet. 2. UCL should encourage this already ongoing practice of raising awareness. But extensive self-flagellation is unnecessary and unproductive. 3. It seems unnecessary to rename all associations with Galton or Pearson, and would undermine their seminal scientific contributions.

That was then, this is now- times change . We should continue to have rooms named after these people, but at the entrance of each room should be a plaque, stating what they did, and that however valuable their work is deemed to be , that we now know it to have been badly judged, that we should NEVER forget the past, but use it to shape and inform that which we do in the future . Covering up a mistake is the best way to ensure it will be repeated- admit responsibility, be transparent , move on and forget it at your peril .

The statement 'We should separate science and politics' is vague. Generally speaking, people of science have a responsibility to ask what the consequences of their research would be. Being a scientist still involves being part of a society so it makes sense to avoid areas of research which could be destructive. So, discussions on research topics should also take into account what effect it could have on wider society.

For me I don't really understand it or why we are looking at it to be honest and I have no real interest in

Eugenics at all and it doesn't really interest me to be honest and until today didn't batter an eyelid about the term or history of it.

I think that it is impossible to separate science and politics or to pick out the 'good work' from the 'rubbish work' of past scientists. All science is done by people who are part of society, and part of institutions, and their beliefs and knowledge inform all of their work. This also does not mean that UCL is permanently and irrevocably tainted by the association. But only by continuously acknowledging and talking about the links of the institution to eugenics research can we be better. Otherwise we will wind up with more things like the London Intelligence Conference which claimed to be just 'asking questions' about science and not about politics, and will not be similarly critical about scientific research that is considered acceptable today but may be seen as similarly horrifying to eugenics in the future.

Even it is a feature of Victorian thinking, UCL has a responsibility to be clear how UCL contribute Eugenics in our society. It would be good to have a Eugenics museum in the UCL and educate students, staff and people around UCL.

I do believe the history and present can be treated separately, but apparently UCL isn't embracing or condemning its past. We should let everyone know what happens and how we can compensate for that. It's unacceptable for a world renowned higher institution having secret conference; and ironically, calling itself a place of equality and respect.

if UCL wants to take seriously issues such as the degree awarding gap, the lack of Black and minority ethnic staff, and the realities of institutional racism - projects which UCL purports to be engaged in, then it needs to take accountability for both its history with, and engagement to eugenics/ eugenists. science and politics are inherently linked, they are not separate entities, and pretending that they aren't reproduces whiteness, power and privilege (but perhaps UCL would prefer that route, and this is all performative... but an institution would never do something like that, right?)

The topic was first raised in a lecture in my first year, in which the eugenics history was discussed but also made clear that this does not reflect on ucl's views now & also mentioned why eugenics is bad. This was a good way to introduce

We should remember our history & learn from it rather than try to erase it by renaming buildings & such. Buildings named after eugenicists should serve as a reminder not to repeat the past rather than something to be ashamed of. The thoughts of past members of UCL do not define what UCL stands for today.

Nothing in UCL should be named after the eugenicists Galton and Pearson. And genetics teachers should acknowledge the work of these men in eugenics at UCL when talking about them and using their theories in lectures - this shouldn't just be swept under the rug.

I think UCL's past with eugenics is still very much felt today, from the names of rooms and buildings to the secretly held eugenics conference that was held a couple of years ago that demonstrates UCL really has not escaped its past. Keeping the names almost feels like UCL is complicit in events like the latter, which presumably would have needed internal approval for room bookings.

I have to say I am a little shocked when I knew that UCL had a such deep connection with eugenics, because UCL is a kind of institution that embraces diversity and equality as mentioned above. But I think we can't just eliminate it because of its unethical points. I believe the contributions UCL have done on this subject do to some extent help us know more about the world.

The world is a different place to when Galton was promoting and working on his so called scientific work. Very few in the UK would in the 21st century agree with the principals of his research. The values of UCL, its staff and students today are again totally different. In my 15 years at UCL I have never heard anyone espouse the work of Galton as anything positive.

While it is disturbing that UCL is so strongly linked with the roots of Eugenics, it is not surprising for an organisation of this age. But it is really important that it is acknowledged and discussed to make sure our community understands these ideas and continues to challenge them for years to come

Eugenics was more than a scientific enquiry and was strongly linked with justification for slavery and the ideology that underpinned colonialisation- much of which reverberates in modern UK politics as well as some of the history that is being taught. Moreover, whilst it was common in Victorian times it was by no means ubiquitous. It is extremely ahistorical and dangerous to somehow assume that there is an un-ideological and pure scientific thinking can be separated from the political, ideological and philosophical underpinnings of the science. Science has always and continues to be influenced by the dominant ideologies and discourses of the times - including in our time - with funding mechanisms, publication strategies, REF, and promotions all influencing knowledge and science. At UCL we need to critically and honestly appraise our fairly recent eugenic past and use this as a means to continue to be aware and critical of the ideological and political influences on our science.

This was victorian thinking but it all adds up considering UCL is in a city where minorities make up nearly 50% and its student and staff body nowhere near reflect this, in the way that KCL, Westminster, QMUL etc do. we should acknowledge scientific contributions but no need to name things after these people as the name has wider public connotations than their science does. ie fewer people appreciate their science than understand their eugenics links.

Many of the questions are very hard to give a single answer to! Taken literally, eugenic beliefs clearly do not mean that an individual did not make important contributions to the sciences of genetics and statistics, but I agree that it is appropriate to acknowledge negative impacts of the views and research of historical figures. The question "I am very concerned to be part of an institution that played a pivotal role in the development of eugenics" could equally be applied to being a British citizen. Again I feel that what is important is that negative aspects of the institution's history are acknowledged and discussed. The trend towards explicitly treating universities as a brand to be promoted does not help with this. The UCL website currently leads with "Disruptive thinking since 1826; Since 1826 we've confronted humanity's biggest issues"... with no mention of problematic mis-steps along the way...

The phrasing of question 9 is a little unclear to a non-academic. Question 11. Whilst I agree that the history of eugenics at UCL should be seen as a feature of Victorian thinking we need to acknowledge the role the university has played in its development

- UCL's claim on equality and diversity is only undermined if current eugenicist ideology exists amongst staff - individuals holding such views should not be given a platform of influence irrespective of the scientific contributions they may have made in the past. - "The eugenicist views of early researchers do not invalidate the scientific contributions that they developed". Their views do not remove the existence of their scientific contributions, however, again, individuals with eugenicist views should not be supported and any attempt at justification stating that their views are separate from their work is unacceptable. A similar example would be to consider Nazis clinicians who massively advanced our understanding of multiple diseases, however, their methodology was obviously abhorrent. As such, in medicine the consensus is to move away from diseases

named after Nazis doctors e.g. Reiters syndrome and Wegener's granulomatosis. Scientists/staff at UCL should recognise and want to act in a professional manner in accordance with principles of tolerance and diversity befitting an international university in 2019. - Science and politics are becoming increasingly linked, particularly in the internet era of twitter and social media, therefore I don't think this is possible. Similarly, because scientists can disseminate their ideas and affect others far more easily than in the past, the need to identify and take action against those with eugenicist views is greater.

Question 10. I think we must remember that the direction science can often be guided by political thought so it is important to understand how science has been impacted and halt practices that feed in to these damaging and dangerous political ideas. for example designer babies are not necessary and are what can only be described as modern day eugenics. To continue to push science in this direction because we can is totally unethical and further supports the idea of eugenics.

As abhorrent as Galton and Pearson's views were, I feel they were partly a product of their time. UCL can and should bring attention to and discredit these views, but I feel they should not define UCL's reputation in 2019. I think that UCL will have to do a lot more constructive political and public work to prove how they claim to separate themselves from this particular history. Not only in policy, but through meaningful action. The efforts of, for example the University of Glasgow in acknowledging their role in benefiting from the slave trade through specific scholarships with Black Caribbean students is a clearly tangible act that attempts to redress a problematic history.

There is a difference between what I might think and what I might think other people might think. So, whether or not I think that there is an influence of eugenic thinking on current UCL values, I would worry that the media and wider publics might think this.

While I am a strong proponent of academic freedom (in science and arts), there should be some boundaries. Like free speech, when the purpose of a scientific endeavour aims primarily at doing harm to others, universities and governments should discourage and ideally legislate against such activity. Most would probably agree that a scientist with a stated aim of research to do harm such as trying to accelerate anthropogenic climate change would be deemed inappropriate. I would view eugenics in the same way.

I need to learn more about the presence of eugenic thinking at UCL today, who these people are, and how they justify their beliefs.

I believe UCL should strongly disown any connections to eugenics without trying to deny any role played in the past. It should not be tolerated in modern day UCL.

As defined (above) by Galton, I entirely agree with the principle of eugenics. Obviously the devil is in the detail of exactly HOW a population is 'improved'. By analogy, a knife is intrinsically neither 'good' nor 'bad' and can be used both to cut bread to feed the hungry, or commit murder.

The development of eugenics and the people involved were part of UCL - this happened and cannot be changed. It seems that part of that legacy has been useful for other scientific contributions, which I just found out about today. This has no doubt occurred many times in other circumstances. As part of history this should be learnt about and seen from both the perspective at the time and from today's perspective, which is, rightly, very different. While being aware of this and being able to look at it, we should all also be vigilant that such ideas do not get taken up in a sinister way. I have just found out today, by looking into this as a result of the survey, about the lectures for the London conference on intelligence, which I think is what is being referred to. It is right that this has been stopped and the lecturer banned. UCL should be more aware of what is going on in its name. I personally do not get a sense that the legacy of eugenics is present at UCL now, or that this has particularly undermined UCL's claims on equality and diversity, which are more likely affected by the usual things, eg unconscious bias, racism in society, inequalities etc.

Though there is still a lot of work that needs to be done on Equality in UCL, I still consider it a progressive work and study place and I do not think the Eugenics past has a contemporary influence on the contrary I am happy it is being revisited honestly.

There can be few Victorian or Edwardian academics whose social views and world outlook would be in line with modern, politically correct views

On question 10. I do think science and politics should be separate, but should still speak to each other.

We must acknowledge our history as an Institution and put measures in place to ensure that this doesn't happen again. We should also try to move forward as an Institution with forward thinking and fair views.

Scientific contributions may very well have been influenced during a time that eugenics were considered a 'science' (see biology), more so that remnants of these beliefs do persist in society today (to the extent that there was even a conference with willing attendees(??) as recent as a few years ago on campus). Moreover, the remnants/ continuation of such beliefs are evident in institutional racism that may present itself as unconscious bias that has an effect not just on UCL students/ staff but also across society as a whole. Other examples include medical racism that leads to POC being underdiagnosed and/or mistreated for medical conditions purely on the basis of race (<https://www.health.harvard.edu/blog/racism-discrimination-health-care-providers-patients-2017011611015>) Eugenics has been used as a basis to reinforce racial and social hierarchies and to dehumanise people- the same people that make up a sizeable proportion of the student and staff body at UCL today. It's therefore crucial that if UCL wants to embrace the ethos of being a global university, there should be a frank and honest discussion of its role in eugenics. It's very important that the historical repercussions of such belief systems are acknowledged as they were used as justification for many atrocities that have an ever present impact. What has been labelled as science over time has had political ramifications, so I don't believe the two can be separated, especially when policy is informed by whatever is labelled as science (even consider how governments are responding (or not) to the scientific evidence of climate change). I don't see this argument as being that different from separating the art from the artist, just because it was a scientist doesn't make the actions more excusable.

The history of eugenics can only be separated from the present in so far as similar values are not held by UCL or its members today. These values still strongly affect how disabled people are treated at UCL: As a disabled student I am appalled to hear about how eugenics of disabled people has been mentioned by teachers at UCL and indeed by the way that disabled people are regularly treated as lesser here. First of all disabled students (for instance the disabled students' network) have not been contacted about this eugenics inquiry. This despite the fact that eugenics in the present day is almost exclusively applied to disabled and trans people. Secondly, the room in which the hall meetings were held were inaccessible to many disabled people, effectively keeping us from participating. Finally, during the second hall meeting a member of the panel mentioned that the room was inaccessible and the people around her laughed! She was pointing out that on the question of eugenics it is unacceptable to exclude disabled people, and the response from her co-workers was laughter. This is quite clearly unacceptable ableist behavior from what is supposed to be an objective panel.

It's very sad that UCL is not proud of its legacy on eugenics and that it does not promote the topic more.

I think that this may be a good opportunity to teach younger students about understanding and patience when dealing with others of other views. They will undoubtedly meet people of strikingly different opinions in time and for the most part our students tend to only mix with those of similar views. It might be good to have them consider how people reached the point of eugenics in order to better understand difference. Not to agree but to develop positive attributes in themselves.

This has been a real eye opener. We cannot erase the past but we certainly can stop it being brushed aside and openly talking about and condoning this is the first step. There is no real way to separate politics and science because they both influence each other so much and I am dismayed that UCL is even debating whether taking an apologetic stance is an option. As a BAME member, this really riles me. The 'good' they may have done in their respective areas mean very little to the vast majority of people living their day to day lives but the impact of eugenics on millions of lives is enormous. We should not be promoting or apologising for anyone who showed such disdain for others. "Men who leave their mark on the world are very often those who, being gifted and full of nervous power, are at the same time haunted and driven by a dominant idea, and are therefore within a measurable distance of insanity."

If you cannot view another fellow human being as an equal and have compassion for all, you have failed! There are buildings named after these awful people at UCL. Changing these buildings names and apologizing would be step one in the process of healing but importantly NOT ENOUGH

Restating the points in the questionnaire: science and politics should be separated; eugenicist views do not invalidate other unrelated scientific achievements of the same researcher. The topic discussed it a part of history and it would be immensely disrespectful to the past and future knowledge if the buildings are renamed. This will lead to disappearance of awareness about this topic, which is worse than knowing about the detrimental historical background behind certain UCL names. The fact cannot be changed, our responsibility is make a change within us, within others and within our time. The best way to go about it is to place a plate on those buildings that are named after eugenicists acknowledging this piece of history as well as acknowledging their other achievements. We shouldn't selectively forget our heritage, we should be utterly aware of every piece of it. P.S. can you imagine how the renaming is going to screw up the logistics of transport, cars, deliveries, student and staff? You will also have to change the names of buildings on every single info page about UCL.

Many scientific discoveries have been made by scientists who have later turned out to hold beliefs that are no longer considered tolerable. I strongly believe that this research should continue to be used for the benefit of mankind and human progress but institutions should equally acknowledge these limitations in character of the people involved, acknowledge any part played in the past and strongly state going forward that those beliefs are no longer tolerated. It does no good to try to brush the past under the carpet.

I am appalled that I only heard about this issue and about this survey today, that it was not hugely apparent nor explicit amongst the swathes of emails I receive from the UCL body. Being apolitical is a privilege and, regardless of whether you think science should not be connected to society nor politics, it is apparent in history that they do not exist in isolation. Be more aware of your promotions and put your money where your mouth is UCL. Also, if you want this to go away, meet it head on and deal with the issues.

I think it's important for UCL to reckon with this history publicly and actively. Many times since I've arrived I've heard profs herald UCL as a place that's been disrupting thinking in progressive ways since its inception, and that's very problematic to be trading on that reputation when UCL fostered eugenics. UCL is not alone in continuing to suffer from the effects of systemic racism. In my experience this year I've heard multiple lectures that were pretty insensitive to the issues faced by indigenous people that the profs were talking about trying to help, heard UCL staff repeatedly advise students that they'll get ahead by taking unpaid positions and volunteer roles when many BAME students disproportionately can't afford to take those roles, and seen international students monitored by UCL for the Home Office as if the assumption is they're here for nefarious purposes unless thoroughly proven otherwise. These are only a few examples of how UCL continues to reckon with issues around white british people having huge and reinforced privilege, and I'm sure that there are more examples less obvious to me since I myself am white with british heritage. I hope UCL takes this opportunity to show leadership by prioritizing the experiences and perspectives of staff, students, and community members who are BAME in how UCL moves forward as an institution committed to confronting eugenics and being anti-racist in a world that continues to deal with racism.

It is disgraceful that UCL for a number of years allowed eugenics conferences in the first place and that they employ academics with this view it is and out dated science. And I believe this eugenics investigation will change nothing.

Knowledge is the basis for understanding the past and the present. The duty of UCL is to make that knowledge widely available. It is of course the case that the past has influence on the present. But I know that members of the Genetics Department, past and present, have made a huge effort to assess the validity of claims made by previous members or associates of UCL, and shown where they are in error. This knowledge is passed on to our undergraduates and is an important part of their education.

The role of Galton in the founding of the 'science' of Eugenics and his role in UCL are not new to me. I also feel that the role of Galton and others in Eugenics does not 'invalidate' their other scientific contributions - a scientific contribution or idea can after all only be invalidated by being shown to be untrue or misleading. However, this does not mean that UCL should celebrate these contributions without reference to their role in Eugenics. UCL should confront this uncomfortable truth. More worrying is quite how the honorary professor was allowed to host such a meeting here, without the university or other staff aware. It seems like they're was a lack of due diligence in terms of employing this individual, and further allowing them to host meetings without some oversight. Further, while I don't think that Eugenics should be viewed as having any impact on the 'current values and ideals promoted by UCL', that is not to say that UCL today can truly separate itself from its past. It is an uncomfortable truth that most, if not all older elite UK institutions have past links to both Victorian thinking that would be viewed as bigoted today, but also profited (directly or indirectly) from their links to slavery, and later colonialism and imperialism. It is also true that still today few if any of these institutions have paid any kind of reparations whether in money or services to atone for these links. I believe that UCL should use this process of reflection to change this, and look to not just 'claim' to be committed 'to equality and diversity' but aim to lead the way in UK higher education by beginning to think about how it can perhaps start paying reparations (through free scholarships to certain groups, free consultancy to certain governments/charities etc).

" should be seen as a feature of Victorian thinking with little influence on the current values and ideals" - this sounds like wishful thinking. We know that past, undesirable, values influence our thinking today. I have no doubt that the field is rightly regarded as sexist, racist, etc (I don't know much about it) - but where does one draw the line of what is an "improved population" - we allow abortions on the grounds of 'genetic abnormalities' for example. To what extent will future parents be able to genetically specify their offspring? It sounds like the ethics of selective genomics should be discussed in the open. Keeping things behind closed doors is usually not a

good option.

It is greatly disappointing to see that there are still many buildings and conference rooms named after scientists who promoted eugenics!! Their names must be removed. We must not celebrate icons of racism and discrimination. If these scientist have significant contributions in their fields other scientists are cieting them. That should be enough! But we DO NOT celebrate racists in 2019!!!

I believe that the valid scientific discoveries and contributions Galton made should still be taught. His and UCL's involvement in eugenics should continue to be acknowledged, so that this dark history is not forgotten. The discovery of the secret eugenics society at UCL in 2018 and buildings still being named after Pearson or Galton, it is obvious the problem is far from resolved.

History should not be ignored. Even though the idea and morality of eugenics is wrong, removing its ties completely from UCL would not be right. Rather than trying to forget it, UCL should learn from it. Additionally, I believe that these scientists have contributed much more things to society than their ideas on eugenics. These ideas should not be ignored.

The experiments and the experimental approaches we choose are always unconsciously influenced by our beliefs. Therefore, we need to be cautious in embracing the contributions of a scientist when a scientist's research was highly influenced by his beliefs.

I'm not sure that separating science and politics is a meaningful objective. Science is deeply embedded in politics and always will be, not just for obvious reasons (like funding) but also because the motivation for and the meaning we give to our research is totally dependent on the political context in which it was born

We shouldn't deny/erase the bits of history that we find distasteful. The people of the past held many questionable views, and there is no doubt that we too hold many views that the people of the future will look back on as bigoted and cruel. It is better to acknowledge and preserve this history, while respecting the positive achievements of those who held these views.

I have completed countless surveys on the topic, I think we should get over it already. Eugenics is not alive at UCL right now, the eugeneicists at UCL developed their ideas, but their own statistical methods later invalidated them. Eugenics was an attempmt to take a certain path, but it has not been followed.

~I think it is interesting and important to learn about the history and legacy of eugenics at UCL but people at UCL shouldn't engage in too much breast beating for things that were done and written by people who happened to have worked at the same institution a century ago. Every institution has people in its history who did and thought and wrote things that we disagree with today and there are doubtless people at UCL now who are doing work and publishing material that in a hundred years time will be regarded as deeply unethical by the standards of the future. Ethics develop and over time and most people's ethics are a product of the age they live in. Time and money are better spent addressing the ethical issues of today and ensuring that UCL is at the forefront of current ethical standards including diversity.

Galton, Pearson and others were very much great minds influenced as being a product of their time. In 100 years our current greatest professors with revolutionary outputs may be looked back on in a society with again different views, and as with Galton and Pearson, it would be a shame to judge them by the new standards, and I feel scientists should be judged on the standards of their time

NA

The eugenics movement of Francis Galton and Pearson established, if not invented, the fundamentals of today's Genetics and Statistics. Their contributions to science must not be invalidated by their political beliefs, as science needs to be separated from politics. The same way that a person from any ethnicity, religion and sex/gender should have the right of contribution in science, someone with different political beliefs, like Galton and Pearson, should be acknowledged for their own contributions. As for the basis of the eugenics movement, people judge it based on today's worldwide principles and today's scientific knowledge. It is unfair to judge past ideas and movements using the beliefs of one century later.

I agree most with point 11. I have always been exceptionally proud of the efforts UCL makes to improve the equality and diversity within its workplace.

I think it is important to recognise what was done in the past, in this case by past members and researchers of UCL. This with the aim to learn from it and have it as guidance to not repeat those same mistakes. Thus it is important to acknowledge that it was wrong and highlight what has been done to correct this institutional mistake, as hiding such information from the public and other members of UCL would only worsen matters and the credibility of the university. Society and values change overtime and this is reflected in the types of research that get carried out in the institution. However this also means that there are precedents as to how the institution can learn to recognise signs and put a halt to dangerous and morally and ethically wrong research. With regards to separating the eugenicist views of early researchers from their scientific contributions, is a very delicate subject, as invalidating these contributions would only be for the worse for science, but understanding where they came from is equally problematic... It is a bit of a causality dilemma...

I am a PhD student in Genetics and I have had no teaching on the history of eugenics at UCL, which is highly concerning. UCL have tried to sweep the dark history under the carpet instead of trying to reform, despite holding a eugenics conference in recent years. I am ashamed to be part of UCL as an institution.

The survey doesn't capture all angles: whilst science and politics can be kept separate, they can also influence each other; victorian ideologies can be viewed as historic, depending on how that context is used today; ucl's claims on diversity and equality have been developed on / through different premises

These questions aren't great. Have had to select Neither agree nor disagree for some simply because of the wording of the question

I have read fictional books by Jane Thynne about the Nazi era that were very detailed in their descriptions of eugenics. I was also acquainted with someone doing research on embryos with detected genetic abnormalities and disposing of them. This clearly was disturbing for her. It is an area where great care should be taken. Damage to individuals and society as a whole can occur if ethical considerations and the true value of every human life are not kept in the forefront.

At lot of these questions rely on false distinctions: that UCL is separate from the wider world and that the past is either the past or that it lives on. The truth is that UCL is a part of the world and cannot be separated out from it. Moreover (I say this as the holder of a History PhD) the past is both a 'foreign country' and it lives on in the present. It is not an either/or situation: it is both.

I believe we should talk openly about the role played by UCL scientists in promoting the damaging and destructive ideals of eugenics, while acknowledging that the same people made scientific advances that led to major societal benefits. We should not forget either of these parts of UCL's history.

It is outrageous that this is not more widespread across UCL students and even applicants

If eugenics continue to be academically explored at UCL, it is important to keep debates going around ethical questions, and how UCL's position nuances enter these debates. I have known about this survey since last year but was reluctant in 'opening that door' because I was not sure how UCL was positioning itself there. Now that I see that it is explicitly encouraging the debate and I see (I hope!) the relation relates to remembrance and learning from history, I feel more reassured and actually intellectually and ethically interested.

UCL can dissociate from its history on eugenics in a way that will strengthen the university's reputation for well-reasoned action. Eugenics belongs in a museum where the world can learn from past misconceptions. But UCL can separate from its past without disgrace.

Question 7 is ambiguous, so impossible to answer. Modern medical genetics grew out of earlier work on eugenics, so the legacy of eugenics is very much at UCL, but in a good way.

Regarding 11: still, we have to acknowledge our past and address it. But that is not what UCL represents or stands for now. I would like the names of UCL buildings that refer to Eugenicists to be changed (eg Pearson's building).

- Science cannot be separated from politics because politics, and especially bigotry, do influence scientific thinking. This has been evident in a large body of historical research carried out on women, children, and on non-white ethnic groups, as well as on the animal world, by primarily white men. There is a lot of evidence of scandalously wrong conclusions being inferred by such scientists because of their strong world views and underlying assumptions about "others" which they do not understand. Where the science is related eugenics in some way, it must be re-examined now based on today's morals and values. Where the science is objectively unrelated at all to politics (such as for development of an electronic chip or a chemical sensor, to name completely arbitrary examples that are unrelated to these scientists as far as I know), then the eugenics-based political views do not undermine or undervalue their research. - On that basis, I cannot conclude that the history of eugenics at UCL has little influence on current values at UCL. Such an ethos would not disappear overnight and can be passed on through generations of academic "families". This issue *\*needs\** to be examined.

The topic of UCL's history with eugenics is addressed appropriately during relevant lectures.

Deriding an institution for the false ideas Victorian scientists made with limited information is asinine. I have yet to see a convincing argument as to why doctoring history and discounting their contributions to science improves the lives of any student here. During his last year here, Steve Jones continuously voiced his contempt over the instructions he had been given about not mentioning Galton, despite his work being pivotal to the module, and his other views acting as important context to his findings

I don't think that UCL is carrying the legacy of eugenics more than any other institution in the UK. The fact that UCL was involved doesn't really prove a higher involvement as of today. This 'revelation' might be argued as coming late, but nevertheless is showing UCL's good faith in addressing the problem, when other institutions haven't started similar process.

Legacies remain as both material and intellectual benefits are accrued. The legacy of eugenics at UCL is evident in the grand buildings and lecture theatres sponsored by research(ers) of this subject and in UCL's current status in medicine.

I remain shocked that members of Ucl were able to organise meetings about Eugenics and use Ucl rooms, passwords and titles- it has made me feel alienated from a place I had worked for for many years

I don't think we should ignore that it happened but it should not be celebrated and should be stressed that this is not how we see the world today, like teaching about slavery. More emphasis should be put on to the 'victims' and impact of eugenics to give these people recognition.

We are making the error of judging the past from today's moral "high-ground". Whilst the vast majority of people today consider eugenics to be abhorrent this is only a recent view and was not the case 60-70 years ago. The fact that otherwise fine scientists worked in a now discredited field of research does not detract from their other achievements.

There is no way to separate science from politics. Science contributes to politics, just as it did in Galton's day While I appreciate the enquiry on the history of eugenics at UCL, I'm most surprised by the fact that no historians are involved. This might explain this curious survey, in which you seem to attest to your surprise that Francis Galton coined the term 'eugenics', and that his successor Karl Pearson strongly promoted scientific racism. Maybe it's time to expand teaching the history of science (again).

Some of these questions are very poorly formulated, wither in terms of clarity or being very simplistic. I'd had to answer neither agree nor disagree to some in consequence. This important project deserves a better questionnaire.

UCL makes a point in promotional material about being the first secular university and the first to admit women- if we are proud of those values/ideals we also need to acknowledge the negatives. I don't think we should separate science and politics, the history of eugenics shows how science can and has been misused for political reasons and it's important to understand that science doesn't happen in a vacuum.

We should not bury this episode of research in the past but have open discussion about it. Focus should also include how and why the term eugenics was dropped from from the titles of a number of academic departments at UCL, how and why did this come about?

I am not concerned that UCL's history of association with Eugenics directly causes problems for equality at UCL today, but I do feel strongly that it is not a heritage that we should feel proud to have been a part of. I am strongly in support of changing the name of the Galton Lecture Theatre (in 1-19 Torrington Place where I work). It would be a nice and meaningful gesture to rename it the Marmot Lecture Theatre in honor of Sir Michael Marmot who has done so much for health inequalities research and policy worldwide.

The questions are a bit vaguely worded. There are entire philosophical fields dedicated to the last 3 questions (which is pretty much the same question) and this is an oversimplified view and grants limited insight. This is the problem.

We cannot ignore nor gloss over the effects 'eugenics' plays in today's society noting the past. Especially in today's climate of anti-semitism, the rise of the far right, racism - all have its origin in 'eugenics'

I disagree that science and politics should be separated because scientific research is often prompted and theories influenced by politics - eugenics is a clear example of this. I think the history of eugenics is important to remember as a warning and that it is fully possible to remember it in a way that in no way celebrates or attempts to justify it.

This is a component of the past. Obviously eugenics is a ridiculous (but perhaps understandable at the time) outgrowth of the then-recent understanding of evolution as the framework for how the human race developed.

We now know better. The understanding of eugenics as outdated and incorrect as a guiding principle is a positive development that should be celebrated, rather than worrying about the nature of what some people used to believe. There's no need to whip ourselves with guilt of previous generations believing in something that we now know to be incorrect. Any modern scholars that attempt to legitimise eugenics can be treated with ridicule and derision, or just plain ignored, rather than being treated with the respect implied by conducting a study into their beliefs.

"The eugenicist views of early researchers do not invalidate the scientific contributions that they developed. " - Not entirely sure of the scientific contributions made.

I believe that the history of eugenics at UCL should be more widely highlighted for example putting plaques explaining it on building named after eugenists.

I believe that the history of eugenics at UCL should be widely discussed and highlighted for example putting up permanent plaques on buildings named after eugenists rather than having a temporary exhibition that people will forget in a year.

I believe the research was completed at a time where the ideology was very much different. The history of the research being carried out at UCL should be separated from its current stance on equality. UCL should still be mindful of its past. For example, it is unfortunate for the institution that some of its members still hold similar ideas and these people should be held accountable by UCL. However, UCL should be judged in how they deal with these issues in the current climate, not due to their involvement in previous centuries.

Having rooms and buildings named after problematic academics means we are continuing to promote their ideas and values.

Comment on Q.8: I believe that UCL should ensure they go the extra mile to ensure diversity and inclusiveness, for students, because of the research that had taken place here. One way to "fix", or address what happened, is to give back to ethnic minority communities, advocate disabled rights even more fiercely and protect and guide all LGBT students. This will make up for what happened.

I am very shocked to know that I taught in a lecture theatre at UCL named after Galton and will from now on refuse to teach in that room. Others might disagree given your quote: "Some have argued that these contributions should be separated from eugenicist ideas, which were common at the time". 'Being common at the time' is not an excuse. I could argue that racism is common in this current British climate, as a UCL researcher and teacher I speak out against it regardless. Out of all the UCL researchers that have contributed to science since UCL was created, why are they still parts of UCL named after researchers that have promoted and contributed to eugenics?

Given UCL's history of eugenics research and advocacy and the clear will to reflect on this history and to respond, it would appear to be impossible to separate the past of UCL from its present and future. I believe there should be no attempt to make this separation and the present and future of UCL should be based on lessons from its past. These lessons should be transparently reported and serve as a platform for advocacy for the key principles of UCL.

Eugenics reflected the dominant ideology during Galton and Person's time at UCL, just like neoliberalism, capitalism and meritocracy are the current dominant ideologies today and are present at UCL. Universities are centers of power within our national economic systems and as such they help foster dominant ideas that sustain those systems. At the time of Galton and Pearson, the economic system relied in the brutal exploitation of other societies and peoples, and eugenics provided a neat narrative for the fostering of that system without ethical dilemmas, as we were improving humanity. Today UCL participates in similar fashion with the dominant economic systems.

I believe that scientific contributions, especially in the purer subjects, can exist outside of personal beliefs, however it's impossible to completely separate science from politics because research is influenced by societal needs. The historical link between eugenics and UCL can stay in the past as long as the institution acts strongly on blocking any type of new activity as seen in recent events.

1. The phrasing of these questions is biased towards framing Galton and his eugenicist approach as "of it's time" and his scientific contribution as valid and separated from the political and social effects of his beliefs. 2. Where an institution has supported "racist, sexist, homophobic, classist and ablist" views and people, elevated to them to position of professors and had entire departments committed to the development of eugenics as an academic field, that institution needs to do systemic work to address this history and a commitment to diversity and equality needs to go further than policies and words. The kind of transformation that needs to be seen across UCL, particularly in staff, and especially in the advancement of people from diverse backgrounds in being promoted to senior positions, is sorely lacking and undermines the commitment to diversity and inclusion.

Please rename the Galton Lecture Theatre in Torrington Place

While it is important that UCL reflects and acts on its past associations, should it do so wholeheartedly I do not believe that the current UCL should be considered more negatively than other institutions. I do believe, nonetheless, that its past associations place a greater burden on it to address the topic of eugenics.

I think it should be acknowledged and admitted to a greater extent the involvement of UCL with eugenics and more apologies for it

The question of equality and diversity is still a pertinent one in today's context, as in my humble opinion, the limited exposure that I have had in UCL with its student population - it still isn't a strong representation to help exemplify equality and diversity, nor does it represent a vast cross-section of society, both British and the world

I joined the Galton Lab in 1963 when Lionel Penrose was Galton Professor who was working on Down's Syndrome

UCL's history of eugenics does not invalidate current claims of equality and diversity, but because of its past UCL needs to make sure that it is a forerunner/leader in being diverse and inclusive - it is less able to get away with being 'adequate'.

In our disclaiming of eugenics, the historical context should be highlighted; much of the early research was carried out in agricultural institutions and linked to the selective breeding programmes for plants and animals. This is not to condone what we now see as unacceptable but to explain it. Galton contributed to science in other areas and should be recognised for these.

Many thoughts of previous decades have later proven to be illogical, unscientific or anti-human. I consider this as partly as an issue of 'time', but UCL should definitely take action to make things right, now that we know this has happened here. I believe many researchers in that era would have considered this as even a progressive

research field! Unless there is evidence of willful engagement in this research, their other contributions may still be considered valid. Although the main propagators of the idea should be pinpointed and removed from all sorts of glorification.

The moment we opt to politicize science is the moment we undermine science. Science should be defined by the known definitions and not new arbitrary ones, and it should be remembered for what it is, whether cherished or opposed

Eugenics underpinned the thinking of scientific approaches and had a strong influence on political decisions made. This being the case, those political decisions have become the foundation of UCL principles, its constant reference to the memory of Galton. Perceptions of groups of people within society have already been formed and we have unconsciously absorbed these prejudices.

I believe that the historical connection between UCL and eugenics means that UCL is particularly well placed to publicly interrogate the issue. It is a challenging task but I think it is important that UCL takes the opportunity rather than neutralising it.

I loved the Bricks and Mortals podcast as well as the recent Channel 4 documentary on BBC to help me understand the challenges and complexities of Eugenics. I had no idea before registering at UCL Eugenics was born at UCL!

Nothing

We are global majority not minority groups and we need a truer representation of the world.

Separating science and politics is extremely absurd. Clearly once upon a time science was used to define eugenics as a "fact"- so how could we possibly not distinguish this? If UCL respected equality and diversity to the degree it says it does, it will not champion any eugenics naming a building after them.

i feel it imperative that UCL as a hugely influential institution renounces Eugenics and has a public statement on this

11 is a loaded question mannn. The current values and ideals could be specifically to demonstrate growth from those of the past. The fact that one thing influences the other does not necessarily mean that they are aligned. Should the current values and ideals promoted by UCL be aligned to our history of eugenics? Hell no! But could it be influenced by it... depends on how so.

UCL should do a lot more to address this issue, not in the least to announce that there is a lecture theatre called the Galton theatre in a recently built building. It is shocking that UCL has not addressed the question of eugenics and colonialism until now. It should be publicly acknowledged, of course this uni is not the only one with links like this, to set an example

While this might be looking at the 'history of eugenics' we can't undermine the lasting reach to the present and how it affects students now. Particularly the recent news on a lecturer hosting conferences in eugenics which is appalling and upsetting. I remember hearing about this in the news but did not know (or didn't remember) that it was at UCL, which is upsetting and extremely disappointing as a new student here.

People who are especially targeted by eugenicist thinking due to their minoritised status should be given special standing in this discussion and their opinion should be considered to be of greater value. As long as UCL's history is making those people feel devalued or not welcome, the institution should make an effort to cut ties with these ideas.

Though I can recognize that many historical institutions have links to racist ideology, it is not enough to say that this is merely a "product of their time." The fact that UCL continued engaging with the idea of Eugenics and did not attempt to truly rectify their role in propagating these harmful ideas until 2018 undermines their efforts at "accepting" students from different backgrounds. While it may seem like science is purely objective and should remain severed from politics, I do not doubt that if scientists held racist views and were engaged in race-related research that their bigoted ideology tinged their scientific conclusions.

I am greatly concerned by viewing past events with a very particular, modern lens. Eugenics was a respected scientific idea in its time, with UCL a leader; it is perfectly possible recognise this, in its historical context, whilst not agreeing with Eugenics now. To isolate Eugenics from its historical and social context is foolish and simplistic. I think that UCL be unapologetic about its Eugenics history, and continue to be clear about its values now.

The idea of Eugenics should be condemned at all costs. That being said, UCL's historical association with eugenics does not imply that UCL promotes divisions of any forms in the present.

We need to educate further how contributors to different fields often have politics of their times. This is not to say that these viewpoints in the period did not have opposition. These viewpoints which would not be acceptable now were common and we need to understand this. Instead of rewriting histories, we need to focus on the complexities of different individuals and how no one should be viewed as an idol. We need to instead appreciate their work and their contribution but not the individual they are. We never will know what the future of politics will look like and therefore we should not go around censoring or removing references to individuals who are not politically correct now. It creates a dangerous precedent which would do more damage as it would not undo the damage that these viewpoints have done in the past and still do now.

UCL should be open about its history and that several former researchers had views that were classist and racist, and that those views led to very biased science approaches with severe consequences. However, they need to be viewed in context of the Victorian age which was inherently classist and racist and shortly after the theory of evolution was published. This is not the fault of UCL. I think UCL's today's values are not undermined by this history, but UCL needs to be open about it and educate its members about this. UCL might need to consider that the names of some buildings/locations may leave a bad taste in people's mouth, such as Pearson Building, Galton LT or the Petrie Museum. But it ultimately needs to decide if the scientific achievements of these people warrant the honour of buildings being named.

Science has nothing to do with morality.

I am glad to see UCL is confronting its troubling past. I am concerned that this is the first mention of it since starting at UCL in 2017. A more balanced history of the college should feature in the welcome lectures - UCL was presented as a pioneer for womens educational rights and free thinking. This history and the recent connection via a UCL lecturer (though unbeknownst to the college) are clearly at odds with this benevolent characterisation.

The statement that we should separate science from politics implies that this is a political issue. Somebody believing in the genetic superiority of a race is not a political belief. Conflating something that is just basic

human decency with politics is harmful and means that certain people can get away with not talking about racism because they're just not "into politics" when really this is a human issue that everyone should engage in learn on. Often the people who believe that it doesn't affect them benefit almost exclusively from these harmful ways of thinking.

Although I strongly believe UCL is an inclusive community committed to equality and diversity, it's very hard to say that eugenics doesn't have any presence at or influence on UCL when a senior academic is able to host a secret eugenics conference on campus.

I learnt only this week about the connection, despite starting at UCL in September 2017. Though I am glad to see UCL confronting its troubling past, UCL has not been good enough at informing its students of the history of the college. Though the responsibility for such claims (past and present) lie ultimately with the individual, and may have been unbeknownst to UCL, to assert that UCL is and has always been a place of revolutionary ideas with regards to womens education, free thinking and equality, is to deceive. I do not recall hearing about this in the 'history of UCL' lecture at the start of my degree. I should have done. UCL may not be at fault for the outdated ideas of certain individuals but it must be transparent at seek to inform.

I believe issues in science that have political and historical context should be taught as such

I'm not sure that the history of eugenics at UCL is of particular relevance to the operation of the university today.

I was quite surprised to learn that this took place at UCL. I believe the only improvement in terms of genetics should be made when an individual is carrying a disorder that affects their quality of life. Eugenics will only open doors to more discrimination

I think that UCL should take steps to obviously distance itself from such a disgusting history, however I think as people we all should understand what it's like to have made an error or mistake and the past of an institution should not be used to darken its future, especially if the institution recognises publicly the error of its ways

Values can be inherited through the cultural atmosphere, that leaves a long and lasting legacy. This in turn frames words, discoveries and thinking. So, whilst a mathematical model, or a statistical tool may still be very valid, the conclusions being drawn at the time (and the lines of thinking that it may have spawned) are not. Or, as a metaphor, the tool is of use, the house it built is not - and it doesn't warrant re-decorating or re-purposing, it needs demolishing.

I learnt today about Galton's links to UCL and his ideas because I learnt today and now of his existence. Who cares about this

Science, society and politics are intrinsically linked. Discovery or development are not made in a vacuum. A university that was FORCED to take its history of Eugenics seriously because it was scandalised by a conference, does not take EDI seriously. A university that is inaccessible does not take EDI seriously. It's disgusting and insulting as a black student that the University I attend, an institution that claims to be inclusive and diverse, still has tributes to the scientists involved in eugenics. It does undermine UCL's values and is undeniably racist.

The history of eugenics can't be swept under the rug, it needs to be fully unearthed, meaningfully addressed (to the standards of marginalised students and staff and leading academics in relevant fields) and made part of UCL's known history - before the institution can claim values and ideas completely antithetical to this embedded history.

Ever since I arrived at UCL, I have been uncomfortable with lecture theatres named after Galton and Pearson. My discomfort has not eased after learning more about the views of these two (admittedly pathbreaking) statisticians thanks to conversations with professors over the years and last year's podcast. It's not clear where to draw the line. After all, if we peer closely into scientific works from a century ago, then we will uncover troubling views.

Define Eugenics

Question 10 is quite misleading - science and politics are inseparable! If you think science is a social venture (carried out by humans interacting) then politics will always play a role!

As a student at UCL for the past five years, I feel very strongly about points 6, 7 and 8 and would like to explain why. Firstly, on point 6, to say that I feel "concerned" about UCL's pivotal role in eugenics would be a gross understatement. To put it more accurately, I have personally gone through several stages of emotional response: anger and outrage, feeling silenced and voiceless, disgusted, and deeply overwhelmed and saddened by UCL's lacklustre response to its problematic history. When I first found out about the London Conference of Intelligence, I genuinely felt unsafe on campus as a Muslim student of colour - that white supremacist and eugenicist ideals could go so easily undetected for years, and that nothing was being done to address or resolve the situation until UCL was pushed by the press and the Provost feared the institution's reputation slipping. Secondly, on point 7, the legacy of eugenics is very evidently alive when we look at the real, felt and tangible effects of this institution on its students and staff. The BME attainment gap is evidence of how the institution is failing its own students - it is frankly unequipped to deal with the effects of racism on our health and achievement. The outsourcing of workers, who are largely migrants and people of colour, is another example of how the legacy lives on. The mental health of disabled, queer people and students of colour and how it causes them to be more likely to drop out is another example. I could go on but to be clear, it is about time that we start connecting these struggles not only to each other but also to UCL's history. Issues of racism and entrenched white supremacy are not simply going to disappear until serious, continued work is done to begin undoing this. Finally, on the point of equality and diversity, to me, UCL's "commitments" to these terms mean nothing until I see actual work being done to protect students who would have been targeted by eugenics at the time it was founded (e.g. disabled, LGBTQI populations and people of colour). Until then, it just feels like being behind 'equality and diversity' is not only an empty promise, but also an intentional and misleading money-grab to attract international students and make more profit.

Though eugenics was quite mainstream in the past, to see the history of eugenics at UCL simply as a feature of Victorian thinking seems slightly irresponsible for the damage done. As an Asian international student, would expect UCL face this history I think not just as the university where Galton worked at but also an institution that was part of the age and promoted the 'science'.

The decolonisation of the curriculum still has a long way to go. I study in the department of anthropology, where it is unfortunately alive and well. Just look at the demographics of our staff - white, middle class, men...European and North American predominantly. As a BAME student I feel completely underrepresented

and unhappy that when I have enquiries for research about South Asian studies, I actually have to discuss things with tutors from SOAS or Kings. Appalling

Q8 I don't think UCL should be judged now for Galton's role in Eugenics, but that eugenics conferences were being hosted recently completely undermines UCL's commitment to diversity and equality.

So you're spending money trying to pretend that you care that UCL was involved in eugenics? Just acknowledge it and move on. Also, questions 9 to 11 are clearly the true opinions that UCL holds (that is, "the eugenicist views of early researchers do not invalidate the scientific contributions that they developed", "We should separate science and politics" and "I believe that the history of eugenics at UCL should be seen as a feature of Victorian thinking with little influence on the current values and ideals promoted by UCL").

It is unrealistic to suggest that science and politics can be separated. Similarly we can not separate eugenicist thinking from their 'scientific contribution' not when that contribution further oppressed certain members of society. If science is supposed to be a public good this can not and should not be ignored. This way of thinking has real consequences for vulnerable groups. If it is to be taught or discussed at ucl it should be framed as the atrociously negative line of scientific inquiry that it was nothing more. What good could possibly come from suggesting that good can come from such terrible means?

### Question 13

The Commission of Inquiry into the History of Eugenics at UCL is considering the issue of the renaming of spaces such as the Galton Lecture Theatre (1-19 Torrington Place, named in the early 2000s), the Pearson Building (Main Quad), previously The Bartlett and renamed in 1980 after statisticians Karl Pearson and his son Egon Pearson, and the Petrie Museum (on Malet Place next to the Science Library) named in the 1950s after another prominent Victorian eugenicist and UCL Professor of Egyptology, Flinders Petrie, 'the father of modern archaeology'.

As well as Pearson, Petrie was a supporter of Galton and his eugenicist ideas, such as the restriction of marriage and reproduction among the 'antisocial' (Galton, 1909). Petrie worked closely with Pearson on measuring ancient Egyptian skulls with the intention to create 'racial' categories. At the end of the 1800s and based on his findings on skull measurements, Petrie proposed that it was only after a 'superior race' migrated into Egypt and replaced the native population that Egyptian dynastic culture truly blossomed (Petrie, 1896). In addition in 1925, Pearson co-authored a paper concluding that alien immigration of 'inferior races' was a significant problem for the state (Pearson and Moul, 1925).

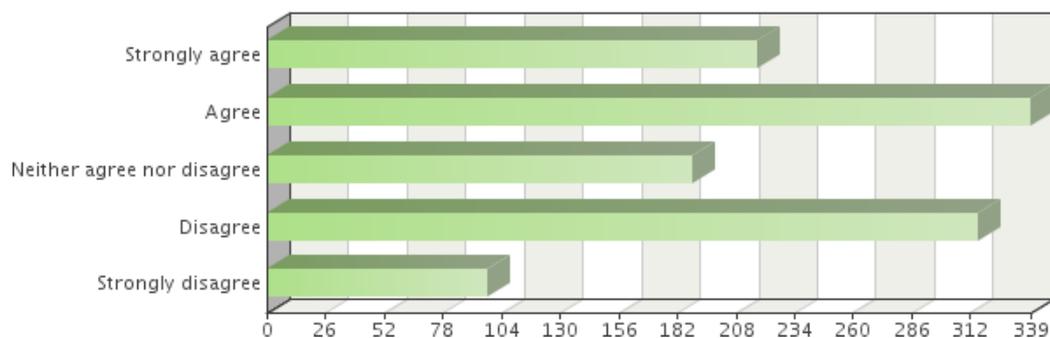
In 1963, UCL Professor Lionel Penrose decided to remove the word eugenics from the Galton Laboratory title. This laboratory was eventually replaced by the UCL Department of Genetics, Evolution and Environment. The present consensus amongst statisticians and geneticists is that eugenics is unscientific and thus they reject it as serious science.

Galton, F., 1909. Essays in eugenics. [Part 1]. The Eugenics Education Society

Pearson, K. and Moul, M., 1925. The problem of alien immigration into Great Britain, illustrated by an examination of Russian and Polish Jewish children. *Annals of Eugenics*, 1(1), pp.5-54

Petrie, W.M.F., 1896. Naqada and Ballas: 1895. B. Quaritch.

Eugenics and racism are the same thing.



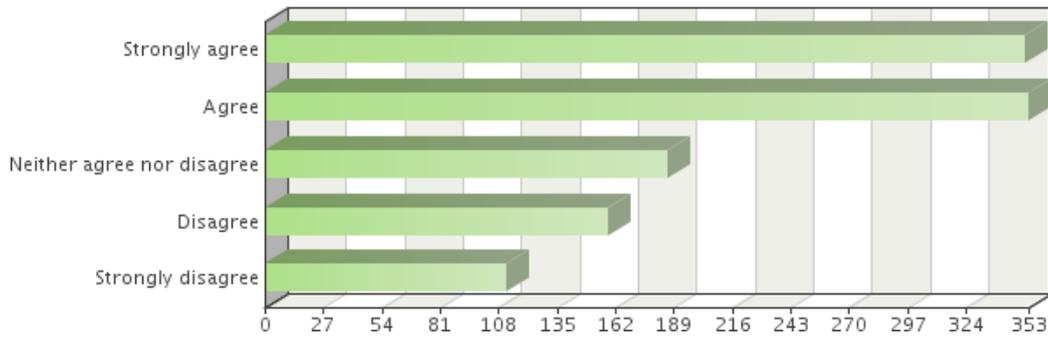
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	218	218	14.02%	14.02%	18.79%	18.79%
Agree	339	557	21.8%	35.82%	29.22%	48.02%
Neither agree nor disagree	189	746	12.15%	47.97%	16.29%	64.31%
Disagree	316	1062	20.32%	68.3%	27.24%	91.55%
Strongly disagree	98	1160	6.3%	74.6%	8.45%	100%
Sum:	1160	-	74.6%	-	100%	-
Not answered:	395	-	25.4%	-	-	-
Average: 2.77	Minimum:	1	Variance:	1.6		
Median: 3	Maximum:	5	Std. deviation:	1.27		

Total answered: 1160

Question 14

I am concerned that some buildings in UCL are named after prominent eugenicists.



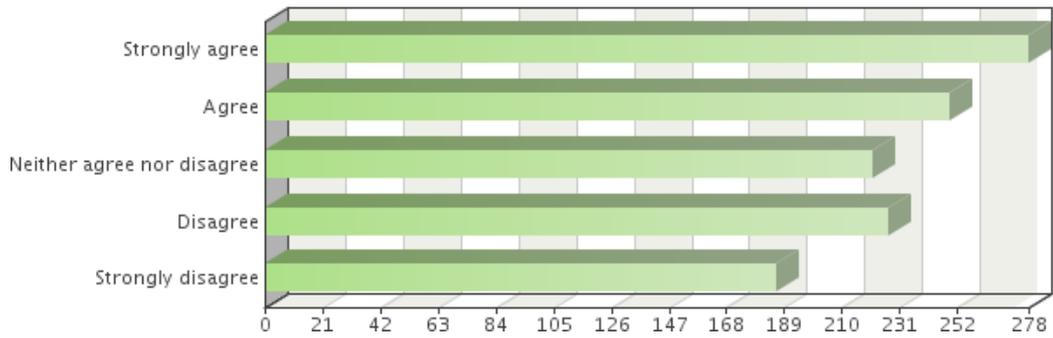
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	351	351	22.57%	22.57%	30.23%	30.23%
Agree	353	704	22.7%	45.27%	30.4%	60.64%
Neither agree nor disagree	186	890	11.96%	57.23%	16.02%	76.66%
Disagree	159	1049	10.23%	67.46%	13.7%	90.35%
Strongly disagree	112	1161	7.2%	74.66%	9.65%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	2.42	Minimum:	1	Variance:	1.7	
Median:	2	Maximum:	5	Std. deviation:	1.3	

Total answered: 1161

Question 15

I find disturbing the idea of entering a space or a building named after prominent eugenicists.



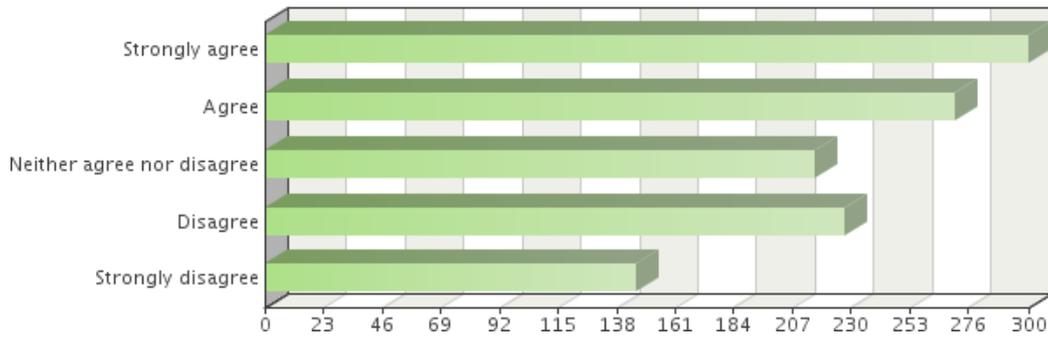
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	278	278	17.88%	17.88%	23.94%	23.94%
Agree	249	527	16.01%	33.89%	21.45%	45.39%
Neither agree nor disagree	221	748	14.21%	48.1%	19.04%	64.43%
Disagree	227	975	14.6%	62.7%	19.55%	83.98%
Strongly disagree	186	1161	11.96%	74.66%	16.02%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	2.82	Minimum:	1	Variance:	1.98	
Median:	3	Maximum:	5	Std. deviation:	1.41	

Total answered: 1161

Question 16

UCL cannot be a global university while celebrating Galton, Pearson and Petrie.



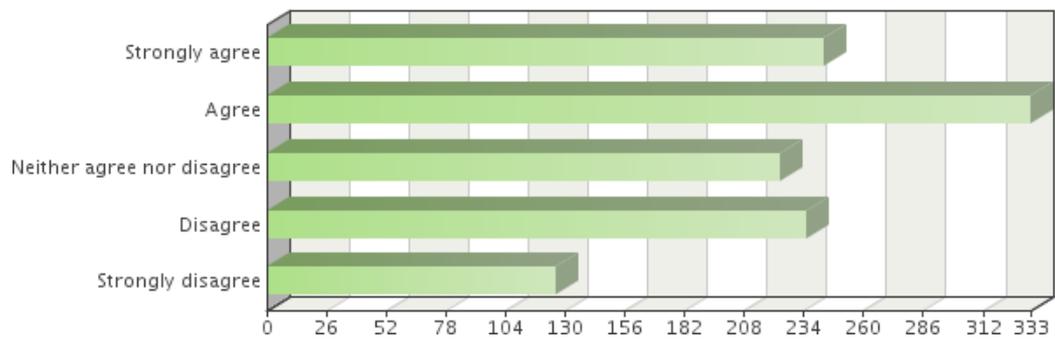
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	300	300	19.29%	19.29%	25.84%	25.84%
Agree	271	571	17.43%	36.72%	23.34%	49.18%
Neither agree nor disagree	216	787	13.89%	50.61%	18.6%	67.79%
Disagree	228	1015	14.66%	65.27%	19.64%	87.42%
Strongly disagree	146	1161	9.39%	74.66%	12.58%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	2.7	Minimum:	1	Variance:	1.88	
Median:	3	Maximum:	5	Std. deviation:	1.37	

Total answered: 1161

Question 17

Retaining the names of Galton, Pearson and Petrie honours eugenics.



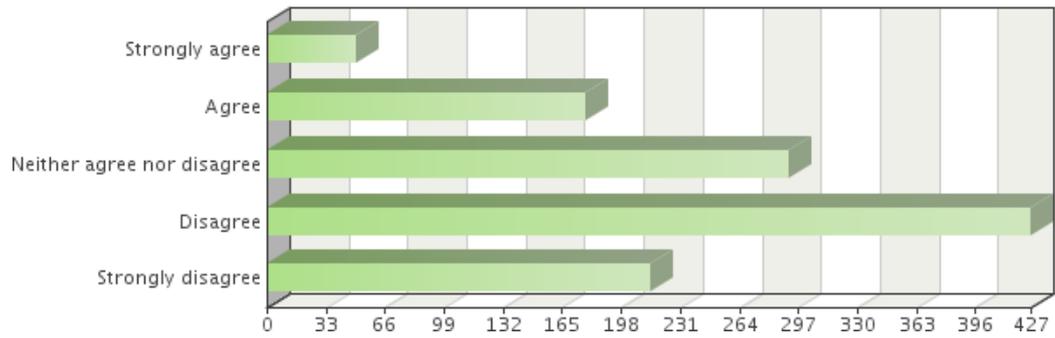
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	243	243	15.63%	15.63%	20.93%	20.93%
Agree	333	576	21.41%	37.04%	28.68%	49.61%
Neither agree nor disagree	224	800	14.41%	51.45%	19.29%	68.91%
Disagree	235	1035	15.11%	66.56%	20.24%	89.15%
Strongly disagree	126	1161	8.1%	74.66%	10.85%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	2.71	Minimum:	1	Variance:	1.68	
Median:	3	Maximum:	5	Std. deviation:	1.3	

Total answered: 1161

Question 18

Removing the names of Galton, Pearson and Petrie would be a sufficient measure to address the concerns about the legacy of eugenics at UCL.



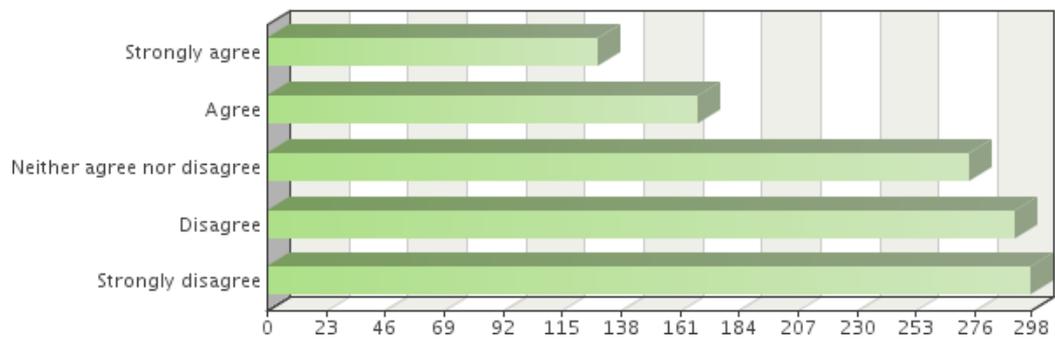
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	50	50	3.22%	3.22%	4.31%	4.31%
Agree	178	228	11.45%	14.66%	15.33%	19.64%
Neither agree nor disagree	292	520	18.78%	33.44%	25.15%	44.79%
Disagree	427	947	27.46%	60.9%	36.78%	81.57%
Strongly disagree	214	1161	13.76%	74.66%	18.43%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	3.5	Minimum:	1	Variance:	1.18	
Median:	4	Maximum:	5	Std. deviation:	1.09	

Total answered: 1161

Question 19

The names of these spaces and buildings should be kept.



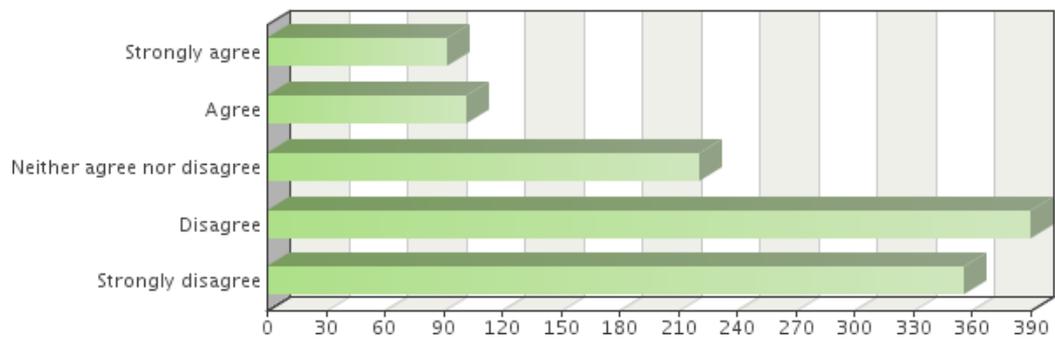
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	129	129	8.3%	8.3%	11.11%	11.11%
Agree	168	297	10.8%	19.1%	14.47%	25.58%
Neither agree nor disagree	274	571	17.62%	36.72%	23.6%	49.18%
Disagree	292	863	18.78%	55.5%	25.15%	74.33%
Strongly disagree	298	1161	19.16%	74.66%	25.67%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	3.4	Minimum:	1	Variance:	1.71	
Median:	4	Maximum:	5	Std. deviation:	1.31	

Total answered: 1161

Question 20

Removing the names of Galton, Pearson and Petrie would be an act of scientific vandalism.



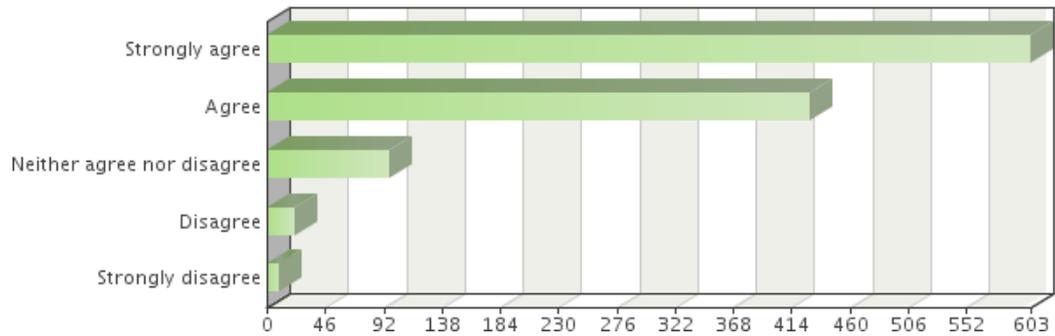
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	92	92	5.92%	5.92%	7.92%	7.92%
Agree	102	194	6.56%	12.48%	8.79%	16.71%
Neither agree nor disagree	221	415	14.21%	26.69%	19.04%	35.75%
Disagree	390	805	25.08%	51.77%	33.59%	69.34%
Strongly disagree	356	1161	22.89%	74.66%	30.66%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	3.7	Minimum:	1	Variance:	1.47	
Median:	4	Maximum:	5	Std. deviation:	1.21	

Total answered: 1161

Question 21

Whether the names are kept or removed, they should be presented in such a way that future generations are made aware of the history of eugenics at UCL.



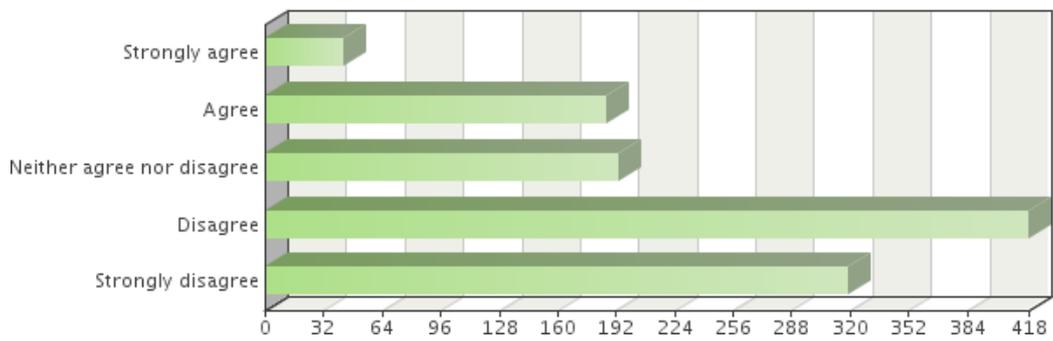
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	603	603	38.78%	38.78%	51.98%	51.98%
Agree	429	1032	27.59%	66.37%	36.98%	88.97%
Neither agree nor disagree	97	1129	6.24%	72.6%	8.36%	97.33%
Disagree	22	1151	1.41%	74.02%	1.9%	99.22%
Strongly disagree	9	1160	0.58%	74.6%	0.78%	100%
Sum:	1160	-	74.6%	-	100%	-
Not answered:	395	-	25.4%	-	-	-
Average:	1.62	Minimum:	1	Variance:	0.61	
Median:	1	Maximum:	5	Std. deviation:	0.78	

Total answered: 1160

Question 22

I have no particular views one way or another about whether buildings and rooms should be renamed.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	43	43	2.77%	2.77%	3.7%	3.7%
Agree	187	230	12.03%	14.79%	16.11%	19.81%
Neither agree nor disagree	194	424	12.48%	27.27%	16.71%	36.52%
Disagree	418	842	26.88%	54.15%	36%	72.52%
Strongly disagree	319	1161	20.51%	74.66%	27.48%	100%
Sum:	1161	-	74.66%	-	100%	-
Not answered:	394	-	25.34%	-	-	-
Average:	3.67	Minimum:	1	Variance:	1.31	
Median:	4	Maximum:	5	Std. deviation:	1.15	

Total answered: 1161

## Question 23

Please write here any comments you would like to make on the topics addressed in this section.

### Text input

Referencing some names are perhaps unavoidable e.g. people use 'Pearson correlation coefficients' and the like. Re-naming buildings would perhaps be helpful - but also perhaps addressed through explicitly and sensitively (and publically) highlighting these issue. For example, if there are building names, perhaps consider adding an information plaque that discusses all this. Perhaps also consider, are there other 'big names' that are and/or could be celebrated and/or used as building/room names? And perhaps also consider (and perhaps make explicit), what's the purpose of using names for buildings/rooms?

I find curious the argument that by changing the name of a room or building that UCL would somehow be 'rewriting history'. Renaming something (or removing a portrait) does not mean that Galton and co did not exist, nor that their research is of historical importance (for whatever reason). This is about who we, and UCL, wish to honour - as Q16 suggests, UCL's status as a global university is questionable while honouring these men. Their work will still be known and discussed, it's not going to simply disappear - and, I'd argue, renaming these buildings would actually see their work and its historical (and, sadly, ongoing) relevance discussed.

It is about taking a stand as university. Letting people know that it exists ok. Encouraging and validating with putting the UCL stamp of 'controlled selection' is clearly taking a stand that UCL mocks the values it sells!

This problem is not unique to UCL. Yale has just changed the name of Calhoun College because it was named after a prominent slaveowner. To leave the names is a constant affront to minority groups but a plaque should be put up in each case explaining why the name was changed.

I think renaming the buildings/rooms would be a good idea.

Naming - especially of significant and imposing buildings - is a form of honouring. Moving through these spaces embeds these names in our everyday lives and subconsciousness. When students of colour, for instance, enter a space honouring a person who committed their scientific career to proving their inferiority, this will certainly impact their sense of self, confidence, sense of belonging - and possibly also performance. Cf. work on how 'stereotype threat' affects female students' math performance - <https://www.sciencedirect.com/science/article/pii/S0022103198913737> . If these spaces are renamed, that is certainly not sufficient - plaques and other modes of commemorating their previous names (or the spaces these men worked in) should remind visitors of past layers of history. If the names are kept for the sake of not denying the past, they must be dealt with in an even more critical manner - and plaques or other interventions should be highly visible to visitors.

These buildings and rooms have been named after UCL scholars who have been a part of the history of the university. Removing their names does not erase that history, but it does cover it up, which in my opinion is worse than leaving the names on the buildings. What is important is making sure that everyone associated with UCL, and those with knowledge of UCL in the outside world knows that UCL does not hold these views anymore, and that any celebration of the scientific/academic talent of these individuals is not a celebration of their moral or political views.

Q.17 retaining the names does not in itself "honour eugenics" but gives the appearance of honouring eugenics because the names have become so synonymous with controversial ideas, which in the end amounts to the same thing. Removing the names entirely could be seen as an act of whitewashing, painting over the past and forgetting it happened. Perhaps UCL should retain the names in order to continue to promote discussion and so that as an institution it doesn't forget its past. Perhaps if the decision is made to re-name the buildings UCL should consider not naming them after people.

Just as we are. these scientists were people of their time and to try to expunge them from the University's history has totalitarian associations (like Eugenics). We should try to be truthful and not 'rewrite history' to fit in with the current consensus.

number 18 is a terrible question! You do not have the option to say you don't want the names removed, only to agree/disagree on the effect this would have on the 'legacy' and it's not possible to choose 'n/a'

Galton, Pearson & Petrie have important positive legacies quite apart from eugenics. Eugenics is based on scientific ideas some of which have proved correct and some incorrect. It set in train some wholly unsatisfactory policies, which should never have been implemented, partly because they were based on what has proved to be incorrect science and partly because they violated human rights. UCL should set up an explanatory exhibition

that sets out the history both of eugenics - its successes and disastrous failures - and both the mistakes of the people involved at UCL and the major contributions they made to the science of genetics, statistics and other fields. I don't know if there is such an exhibition elsewhere, but UCL is the ideal place.

I think we cannot avoid the fact that if we retain names we honour them today, the implication is we are saying that what they argued is relevant. Removing those names would not render their positive achievements null and void. Thus Pearson will still be remembered by generations of students for his specific contributions to statistics. But it will mean that UCL does not convey an additional honour to his name beyond that recognition. I also think that UCL's approach to naming buildings and spaces within them needs a broader rethink.

Keeping the names on buildings can serve as an educational tool to encourage debate and raise awareness of these issues.

13. Racism is a part of eugenics, but there is also a classist aspect to it as well (as per the original Marie Stopes clinic in Whitfield St being positioned to help lower classes and people in poverty to obtain abortions). As my responses show I don't feel particularly strongly about the names. Whether the names are used or not the historical evidence of this research at UCL is still there. Personally I feel that it is more important to educate and inform people about this topic, and demonstrate how science has progressed and explain why eugenics is a fallacy. Although I have to say I'm surprised at how recently some of these buildings were named.

The names that we choose to give to our buildings are a public sign of the qualities and achievements that we think are important, that we want to celebrate and commemorate. I don't see renaming buildings as trying to rewrite history, more a case of showing what we think UCL stands for and wants to be.

There needs to be some balance. These individuals made other contributions to science that should be honoured. I like the idea of ensuring future generations are aware of the history of eugenics but it depends on how it's done.

I think we have a responsibility to acknowledge UCL's role in the history of eugenics and that therefore whatever happens to the names, we should contextualise them in some way (rather than hiding the university's history).

The least UCL can do to show its commitment to universalism is to change the names of its buildings whilst retaining a critical history of the eugenics movement albeit displaced perhaps to a library collection or online archive. This is especially prescient given the globalisation of universities, and the rise of new forms of racism and the far right across Europe.

The naming of rooms is primarily a matter of explanation: does UCL want to have to keep explaining why the eugenics work was separate from the other discoveries for these scientists. Easier just to rename the rooms surely...

As I am not fully informed on the facts of what these named persons did or did not do apart from what I have just read, and heard at the town hall hearing. I am putting down how I feel about things with this limited information of their contributions positive or negative for science and humankind. If these individuals had some major contributions to science then I think that their names should be kept as the name of said building or room, but with full disclosure of their role in eugenics. There are two reasons for this 1) if they have made a major contribution it should not be wiped away because they did something awful also. 2) similarly if they were true pioneers of eugenics they should be named and shamed, and removing their name would sweep the whole sordid mess under the carpet. So if they have only been involved in eugenics then the name should be changed with a placard giving the explanation of the removal of the name in a 'name and shame', but if they contributed positively with science, albeit being eugenicists, they could or could not have their name in lights but with complete disclosure.

Who decided to name these buildings at that time? And who will decide what the names will be from now?

For the reasons stated before, I don't think these scientists should be demonised now. Their work is part of our intellectual history. It is vital to think about eugenics as a question -- rather than assume that we know exactly what it was or is (it was not one thing). Also, many aspects of contemporary culture are eugenicist but not given that name: e.g. the invitation/pressure to terminate pregnancies when the foetus has a disability. Or, at a very ordinary level, the suggestion that a baby will be healthier if its mother doesn't smoke during pregnancy. That's true and right, of course -- but it's also eugenics! improving the biological quality of human births.

Science is about making mistakes - believing in an amoral theory should negate the entire life work of great researcher. More should be done on UCL's website to inform people the significance of building and room names.

It's an affront to BME students, staff, and visitors to ask them to enter buildings named after people who would think that they were inferior human beings.

I have worked in a number of universities. Rooms and buildings are renamed all the time, for a variety of reasons. There is no logical justification for retaining the tainted names of these buildings and the fact that UCL is dragging its heels on this matter looks like wilful disregard for UCL's diverse community.

I do not feel strongly and I would certainly defer to broader opinion and particularly the opinion of BAME, LGBT and Disabled students. (I am a White non-Disabled member of staff. I am a cis woman but identify as LGBT.) That said, my preference would be to keep the names but use them as an opportunity to discuss, raise awareness, critique and understand the practice of eugenics and link it to how we do science now.

Erase all mention of eugenics in names of rooms and buildings, we should not honour this misuse of "science". But don't erase the fact that it happened, put up information about the subject, have debates and discussions about it. And certainly, don't just put a sign that reads "Eugenics was racist and we're sorry it happened".

Actually, counter their assertions, demonstrate their misuse of statistics, and provide new evidence. Highlight their errors and make them public, otherwise society may be swayed by these delusions again.

I think a room should be named after an individual based on his/her scientific contribution, not our views on his/her moral status

When the decision is made to name a room after a person, we should remember people are not infallible. We need to emphasize that we are honouring the person's contributions. To obliterate a person's name from a building because of his or her ideology sounds almost like what the Soviets would do during the Great Purge. While I think eugenics should be seen in its historic context and other scientific achievements of eugenicists should not be dismissed, naming buildings after eugenicists is in my opinion inadequate and I am therefore in favor of removing the names (making a very conscious effort to be vocal about the reasons and context).

Please do not cowtow to the ever-offended lot aka the 'usual suspects' who will complain wholesale about every such issue without taking into account the achievements of these men. A better solution would be an explanatory plaque on every 'problematic' building, and the preservation of the names.

I don't understand what is meant in question twenty-one. How could the name be removed and at the same time presented to make clear their association with the history of eugenics at UCL. Surely they can only be presented in this way if the names are retained. As I have indicated elsewhere I'd support these places being renamed so I really do not know how to answer this question. If they were retained I would want them to be presented in such a way that future generations were aware, but since I wouldn't want them to be retained I can't answer this question. I'd also suggest that if these places are renamed they should be named after important UCL people from a diverse background so as to make a statement about our sincerity in our commitment to equality be that UCL people who are non-white, LGBT or from one of the other groups that have been negatively effected by the impact and legacy of eugenics.

In addition to question 21 - future students should be made aware of UCL's past links to eugenics but in a context of how it has moved forward and disagrees

The work of eugenicists does not match ucl's current values as a global institution. The work and contribution of eugenicists should be shared future generations so they know the transformation that UCL has made over the years.

The names should be kept, however each should hold a plaque (or similar) explaining that they are kept because even great scientific minds can use mathematics to justify immoral/unscientific ideas. It should be a reminder of why we must be critical in our research.

The agenda here is not about re-writing history but addressing a moral outrage. It's not about what the consensus was then or now. It is wrong to honour racists now just as it was then. Even the way this survey reads is offensive. As if racism, or the honouring of racist ideology in any form can ever be acceptable.

it's an identity decision that UCL has to make albeit long overdue, to be part of a sad legacy of blatant racism or to disown it.

Such a small thing as a building name would be so easy to change. It definitely supports their ideas by not changing. Pearson has a merit outside eugenics and should be celebrated as a brilliant mathematician. As my previous comment - if the legacy at UCL has survived and enabled eugenics conferences to take place, it is ridiculous to think that the names of the buildings do not contribute to tacit acceptance of the views of these scientists on eugenics, at least to some within the UCL community. Clearly, not enough had been done to situate their contributions to science in a way that shows that UCL no longer supports those views.

Stop trying to erase history. It's seriously disturbing.

It is a matter of extreme urgency that UCL publicly reckons with this history. Removing the names of these racist figures will not be sufficient, there needs to be a significant redress in the structural impact these thinkers - and others from the time - have had on the institution, including in the forms of knowledge which are validated, the way in which higher education is structured and administered, the means through which students are taught, research is practiced and the spaces in which this takes place. This extends to who is able to access the institution and how they are supported once enrolled.

It is more important in my view to contextualise historic events, including naming of buildings than simply changing names. It would be more helpful for future reflexivity of students and staff about their own pre-conceived ideas to contextualise these names of buildings and researchers than simply wiping them off the map.

The act of renaming is inadequate, but necessary - it must be accompanied by work to critically examine the legacies of these individuals and acknowledging the role they played historically in shaping UCL.

Eugenics and racism aren't the same thing: eugenics can be in relation to class or disability or other characteristics. Not all racism is eugenics, but all eugenics with any mention of race is racist. It's important not to wipe these men out of history, but the fact of the matter is that only Galton is taught about in much depth with relation to eugenics. I had not even heard of Petrie or Pearson prior to starting at UCL, and it was over a year before I understood the full nature of their contributions to eugenics. That is not good enough.

Rename the sites. Focus on positive role models for the current generation of students. Then move on. The focus on Petrie and Galton is an artefact that this issue was raised via UCL Museums and Collections - it's a reflection on their collections, and not really a broad study of UCL history. The focus on Pearson simply is a byproduct of the focus on Galton Collection. This is hugely biased as a sample of who was and wasn't involved in this issue. And where is the focus on anti-eugenicists such as Penrose. This is cherry-picking in search of demons, not historical analysis.

The names of buildings and laboratories should be changed - this is long overdue. But there also needs to be an appropriate way of recording this problematic history. Consultation with German academic institutions might be appropriate.

I believe that there should be acknowledgement of past ideas that were tolerated or accepted at a time in history and a statement of our current principles and ideas in relation to eugenics and the associated UCL staff.

Acknowledge past mistakes and errors in judgement in order to avoid repetition

'The evil that men do lives after them. The good is oft interred with their bones.' -We have to remember people as a while. The good and the bad or we build false idols.

As said in the previous comment, I believe that it is UCL's responsibility to discuss the good and bad nature of previous research that was undertaken there, whether that involves retaining the names of the buildings and rooms but making notices discussing their positive and negative contributions, or whether UCL removes the names but outlines the history elsewhere. However, simply removing the names alone is covering up history.

While I do not consider the removal of the names to be an act of scientific vandalism, I do consider it to be historical vandalism. History should not be erased because it is contrary to modern values, and it is an insult to the millions of victims of eugenics to erase its history.

It is important to acknowledge the history and make it visible

Future generations must know about this part of history, and UCL's history. However, I am of the opinion that they should not learn these names by walking past building honouring men who believed in eugenics. Building names, like street names and statues, praise and honour people who we hope are good, honest role models. Future generations should not be led to believe that Galton and Pearson are good role models.

Whether countries or at the smaller scale, statues, room names and so on depict history, both the good and the bad. Preference should be given to acknowledging the history rather than expunging it. My preference is

twofold: first, keep the room names and qualify with plaques that say prominent scientist and eugenicist; second, examine current research for eugenics (initially explicit and then implicit eugenics) as UCL retains much of this. The formulation of theories which turn out to be wrong is central to scientific development, and trying to make retrospective moral judgements about the process is largely pointless and divisive

Buildings should be named after figures who are universally respected - I am sure there are many iconic UCL figures in science who did not have Eugenecist ideologies.

People make science with the knowledge of the time period.

Thank you for going through this consultation in such a thorough, inclusive way.

Renaming rooms does not make a difference to UCL's history of research in eugenics. It does make a difference to how we approach selective remembrance of our history. I do not think that once celebrated thinkers should be selectively deleted due to a desire to purify our history, making it seem as if we were not part of structures that enabled people to scientifically justify racism. Like Jeremy Bentham, our corpses and skeletons should be out of the closet, able to be examined forensically for future generations.

Names should be kept and their other scientific achievements should be celebrated. HOWEVER, UCL should also make very clear their contribution to eugenics and UCL's current scientific community disagreement to and distancing from that.

There is an over-fondness for the recent past in our culture currently. Statues of (and buildings named after) celebrated figures from the 19th and early 20th centuries whose views are now abhorrent do not deserve the same respect as, for example, classical monuments. The removal or renaming of these objects should not be considered in the same way. At the same time, it is important not to whitewash the recent history of this institution and so the ideas of the eugenicists, as well as the modern consensus of experts, should be publicly displayed

See earlier comments on the context of the period Please see previous comments.

The names are a part of the history of the university. How people feel regarding the names does not alter the fact that they made large contributions to science. Politics should not interfere with the research carried out at the university.

Buildings should not be named after people with racist ideals, particularly university buildings. There are a number of researchers that have had a far greater benefit to society that should be celebrated.

Erasing names also means erasing the memory/history. Remembering negative history is important so we keep learning from the past. We should celebrate positive achievements and remember failures so negative directions are avoided.

Need to re name but not sweep under carpet UCL link to eugenics

Question 13 is not well formulated. I suggest replacing by 'Are eugenics and racism related?'

Personally, I have little emotion about the name of the building or lecture theatre that I am standing in - as a student at UCL I was not aware of these links to eugenics in the names of the lecture halls that I attended every day, and looking back from an informed perspective now I am not overly troubled either. A name is a name - the vast majority will use it as an identifier of the specific place and never think twice about it. Having said that, if people do feel very strongly then I don't see why the names cannot be changed - they are UCL premises and UCL can call them whatever they wish to. However, it should not be forgotten that Galton, Petrie, and Pearson made striking contributions to their fields of science that may be largely separate to their beliefs in eugenics. Petrie in particular I would not associate in the slightest with eugenics - his name is foremost in Egyptology for me, and as he was an incredibly eminent professor in Egyptology at UCL, I feel that retaining the name for the museum (largely dedicated to himself and his work) is appropriate.

It is important not to set a precedent by renaming buildings as you could come up with an argument for renaming almost all buildings. It is important, however, to recognise the history and how views have changed. I would much prefer that scientists from minorities be celebrated by having buildings named after them rather than racist white men, such as Margaret Murray (Egyptologist).

The removal of references to the history of eugenics at UCL is not an appropriate response in dealing with such legacy. Instead, I believe this history needs to be remembered publicly, as only through remembrance we will be able to prevent such developments in the future. If the names remain, we will need prominent information plates so that there is no confusion over the role and the position of UCL towards this legacy.

What is the point of this institutional flagellation? Is this a PR exercise?

Putting all three names together makes it hard to express opinions that vary by individual. Little context is presented about the scientific ideas of the time and whether these individuals were typical or atypical of science at the time.

It seems from this second passage that the real problem is not that scientists studied eugenics and developed theories, but that these particular people tried to justify use of that science to manipulate the human race. All people, regardless of colour, religion, sex, intelligence, should be allowed to make choices in any part of their life that they want to (except murder, violence or theft). My OPINION is that when choosing a partner people prefer difference, which gives the young a wider variety of useful characteristics until natural selection picks the best options and removes the worst. When it comes to horses or dogs, should humans take control of breeding? It's useful to have a carthorse or a rat dog, but is a racehorse or a miniature chihuahua anything more than an entertainment? However, in the case of peas or tomatoes, I think that whatever their equivalent of eugenics is should be used. A better crop, resistant to frost or pests, is better to feed the growing population. Where do you draw the line?

These people made very important contributions to statistics, genetics and Egyptology, irrespective of their eugenic views

Buildings and rooms should not be changed for political reasons, but only to honour the contributions of more recent colleagues.

Names should be kept, to honour genuine scientific advancement, but a plaque should be installed, informing about the prominent role of some of the mentioned people in the aberrant development of racist theories please see previous comments

Just as there is currently a movement in the United States to remove monuments to Confederate generals, there should be a global effort to remove other honors from historical, influential racists. As these buildings are renamed, it also presents an opportunity to rename them to honor female or minority scientists with venerable legacies at UCL. As an alternative, this is a chance for the Development office to find wealthy donors to contribute to science at UCL in exchange for naming rights to labs, buildings, or rooms.

If people are offended by them, just remove them. As long as no one tells me what to teach, I am happy Pearson is more famous for stats than eugenics. His name on anything doesn't make it necessarily a statement about eugenics.

Removing names from the historical record because the individuals' views are now at variance with present thinking is completely against an open society. I might have hoped UCL would not get embroiled in such discussion

I think that the genuine scientific achievements of Galton, Pearson, and Petrie should be celebrated, but not necessarily the personalities. As suggested above, the scientific consensus is that eugenics is unscientific. Whether or not the names are removed, whenever characters such as Galton are brought up, I think UCL has a duty to inform people that eugenics is not only immensely immoral but also bad science.

My preference would be for finding a way to retain the names while indicating the problematic nature of the ideas associated with them - And for more efforts to go into the development of equitable curricula and pedagogy across UCL

Is it possible to name something in such a way that you disown the racist part of their ideas? Like naming it after particular discoveries? With a plaque that explains the naming choice? I think there are levels of things that we shouldn't honour. And I think believing that whole groups of human beings should be forcibly sterilised or perhaps even killed is definitely a candidate for that.

See previous section's comments.

Removing the names of Galton, Pearson and Petrie would be a sufficient measure to allay concerns about the legacy of eugenics at UCL but I think this is unnecessary. I strongly think that the people who have concerns don't understand what eugenics is / was and that the study of eugenics was racially motivated is incorrect /misleading. Galton's legacy needs to be viewed in context with the thinkings of that time.

More important that renaming buildings and rooms is to educate people about the history of the movement and what it represented, and how it goes against UCL values today.

As a general principal, don't name buildings/spaces after someone or a body of people. It will one day generate this kind of discussion. Places only get named after someone to stroke their ego. If they have already passed away, then why bother ! If you want to honour someone's work then you can do so and still be selective about what you say is good and bad. If someone did something good for humanity with no personal/political agenda, then say it was good. If they did something stupid, then by all means say they were human and they made mistakes/errors in judgement. We should replace the idea of 'Forgive and Forget' with 'Remember (learn) and Move On'. Anything else will just alienate, divide or antagonize people.

Society changes and attitudes change - a few years ago, people voted Winston Churchill as the most important figure in the 20th century, yet his ideas (on women, other ethnic groups etc) would be unacceptable today. Celebrate the science of these past individuals while recognising that they held views as part of a society that has since moved on.

It smacks of moral absolutism to edit history.

Same problem "history of eugenics" and "eugenics" are not interchangeable concepts.

I think that, if they contributed strongly to other areas of science or academia, that should not be negated.

The best way to educate people on the history of these figures is to acknowledge them and be upfront about the controversies of their contributions - such as information displayed in the entrance foyer of a building named after them, describing their place in history.

In general I believe that having a building named after a person should be an honour that should be open to being revoked. The good science that some of these people carried out will live on through their publications. The fact that I didn't know the background of Petrie and Pearson, despite having been at UCL for 6 years, shows that not enough has been done by UCL to confront these challenging topics.

Changing the names of these buildings does not undo the damage already done

Again the issue is not whether they are named but whether we present people who see the name with the full information with which to judge. I think all building names should be scrutinised from a range of perspectives, including how many are named after female scientists or non-white scientists, for example, if we insist on using this as a way to honour people.

Removing the names has the potential to allow UCL to avoid talking about the history. An information panel about the controversial figure that is Galton, for example, clearly displayed would be an opportunity for learning, for staff, students and visitors. Or buildings could be renamed, and it made clear again with some displayed information that it was formerly the Galton building and why it has been renamed. The danger is of forgetting, not dealing with issues, not being critically reflexive about our part in the UK's colonial, racist etc history and the continuing effects of that past. UCL should work hard to do that consciously all the time.

I think renaming the buildings is difficult. On one hand keeping the names may be a reminder that even eminent academics get things wrong. But on the other hand continuing to keep the names suggest a lack of consideration given what we now know. If I had to choose I would probably opt to change the names while very openly acknowledging why the names were changes. For example The wing "previously known as the petrie museum" then with some text explaining the reason for the name change.

I don't mind these people's names being on buildings, but if others do, I don't mind if they're taken off; the only unacceptable approach is revisionism.

Galton, Pearson and Petrie did some very valuable research without which certain research we do today would be impossible. They should be recognized for this work while at the same time acknowledging where

appropriate the unacceptability of their interpretation of this work and/or research design of other work. If UCL is London's Global University then people from all racial and ethnic groups should feel comfortable within its buildings. Naming a space after someone sends a signal of general approval intended or otherwise. We are required to teach students research ethics. Some come from areas (including sadly the UK) where there is still prejudice against minority ethnic groups or denial of historic acts of ethnic violence such as the Armenian Genocide. We should not leave any doubt that prejudice is not acceptable either in present research nor in our evaluation of the past.

I think names of buildings are irrelevant in the sense that I do not think the present a sufficient celebration or condemnation of a person. That said, I think UCL should not shy away from engaging with its past. This open engagement would be better demonstration of its global values, rather than just sweeping the issue under the carpet.

Petrie was also founder of the Egyptian Museum of Antiquities in Cairo and the Petrie Museum was his personal collection. There are many issues with the looting of ancient Egypt but it must also be recognized as an exceptional collection (as with the British Museum) that we have a responsibility to maintain. That can only be done by linking it with the name Petrie while highlighting his negative as well as positive contributions. Likewise Galton and Pearson - their positive contributions to science should be offset by their despicable personal views, but this is the nature of education. It should be highlighted. I would like to see positive contributions more strongly celebrated. Lionel Penrose accepted the Chair in Eugenics and attacked eugenics and everything it stood for at his Inaugural Lecture, and later had the name revised to Genetics. For me this is the correct approach and he should be celebrated. Plainly there is a line to draw at which point a scientist, however positive his contributions, should only be remembered for his negative contributions. But in my view for Galton and Pearson that balance is not nearly as negative as for others. I believe we should remember their positive contributions to science and use them as an opportunity for teaching about the folly of their worst aspects.

UCL needs to take a stand here as many more of its students are from overseas and this would send a clear message.

These spaces honour scientists who made contributions to science not just through their work on Eugenics. What is important is not changing the past, but rather the future by distancing our practice from racism, both institutional and general.

You don't have to name a building. If you do, you're actively revering the memory of the 'namee'. The name of a street is a historical reference, but I feel the name of a lecture theatre, say, is somehow more 'ongoing reverence'. Hitler was a prominent vegetarian, but I'd be very surprised if the Vegetarian Society have a room named for him in their headquarters.

By maintaining the names of buildings, there is a tacit agreement that the work of these individuals is still celebrated at UCL and that UCL is proud of the part it played in the promotion of eugenics.

We can't change the past but we can publish information about it. We should also re-name buildings, lecture theatres, teaching spaces, libraries to something more inclusive, inspirational, and representational of UCL's current values. To ignore it is to endorse it.

Universities should not cooperate with the totalitarian hyper-liberalism that aims to eradicate thought crime. The past should not be wiped away because it is discomfoting to those of us in the present. <https://www.the-tls.co.uk/articles/public/john-gray-hyper-liberalism-liberty/>

I don't really care about building names, but sounds like a good idea to change them for the sake of others.

It seems wrong to honour eugenicists - no university would name buildings after prominent fascists. However, it is also appropriate to celebrate the great scientific achievements of Pearson, Galton and Petrie, and to be aware that they were of their time - although not all Victorians were eugenicists, and these men were prominent in pushing for eugenics as a science.

Rename, and have a plaque or notice explaining the choice of the new name and the legacy. I think we can honour their scientific contributions without naming buildings after them.

Eugenics is not the same as racism because it is also ableism, something that UCL must continue to address. Continuing to aggressively teach this history to students at UCL after the names are removed only serves to alienate new students who are POC, LGBT, or disabled - this has been my own experience as an undergraduate. Removing the names is utterly insufficient however, UCL must consult with disabled people and Disabled People's Organisations to combat the ableism embedded in the university. There is no need to keep the names and continue to honour the scientists, descriptive naming of buildings is also more accessible and science is always moving onwards.

Regarding question 13: Eugenics and racism are not synonymous, and eugenics extends beyond racism to ableism, for example, but the two are closely related, and many of the ideas of eugenics are/were racist.

Eugenics and racism are not the same thing, but I do believe very strongly that eugenics is racist. I am also concerned at judging historical figures by contemporary standards.

These questions have answers other than those listed -- this is a meaningless survey.

This is an opportunity to make strong statements about current values at UCL in relation to equality, diversity and inclusion. I would change the names but rename them in a way that demonstrates a conscious shift away from the values of eugenics. Including information about UCL's history of eugenics at these spaces would be worthwhile. If we forget the past, we can't learn from it. What about commissioning artworks for these spaces that celebrate diversity at UCL?

Eugenics are being superseded by discoveries in human prehistoric development, e.g. the Denisovan sub-species and other groups.

Personally I think Galton and Pearson have got to go. I think the departments should be allowed to decide the new names, reflecting their disciplines, and with careful scrutiny. Your questions aren't addressing the subject of why it was okay to name these places in 1980-2000s. Personally I find this lack of reflective thinking in the recent past more surprising. If it was a long standing name of the building or lecture theatre (i.e. named in 1911) then I would be more sympathetic, but I can't see a justification presently. With Petrie however, if the collection was his, then I'm more open minded, but I don't know enough about the museum to comment.

I don't know enough about the eugenists work to know if it equates to racism or not. Not enough information was provided to lets us judge. Its not a simple question. To start with, a definition of racism (there are several) would need to be provided.

Renaming buildings does not equate to 'invalidating' a person's scientific contributions. In an ideal world it would be nice to objectively to choose what to celebrate a person for but this is not the world we live in. There is not shortage of outstanding people to celebrate without jeopardising a sense of inclusivity. As stated earlier, I do

not believe there would be hesitation to rename buildings were they named after nazi scientists who made scientific contributions during ww2. To me it would mean that UCL has chosen to celebrate someone else people are no longer celebrated.

There should be other scientists to celebrate, ones not involved in eugenics. The research will be kept, but the eugenicists should not be a known part of UCL

This is a really tough one. Were Galton, Pearson and Petrie alive today, they quite possibly would have had the same horror of eugenics as we do. In Victorian times it was perfectly acceptable. Their views might have simply been a product of the time they were born - we just don't know. Brushing all their work under the carpet seems wrong yet I appreciate that having lecture theatres named after them does feel like celebrating racism.

The fact that the names were given in the 20th and 21st centuries makes them even more problematic, and any arguments that changing the names would be vandalizing history or changing UCL's campus unnecessarily are completely bogus.

My preference would be: - keep these lecture theatres, with very clear signposting on the significant contributions these scientists made BUT making it very clear that their views on eugenics are unscientific, out-of-date and anathema to UCL - name future rooms and spaces after those who contributed to disproving the theory of eugenics, with clear information on how the theories have been debunked

Keep buggering on A line has to be drawn

What next? Will we have to rename Petrie dishes so that people won't be upset? This is absolute nonsense.

As paradigms shift, partly thanks to the struggles of marginalised groups, institutions need to respond to recognise and celebrate new thinkers and ideas.

I believe that academic study is intertwined with politics and it is important for future generations to be aware of this. Science prides itself on being objective but it can never be so and we should remind ourselves of this rather than glossing over a shameful history. In addition, present-day problems re race and gender equality have their own problems which is fundamentally down to leadership at the top. Bullying and harrassment is being paid lip-service. UCL really needs to address these problems more thoroughly.

I am finding it difficult to represent my views via the answers to these questions. We are judging, by today's standards, the thinking that was carried out more than a century ago. I completely agree that their views and aims were wrong, but do we not also learn from things that are done for the wrong reasons. If removing names from buildings is recognition that the views were not acceptable by today's standards then they should be removed, and if documented appropriately then this should reflect that UCL is willing to examine and challenge what has happened within the institution.

Eugenics and racism are not the same thing as such, they do however go hand in hand. Eugenics was certainly used for racist purposes. Renaming buildings and spaces seems a bit trivial to me. History itself cannot be rewritten and there is a difference between dealing with the past and hiding the past. Just because buildings were historically named after eugenicists does not mean UCL currently supports eugenics in any way.

13. They go hand in hand and have the same issues, but eugenic ideologies are not only racist, but also classist, abelist, etc. So they encompass each other in many aspects, but are not the exact same thing. Regarding keeping the names, I feel they can be kept on account of their scientific contributions, but also can be used to educate people about the issues of their beliefs as well! just taking them off may seem like ignoring UCL's history - it would be better to confront it, discuss it and make it clear that the celebration of such opinions is something that has changed and will stay changed.

I don't think that removing the names of Galton, Pearson and Petrie would be a sufficient measure to address the concerns about the legacy of eugenics at UCL because the risk is that this measure could simply obscure this aspect of UCL's (and scientific) history. Instead I think it will be important to remove the names - to stop 'commemorating' these scientists and their views - whilst finding ways to make their full history (positive and negative) very visible for generations to come as part of the complex history of science, and UCL.

Denial by changing names is wrong. Recognition of the scientific contribution of these academics whilst also recognising the flawed nature of eugenic arguments is what UCL should aspire to

Students should be made aware of UCL's history of Eugenics so that they understand how science has supported and facilitated racism. There are many concerns with how genetics continues to do this in more subtle ways. This needs interrogating.

Blackening the names of long-dead people who lived in a world to which we cannot relate is an act of born out of extreme arrogance and existential self-concern. Since no person, ever, was or is perfect, insisting that their sins render null and void their virtues and accomplishments is juvenile.

By justifying why you keep the names of these building, you're justifying the logic and ideology that these "scientists" believed and supported. Have buildings named after someone is an honour and why should we honour such people that believed in race superiority regardless of whether is scientific research or not. It's wrong. If UCL does keep the names, then it's just a reflection on what they, as an institution, still believe now in 2019.

As I addressed in the last section, I do believe that having these buildings named after such prominent eugenicist thinkers does allow for the legacy of eugenicist thinking at UCL to live on. While it is a shame that these are historical buildings, with UCL's strive for equality we shouldn't honour such thinking. However, I do agree that whether they are changed or not that future students should be made aware of the history of eugenics.

I think they should be renamed but with some sort of plaque or other marker explaining who they were named for, their worthwhile contributions to science, and then why they were renamed, I.e. their unsatisfactory ties to eugenics

As in the previous text box, I don't favour re-inventing the past blindly. Any enquiry needs to establish whether the individuals commemorated were 'evil outliers' in the content of their own times. Did they cling on to eugenics in the face of mainstream science / societal opinion? That would make a difference and should be a focus of the enquiry. Clearly there are extremists in any age and one would not really want to commemorate them. But simply holding now discredited / offensive views does not bar commemoration.

Question 18: I think renaming the buildings would be an important measure, however I don't think that alone would be sufficient - I think wider awareness should be spread to students and staff beyond merely erasing the

eugenicists' names.

There are plenty of other people to name buildings and rooms for. I would welcome removing these names because it is difficult to separate the scientific contribution from the eugenics controversy. Maybe we don't have to always name buildings after people anyway.

I'm not sure that all three should be grouped together. Many historical figures held views which today we would regard as abhorrently racist but were in fact representative of the norm at the time - it would be completely unfair to judge these people for those views. It's important to assess the relative impact of each of these three scientists' work independently and make a decision on whether or not their proliferation of eugenics was significant enough to invalidate their other contributions (as I believe it was in the case of Galton). Maybe a panel should be convened to assess their work (both related to eugenics and otherwise) and assess whether they had a net positive impact on the world.

Removing the names of Galton, Pearson and Petrie would be a sufficient measure to address the concerns about the legacy of eugenics at UCL: I think removing the names is a start, and a deeper consideration of the legacy of eugenics needs to be explored.

Eugenics and racism of course are not the same thing, but I think what is taught in eugenics is ultimately racist and it promotes ideas of racial superiority and Nazism. I believe that building names, of universities anyway, are somewhat representative of the university's beliefs and values. To consider keeping the names of these scientists, despite their extensive research, is wrong - they had racist ideologies which (I hope) the vast majority of students at UCL would oppose. If these names remain, then maybe it's a good idea to name a building after Adolf Hitler because, despite his blatant racism and a regime that aimed at eradicating all Jews and "impure" people, he was an iconic leader. I am sure that there are many other relevant historical figures that could be used as building names that did not promote such backwards thinking.

I believe that these spaces should be renamed, and maybe given them the names of minority and women scientists that have made significant scientific achievements. However, there should be well-visible plaques or signs underneath/beside the new names, which indicate them e.g. as 'formerly Galton Theatre' and give a short explanation as to why these spaces were renamed, as well as a pointer to a dedicated space at UCL, where the interested reader can learn more about Eugenics.

I am against changing the name of the buildings: they were named after scientists who made discoveries, but after the beliefs of the men behind the scientists. Not all discoveries were made by good guys.

I think to remove the names would be disingenuous, I think they should remain, but that they should be contextualised perhaps with posters, or a qr code near the building name. UCL cannot shy away from the fact that eugenics was part of its history, and changing the building names suggests that it's ok to just sweep it under the carpet. We have to accept that it is a part of our legacy and let it serve as a reminder not to happen again. Also, why is Marie Stopes not on the list? Her policies also included eugenics- so another problem is where to draw the line.

UCL could take this opportunity to honour some of its famous women or especially appropriate researchers of colour by naming spaces after them instead

In my experience the superficial changing of the names on buildings or applying our standards to earlier times is a waste UCL in my experience had a problem with bullying sexism and racism and actually challenging current problems is more pressing

I do believe the buildings should be renamed to represent the current values at UCL and remove association with scientists who promoted eugenics as a science. However, I do not believe this would be a sufficient measure to address the concerns about the legacy of eugenics at UCL, more work is required to educate others about eugenics and why it is wrong.

I would not object to renaming of buildings but I don't think it is the main issue

Regarding question 18, removing the names would be a positive step but it may not be sufficient. Further actions could be taken.

I "strongly disagree" that "removing the names of Galton, Pearson and Petrie would be an act of scientific vandalism". The naming of a building has no consequence for the development of the history of ideas in itself - but it does clearly valorise the people whose names are chosen. To remove a person's name from a building is to confirm that they were not honourable, but it does not in any way remove them from history itself. I have "neither agreed nor disagreed" with questions 18 and 21 because I think this is a matter for independent rather than institutional practice, and the university should not hope to "settle" the matter in one way or another, but continue to be responsive.

UCL management are morally bankrupt

Continuing from my previous comment regarding anthropology's past connections with things like eugenics and racism, I would here like to point out that as much as I believe it is worth seriously considering renaming these buildings and lecture theatres so as Galton and his ilk won't be honoured, there are a number of difficult questions that need to be answered first:

1) Are they honoured after their eugenics or on the basis of other (genuine) scientific breakthroughs? 2) Has there been any issues with regards to honouring Galton et al. based on their politics - I'm thinking rallies, or similar. 3) What is to be done with this history, should their names be removed? An arguably bigger tragedy would be to cast out their names to be forgotten, as then nothing can be learned from what they did in the past. Their politics should by no means be honoured, but it is also imperative that they are not forgotten.

Not renaming the buildings would be horrific, it will cause bad news coverage and after this enquiry would be simply saying to the world that "we know our buildings are named after racist individual and we do not mind that, oh but we aren't racist!"

This is a complex issue to address in a survey. History cannot be removed, but we should be informed of it so that we can work on it's trajectory. Of course it's not shocking that in the on-going past, racist scientists are celebrated by the academy at UCL. But I am a bit shocked to learn that 3 buildings are still named after the scientists under enquiry. A considered way of representing that and informing staff and students is important.

UCL cannot be a global university while celebrating Galton, Pearson and Petrie - this is a leading question. Do we celebrate them?

Keep the names but put up information about the other stuff clearly everywhere. If they are celebrated for good work they should be shamed for shitty work as well.

Keeping the names promotes their academic ideas.

I do not agree that all three names should stand or fall together; they made different contributions and had different views and should be treated independently on their merits.

When a couple of years ago there was a campaign to remove a statue of Rhodes in Oxford, I felt that the statue should stay

- not to celebrate Cecil Rhodes or honour his legacy but to hold him up before Oxford students as a warning, to ensure that they will have his example before them as something not to emulate. I feel the same about the spaces at UCL. These men, influential in their time, show where research can go if untrammelled by what we would now think of as ethical considerations.

It seems to me that before this enquiry has begun, UCL has already concluded on renaming certain buildings. I have no particular problem with that, but just get on with it.

You talk about Petrie & 'race' - recent evidence suggests that some ancient Egyptians were from Asia rather than Africa - <https://www.nature.com/articles/ncomms15694> What about calling every building by a number? NO named buildings?

Buildings and rooms should be renamed, but not in an attempt to erase UCL's history with eugenics. Instead, the UCL community should be made aware of this history and why prominent scientists at the time felt that eugenics were a valid avenue of research. Widely publicised information should also include the reasons why the UCL community feels that these ideas are no longer tenable.

"Whether the names are kept or removed, they should be presented in such a way that future generations are made aware of the history of eugenics at UCL." This is the key point.

My preference would be for the spaces to be renamed, ideally after some women associated with UCL. However, I believe that the history of eugenics should still be acknowledged at UCL in some way, in order to be transparent and not hide from uncomfortable histories. If this means retaining the names of the spaces, this would absolutely have to include some clear context around the problematic figures they are named after.

I don't know if these researchers have other areas of research that on their own are enough to honour them. If so then we can keep the name, but acknowledge that not all their research is valued. Personally I think it's time to change the names of these buildings and it would be a brilliant opportunity to honour those in the field that have a link to UCL that come from a minority area - BME, Women, LGBTQ+ etc...

Clearly this upsets some (a minority?) of people. It may be that, in this case, the best approach would be to rename the building. We shouldn't lose sight of other achievements of Galton and colleagues - baby and the bathwater.

For any institution going down the route of renaming buildings and taking down statues etc. in line with current thinking the question has to be what next? Writing people out of history, no platforming, where does it end?

I disagree with the construction of question 16. Institutions can have global members/students and global reach while still celebrating eugenicists. 'Global' is a descriptor, not some naturally positive category that is incompatible with oppressive practices.

See previous comments. Galton and Pearson are among the great names in modern science, and UCL should be proud of their achievements. Trying to suppress their memory will likewise suppress any reflection on the perils of racial thinking and eugenics. There are better ways of addressing these concerns.

We need to abandon the idea that, by whitewashing the history of 'science,' we can undo the terrible acts committed in its name and intertwined with its development. UCL is a place of learning, and these men were important scholars associated with the place - rather than Confederate generals or whatever the lazy US comparison would be - whose names are not out of place on these buildings, AS LONG as they are presented together with explanations of what they did/said/believed in terms of scientific racism, so that future generations do not forget that the sciences are morally or politically neutral disciplines, and that scientific 'advances' can still be terrible for mankind if applied badly (or selfishly, etc etc).

This is a very difficult topic, and I do not envy whoever has to make this decision as either way there will be opposition. Personally, I didn't realise until reading this how recently these buildings had been named after Pearson, Galton, and Petrie

I assumed they were named 19th or early 20thC, not late 20th and 21stC. With this in mind, I think the buildings should be re-named. They should never have been named after these scientists in the first place. While I have some sympathy with the scientific vandalism argument, I am not saying that they should not be discussed and even celebrated for their other achievements, but that they should not be 'honoured' with buildings named after them.

I think that to remove the names of the scientists would undermine research that they might have conducted outside of Eugenics. I think that to address race and racism at UCL would be much more effectively actioned by increasing numbers of BME students and staff (which is still at embarrassingly low levels) and decolonising the curriculum. Changing the names of some buildings won't make any difference to the deep inequalities that underlie the whole system.

I am strongly opposed to moves that would reduce the visibility of the uglier parts of our shared history. There is a danger that the removal of names of buildings, plaques or memorials contributes to a loss of things that remind us that cultural values change over time and can continue to change. It is also a fantasy to think that we can classify all scientists as good or bad people; scientists are human and, as such, are too complex for that classification. We are all capable of doing good and bad things; the bad that we do doesn't invalidate the good.

There is no mention of R A Fisher. There is a group for computational biology within the GEE department named after R A Fisher. Much is said about his history, but with no reference to the racist agenda he promoted. I would consider renaming this group.

I do appreciate the information displayed outside the staff entrance of 1-19 Torrington Place about the history of eugenics at UCL. It is important that this is visible as it signifies UCL's commitment to be open about our history.

Remembering the things that these scientists got wrong is an effective way, albeit and uncomfortable way, to show how prejudices can get in the way of progress. We should own our history and learn from it.

Renaming rooms and buildings is pointless. It will be seen as an attempt to erase history. UCL should be seen to face up to its history, and the benefits that it has received, from both eugenics and slavery.

We could keep the names of the people who have worked in eugenics but only because their work on other

scientific achievements.

We should ask ourselves which values we are celebrating. Stating that their work was pure science is simply hiding our heads in the sand. Victorian views of race superiority was not extremely different from the Germans during WW II.

It's better to acknowledge their scientific advances and make note of the advances they made in relevant sciences, as opposed to the zeitgeist of eugenics at the turn of the century. It's reckless to disregard genuine scientific advances for something that was deemed normal/correct at the time. However it should be noted and discredited their work in eugenics which is separate to their other advances. This is the way science works with a changing in theories which are challenged and proved/disproved.

The practical problem is that people often have ideas that are considered unacceptable 100 years later. Many of the Foundations who funded research have shady histories-but they never directly contributed foundational ideas to the world. Aspects of Eugenics were clearly misused (largely in other countries) but obligatory sterilisations of the unfit was never promoted by Galton. The precise definition of eugenics causes a problem with many of these questions, but it is certainly not the same as racism. The good aspects of eugenics turned into applied medical genetics but this was renamed because of the bad connotations.

There seems to be some significant sexism in this survey. It misses out the contribution of UCL alumna Marie Stopes in actually putting eugenic principles in to practice in the UK and focuses entirely on the contribution of men to the problem.

Renaming of buildings is not something that important to me personally, but it is really important for some people and I think those people's voices should take priority. In the first place, naming buildings after people is a strange thing to do in my opinion, and feels elitist--often buildings are named after donors, and don't we all wish we could afford to have a building with our name on it! I very strongly agree with Q21--especially in a university, we should strife to educate everybody on the history of eugenics at UCL regardless of whether the place names are actually changed.

This is tricky, but UCL has had many illustrious scientists and scholars of various kinds over the course of its existence, and it would not be hard to find replacements with which to name these spaces. It is one thing to recognise, and study, these figures in their historical context - after all, they contributed in various fields, and it is possible to hold two contrary opinions about someone - and quite another to teach in spaces named after them, or to ask students, especially POC, to be taught in such spaces. It sends quite the wrong message, and I personally find it deeply, and increasingly uncomfortable. It would in fact be 'scientific vandalism' - the term used here - not to mention historical blindness, to obscure the facts and carry on as usual without recognising fully the harm that eugenicist theories have done and continue to do. Acknowledge fully, and openly, the contributions of Galton, Petrie, et al, and make public too their contributions - this is part of UCL's history - but don't name spaces after them. The naming of spaces we use are not set in stone, and can, and should, change over time. I have been at UCL in one capacity or another, as student and staff, for 25 years - this is a terrific opportunity to send a strong message about UCL's commitment to shining a bright light on instances of institutional racism where they occur, and to make a positive change for the future, recognising the diversity of our current students and staff, not hitching ourselves to a past about which it is hard to feel proud.

It's important to recognise how far UCL has come along including history that may be less favourable.

I do not view the naming of buildings after people as an act of celebration but purely as a functional purpose to create a distinction for the purposes of mapping and easy navigation.

Having their names actively used around campus feels like honouring eugenicists. But it's important for UCL to publicly acknowledge (and condemn) its history of eugenics in some way, not just quietly remove references and pretend that history didn't exist.

The names should absolutely be removed. Racists should not be honoured or glorified at UCL, and it is worrying that this is even a question. Walking in to study or work in a building that proclaims that you should not exist is damaging and offensive in a multitude of hurtful ways. There are plenty of scientists of colour (and also some white ones) -who aren't racist - how about name the buildings for them?

It is naive to try to separate some parts of someone's work from other parts. Furthermore, by celebrating these men we are celebrating not only the results of colonialism but the philosophies that justified mistreatment of, oppression of, and success at the expense of a multitude of people who were not upper-class, white European men. UCL in 2019 should have no truck with this, and should endeavour from roots to branches to redress the imbalances that were rife at the time of its establishment. I chose UCL, and still choose UCL, because of its founding intention of inclusion. When I learned that eugenics was so supported here, I was dismayed. I strongly encourage UCL to do all it can to address this blemish on its moral record.

Science need to go through failure and wrong hypothesis to get to the truth. Also, the reason why room are named after them is their other contributions, that still stand.

I find the suggestion made in 21 by far the most rational and reasonable

I need to express my opinion because I am not satisfied that the questions are appropriate for what is a very big issue. I think the colonial history of UCL (not just eugenics) should be acknowledged in the most visible and permanent ways possible: ways that are honest and acknowledge the human damage done.

Pearson's name is on a number of statistical concepts - he'll be remembered for that work and that's enough. If the others lack work which stands up to modern scrutiny, there's no reason to honour them scientifically now. Ethics aside, why would we celebrate someone whose obsession with race led them to misinterpret their field of study?

I believe the names should be removed and a public statement should be made of why these names are being removed.

There are historical figures who were both involved in changes that they and we would consider bad and good. We can and should in equal measure acknowledge these contributions - one to guard against and the the other to promote.

See comment in section 1.

We are an academic institution and must lead other lesser institutions. We must make a stand on the academic merits of these scientists alone. Their personal failings are nothing to do with their academic distinction and contribution to knowledge.

I think it is very important to make clear that UCL is aware of the history of eugenics at the institution and vehemently opposes these racist views and teachings in the 21st century. However, the contributions that individuals such as Galton, Pearson and Petrie made to other academic areas (outside of their eugenics agenda)

should not be expunged from history either.

History is too often 'white washed'. IT would be a bad idea to not have the history of eugenics and its inception recorded/remembered, however this should be done without celebrating the individuals involved.

If we start to remove some names then where do we draw the line?

Eugenics is flawed science, based on limited understanding of the time and insufficient rigour in its investigations, and was used to provide a veneer or respectability for racism. However, the other valid scientific contributions of eugenicists should not be overlooked, particularly where they are of fundamental importance to the field in which they worked. As such where an area of UCL has been named after them for this reason it should retain its name. However there should be a display in a prominent area which publicises UCL's historical link to Eugenics and how it is no longer associated with it.

We should be doing more than just removing names

The focus of my concern for the naming of buildings and spaces after eugenicists is not on the academic validity for their work, but for their motivations and intended applications. In this way, eugenics is racist. The namings of buildings and spaces is an honour. Removing the names of Galton, Pearson and Petrie would no more be an act of scientific vandalism than any other renaming or rebranding. Are all the buildings and rooms at UCL called the same as originally? No. At UCL, when Wates House was stripped back and reconfigured, it was renamed the Bartlett without bringing architecture into disrepute. (White, A H 2014 *Opticon* 1826, (16): 26, pp. 1-19, DOI: <http://dx.doi.org/10.5334/opt.ci> has details of the naming of the Wates House.) The current name and references for buildings and rooms reflects on the current values and ideals promoted by UCL now. Discuss their lives, note the significance of their works but do not commemorate. I'm not suggesting that anyone who has a building named after them has to be a saint, but I would want them to have motivations for research that reflect and contribute to the current values and ideals promoted by UCL. There are many statisticians and researchers who could qualify. It's time for someone else to have that opportunity.

To have buildings and Chairs named after eugenicists is wholly unacceptable, we would be continuing to celebrate them, a slap in the face to every member of staff, student and visitor who would have been discriminated against, had they lived in that time! We might as well tear-up our EDI policy and take a step back several generations in terms of equality.

Nevertheless attempting to eradicate Pearson, Galton and Petrie from memory would be equally detrimental - we need to remember, learn from this, teach future generations about this to ensure it never happens again... more so given the current disturbing re-emergence of the far right and extremist views.

Naming a place after someone famous is a way of honouring this person. How can UCL pride itself on being a global university and advertise its rich history, when it ignores the ugly parts of this history while still honouring those responsible for it?

I am a sciences student. There is nothing scientific about naming a building after someone, it's a social honour. We shouldn't glorify eugenics, period.

Again, these questions focus on one aspect of these people's work. I would have expected this survey to present a wider and fairer picture of their work and their contributions to their fields, for example, the enormous contributions Galton's work on fingerprinting has made to modern criminology instead of just focusing on this one narrow aspect.

The buildings should be renamed after people who suffered under the research done by Galton et al., so that there is narrative attached to the everyday legacy of UCL and people remember the effects that science has on individual lives - good and bad.

Nothing is black and white and important scientific contributions should be honoured but I feel maintaining these names undermines the good work UCL does in being such an open and welcoming University. I would find it uncomfortable with these associations continuing, especially in light of the ridiculous racist Government we are having to endure and the continuing Brexit nonsense. Let's make a stand and say this is not OK. I fully agree that a plaque or permanent exhibition should be created for these people, maybe weighing up the good and the bad they achieved, and inspiring debate. But rooms and buildings do not need to be named after them, I am certain UCL has countless inspiring and visionary academics throughout its history who have bettered the cause of the human race and who more than deserve their name honoured. Perhaps a few more females?

Names should be removed. Perhaps an inside plaque/notice could acknowledge the former name and UCL's previous and current attitudes towards Eugenics so as not to erase this history.

These scientists made seminal contributions to science that was appropriate at the time many of which are still valid. They should not be vilified now that the social climate has changed and more scientific data is available to enable us to understand so called 'racial' differences.

Removing the names of the buildings could be seen as scientific vandalism so it needs to be positioned carefully. On the other hand it will send out a powerful message that UCL stands against discrimination.

I do wonder whether this exercise reflects an attempt to traduce those who have supported the view that there is a substantial genetic contribution to cognitive ability. Also, Q 18 appears loaded.

There are plenty of others that could be commemorated

22. I would not object to UCL either (i) removing the names, or (ii) leaving them, with UCL's links with eugenics clearly acknowledged.

Question 13 is badly put. Although I strongly agree that eugenics is racist, clearly racism is something larger which can't and shouldn't be \*reduced\* to eugenics. There could be a risk that we congratulate ourselves on renaming the buildings and leave the larger problem intact.

naming a building honours the individual and their work in time. buildings should be unnamed as soon as the individual and their work is deemed dishonourable

Don't rename the buildings. Today's politically correct champions may become tomorrow's bigots.

I'm conscious that there is a feeling among some at UCL that having buildings named after people connected with eugenicists is "not a big deal", but I know from others (especially BAME and other minority groups) that there is a negative impact on people using these spaces - it may feel low level, but it means UCL is actively making people feel less welcome on campus. I think it would be a particularly complicated process to rename the Petrie collection and museum, as this is a public venue with a world-wide reputation. However, with other public institutions such as Bristol's Colston Hall changing their names, I think this is something UCL could achieve and should consider.

I find the act of removing the names of buildings problematic but I do appreciate that for some people these

names are oppressive and potentially offensive. As global university UCL should be able to face up to these histories and debate them in an open and academic way that welcomes differing views and outcomes. There is a danger that the removal of these names and the re-naming of buildings and spaces is seen as an end to the issue when the issues that they represent should be addressed through discussion, debate and research on a regular basis, removal of names will not be a quick fix solution.

We should not be removing all mention of eugenicists from our buildings and history. Archives and museums are often accused of 'hiding' histories when they don't make them visible and then 'celebrating' them when they do - and the same will be the case with UCL's buildings. A balance should be struck in which a building is renamed but labelled 'formerly known as...' so that it is clear a conscious decision has been made to change the space's name.

More neutral names for lecture theatres would be advisable, relating to the department rather than an individual e.g. Geography Building, Egyptology Museum, Torrington Place Lecture Theatre 115

UCL has supported thousands of people whose names could be honoured through the naming of rooms, spaces, museums etc. at UCL. This is not about erasing history but about removing from a pedestal the privileged and obscene ideology and work that these men held that is currently celebrated by the way that UCL holds them up. Their contributions to science should be acknowledged and rewarded their errors of the time should be left in that time. Remember time and space; it moves.

Perhaps the Petrie Museum could be changed to the Petrie-Edwards Museum? Do people even pay attention to these names? If people are offended by the idea of removing the names then they need to consider how important the names are to them personally.

There are far too many pressing issues to deal with today to be overly concerned about this history. I would much prefer it if the President and Provost had established a commission to research and propose actions to tackle UCL's carbon footprint. This history of eugenics is important and needs to be understood. The College should ensure that no platform is provided for present day eugenicists but it should embrace and critique its history.

It is interesting history and facts should not be denied, but the condemnation of eugenics should be widespread and evident

I would just like to add that I am a student of mixed racial background, and while I understand the concerns, I don't agree that history should be erased. Instead, students should be made aware of the history of eugenics and how UCL strongly rejects it as a valid scientific idea today.

I think you should have included a "do not know" option. Some of these issues are very complex. The Pearson et al paper is very long, and arguably not a good use of my time to read it. Societies such as the UK still tackle some of the issues related to migration and its selection. Ideally this is done using an ethical framework. Clearly buildings HAVE been renamed over the years and there seems to me no reason to go on doing it but with a clearer view about what revering individuals means as opposed to celebrating the work. In this day and age science is the work of teams and the team leaders often don't do much of the work!

I think renaming buildings is only a half measure since it doesn't address the real issues and histories of the campus. Unfortunately, as a BME I'm extremely aware of this history but others may not.

I think that the history of eugenics at UCL and the university's current stance on it should be made abundantly clear to its students. This may be achieved by, along with other communication and public engagement activities, renaming buildings names after renowned eugenicists but adding plaques explaining why the names were changed and what the action signifies about UCL's stance on diversity and inclusion. This needs to be fully endorsed by UCL leadership at the highest level, and adequately communicated to UCL students, staff and the wider public.

I think buildings must be renamed, but highly visible plaques need to be installed outside the buildings explaining why the names were changed. They could describe the achievements and failures of these individuals and the intellectual environment they were living in.

you cannot use today's value to judge history. For example, George Washington use black people's teeth as his denture, it will not undermine his achievement as the father of the US.

I feel these topics need far more discussion than afforded here to be able to answer these questions.

We must not ignore or hide the past. However we should be aware of the history of eugenics and celebrate the advances that UCL has made

I think that the buildings ought to be renamed - and this is an opportunity to celebrate other contributions made to UCL. However, rather than simply re-naming, there ought also to be a public acknowledgement such as plaque/s, and/or the ongoing critical academic work analysing and publicising the role played by these scientists in the development of Eugenics and the consequences, so that this is not simply washed out of our history.

The names should be changed, but the history should be documented and left within spaces in the buildings. It wouldn't undermine UCL to document the history, but would in fact, demonstrate UCL's superiority in addressing the dark past

Future generations should be taught about the history of eugenics at UCL and around the world but we shouldn't celebrate eugenicists by naming buildings and spaces after them.

Rather than looking for reasons to keep the names or remove the names, why don't you start from first principles? Make a shortlist of potential names for spaces (of which Galton's name might be one), and assess it according to objective criteria. Then name the space. I didn't know about Petrie's background, and think if you have a museum based on his research and bequest, it should bear his name. If you don't like his name, the museum should be shut down.

One again this survey falls short. Am I disturbed by entering buildings named after eugenicists, prominent or otherwise? No. Do I think UCL students, staff and guests, particularly those from working class or BAME backgrounds should have to enter rooms or buildings named after eugenicists? No.

I agree mainly with q.21 - even if the names are retained, it should be obvious to future students and staff what their contributions to science entailed (in some way). Plaques outside the buildings perhaps, or some other notification. We shouldn't erase their names from history, it is still important to remember the type of thinking that occurred during those times.

I believe it is incumbent on UCL to attempt to redress some of the wrongs of the past. A really strong sign of support, particularly for students and staff from BAME backgrounds, with disabilities etc would be to rename the affected buildings and set an example to the rest of the UK HE sector.

The recognition of Galston, Pearson and Petrie as important members within UCL should not be erased. They made significant contributions and we can not hold their legacy to account for changes in viewpoint withing modern society

It is insensible to include all three names in single lines of questioning. They seem like irrelevant measures to solve an irrelevant problem

I found the questions as phrase did not allow for a qualified response. My view is that the names on their own are not offensive. It depends how they are displayed, and what accompanying measures are taken to inform the UCL community, and to signal to the wider public, of the association between the named researchers and the (pseu-do) scientific endeavours that they were part of , and the historical and political significance of this research. This could be done by means of information plaques, for example, as part of a range of other educational activities. Merely removing the names will do nothing to educate people about this legacy and would, in fact, constitute a shirking of historical and educational responsibility on the part of UCL.

It's not just about the names, but how UCL acknowledges the history and how it deals with the legacy of this problematic past.

Please see my comments about renaming and also about the commissioning of a major piece of sculpture to change UCL's spaces

Any student who has managed to get into UCL is quite capable of understanding the historical context in which the early eugenicists worked and in which their assumptions and world-views were formed. They are also capable of understanding that later events (the Nazis, the Holocaust) that act as lenses through which we view earlier ones cannot have formed part of the understanding of people who lived many decades before they took place. And I'm sure they're capable of understanding that people in the past might simultaneously have held views that to us seem contradictory, but did not seem so to them (for instance, many of the first generation of feminists were, for perfectly understandable reasons in their context, supporters of prohibition, which to us seems a socially illiberal and thus contradictory position for a feminist to hold).

Treating students like children who must be shielded from such complex and unsettling ideas shows them scant respect.

I think renaming the buildings/rooms would be mainly to satisfy UCL's critics and to help avoid the topic in the future. However UCL should make a point of not appearing to erase its past. The decision process could think about whether the naming was originally in honour of eugenics-related work (hence rename), or in honour of other valid scientific work (and not rename).

Trying to erase the traces of the history of eugenics at UCL does not seem likely to help us to learn from that history. The history of Eugenics at UCL is not in the past but remains in the present.

To remove names would, in effect, hide the history and prevent important issues and legacies from being discussed. Renaming would not alter the past but suppress debate and prevent future generations from learning about our nation's scientific and social history and its legacy. We will be judged by how transparent we are, how we deal with uncomfortable truths and how we redress the situation for future generations. This should be an ongoing and dynamic conversation with all our stakeholders redefined by each generation rather than a definitive moment in time. We need to make a clear distinction between 'celebrating' an individual and taking ownership of the past by marking their place in the history of the university.

This should involve pro-active efforts to contextualise place names and to robustly link with contemporary debate.

Change the names but DO NOT forget the part the UCL played in the development of Eugenics

I do not think Galton, Pearson, and Petrie should be considered as one. I wanted to answer differently for each name above, with far more concern over Galton and far less over Petrie.

how would point 21 be implemented?

I never had any problems studying in the Galton LT as a Jewish student. Nor do I fret about ever using a Pearson's correlation coefficient

While some of the scientific contributions of these people were no doubt a great advance, I refuse to believe there are no other statisticians, archaeologists, or geneticists which a building could be named after. Further, after renaming, I support a plaque / permanent exhibit explaining the name change and giving information on the eugenics contribution made by these men, with a statement that UCL emphatically rejects any such thinking or pseudo science. As a German citizen, I am very aware of the great impact Eugenics had on the theories and justification developed and disseminated by the Nazis. There is a reason that the Crick Institute is not called the Watson-Crick Institute. I fail to see why UCL should behave differently, unless there are elements at UCL who can cherry-pick one contribution so strongly over another contribution - this I would find absolutely disturbing. The naming of the buildings has symbolic power but they need not constitute a celebration, they can also be a way to develop student awareness of UCL's actual history. And I would not be troubled if the names were changed.

The decisions about names are for UCL, not me. I'm only a low-level employee. I'm concerned that UCL is fretting vainly over history that cannot be changed, only covered up.

There is no overriding reason why any room at UCL should be named after a person. The rooms could just be called Lecture Theatre Maths 1 or the Egyptology Museum for example. The only reason to retain the names would be to honour those individuals and, based on their odious views, they do not deserve that honour.

Furthermore in the current era of demonising immigrants we should actively disown anyone who wrote a paper entitled The problem of alien immigration into Great Britain

Again, I'm not sure about the way these questions are worded. They feel very leading.

Not renaming the buildings is rather like celebrating slavery, colonialism and the Jewish holocaust. It gives the individuals after whom they were named, legitimacy. When UCL named these building, in 2000s in one case, the university knew about the history of Galton. Perhaps thinking naming buildings after eugenicists speaks

volumes about those doing the naming?

It is ridiculous to consider renaming these buildings and spaces. It feels wrong.

Eugenics and racism are not the same thing, but Eugenics is racist. Petrie, Galton and Pearson promoted racist ideologies and experiments that still affect people today. Their names should not be celebrated but I think it's good that UCL is raising this for discussion.

As Director of the UCL Institute of Epidemiology and HealthCare where the Galton Lecture Theatre is based I would very much like to see the lecture theatre renamed e.g. to The Michael Marmot Lecture theatre - Michael has arguably made an extraordinary contribution to modern thinking on equality and I would much rather our Institute is associated with his legacy than that of Galton. I would also like to see the information plaque removed from outside of our institute as although the intentions were good - taken out of context it could be seen as celebrating eugenics.

This process cannot be a quick fix for UCL to retain reputation. It needs to be the beginning of a deep and serious engagement in uprooting eugenicist and racist ideas from academia.

Remove the names. Talk about it openly while include all views.

It is an important step in removing the names of these people. However, UCL needs to educate everyone on the history of eugenics in such a way as to make clear it is based on a racist narrative which people of colour still suffer today.

I find these questions difficult to answer. I reflect on the city of Bristol, built on tobacco, sugar and slavery. The legacy of that past is all around. How far can you go to remove these memories? If they are in the names, then they are also in the very fabric of the city, and its physical makeup. Be clear on the names and the people behind them, actively teach and instruct all comers, but how can you possibly unpick all the things that they are associated with?

What I commented about Galton, applies to Pearson and Petrie as well – these people were not Hitler or Polpot. You will hardly find somebody, who hasn't, at one point or the other, uttered something that sounds stupid or wrong from today's perspective. (For that reason, there are hardly any "named lectures" or names buildings in Germany – too much fear, that somebody had a Nazi thought a couple of hundred years before the Nazis came to power...).

Comment on question 13.:The question can't be answered so simply. While Eugenics and Racism often go along with each other, they don't always do, e.g. it is possible to be a Racist without being a Eugenicist. Comment on question 16: UCL should not celebrate Galton, Pearson or Petrie whether it is called a global university or not. While I tend to be in favour of removing the names for Galton, Pearson and Petrie from buildings or lecture halls, my concern is that their role at UCL will be forgotten and less publicly visible. An alternative would be to have a label with a text on the person after which spaces are named no matter who the person was - positive or negative legacy. I often wonder who these people were and would be pleased to find some information. In any case, it is time that more lecture theatres are named after women! And what about the Rockefeller Building? The Rockefeller Foundation did sponsor research into Eugenics in the 1930s.

We should be more disturbed by what our scientific and medical communities are lending their support to now than what went on in the past. Nazi Scientists and medics were derided for years for trying to 'screen out' the disabled, the weak and the undesirable. Let us make sure that we are not trying to repeat their mistakes.

After 100 years there is a good case for renaming buildings/spaces after people more relevant and meaningful to the twenty-first century. However history should not be air-brushed out and there are many aspects of the early years of UCL (and other HEIs/institutions) that would not be acceptable today. A balanced account should be clearly available that addresses the positive achievements of the three men and the development of their ideas set in context, and equally addresses the concerns about their views and the later interpretations of their ideas that are extreme, offensive and totally unacceptable today.

Being open about the history of eugenics at UCL fosters a feeling that UCL is honest and not merely attempting to brush disturbing history under the carpet. I would expect all eugenicist exhibits to include details of their history and how UCL condemns them.

I am obviously strongly against the ideas promoted by eugenics, and believe that it is important for UCL to dissociate from them. At the same time, I do believe that the fact that some buildings are named after them is not to celebrate their ideas on eugenics, but rather, their other important scientific contribution. I honestly find it hard to think of what would be more reasonable to do in this case. I believe there were other scientists in the past whose ideas on a certain matter were controversial, but who, nevertheless contributed significantly to science. I think we can't dismiss this, and that it is right to still acknowledge them for their scientific contributions, while, as said above, explicitly dissociating from their ideas on eugenics. That said, I don't see the fact that buildings are named after them as a HUGE issue... as long as UCL makes it very clear they are against and they "condemn" these scientists' ideas on eugenics.

I think it's important to address the issue in a way that does not come across as a knee jerk reaction. If it is decided to keep the names, I think it would be wise to put up a plaque specifically indicating that the buildings are named after these individuals because of their scientific contributions and not because of their eugenic beliefs. If, on the other hand, the names are removed, I think some sort of message should be posted explaining that the buildings used to be named after these individuals, but their names were removed because of their beliefs in eugenics, which is a pseudoscience. Also, I just want to qualify that I do not think that eugenics and racism are the same thing, but racism is inherent in eugenics.

Therefore, you can be racist and not believe in eugenics, but if you believe in eugenics, you are racist.

'Whether the names are kept or removed, they should be presented in such a way that future generations are made aware of the history of eugenics at UCL.' That's what I find the most important.

Removing the names from lecture theatres seems a sufficient response to this issue. The only objection would be if Galton, or Pearson, donated funds to the university to be so memorialized. If they were named without their knowledge by later generations, they can just as easily be unnamed. My views may seem reactionary. I suppose what I am concerned with is erasing the memory of these men. They do not need to be honoured, and they probably should not, but UCL should be honest about its connection with them, and their contribution (contextualized) to the university and the science of their time. They and their contributions, both constructive and destructive, need to be acknowledged and discussed, not just merely erased and consigned to the dustbin as if they never existed (or shouldn't have).

For me it's all about bearing light on the history of eugenics and by that I mean the historical context. The times have changed, it's so important to highlight this because the scientific communities now have understanding that they did not then, and societal norms have changed. We have to be especially sensitive to the home and international students that do not have white heritage but equally come to study at UCL and should not have to listen to lectures that seem to glorify names such as Galton (give a narrow perspective or lack the historical relevance) or walk into buildings named after such, because having buildings named after individuals who were racist is racist. The reality is the human population are a complex bunch, but we are one race with larger difference within than between. UCL owes it to the student population to educate and facilitate a balanced education.

We can't ignore history. Even though what these people did was not unusual for the period, we now know differently. I think leaving the buildings in their names gives them prestige which they don't now deserve. Furthermore, we should acknowledge the errors that they made and make a strong commitment to rigorous scientific process to ensure that UCL is never tarnished again in this way.

The names should be removed, but this is only a very minor aspect. Acknowledging this legacy, writing about it, critiquing it and then acting positively to put new positive legacies in place is the way forward. Once again, these questions are poorly worded - question 21. doesn't make sense - it implies the names will be kept as the second part of the questions asks how they should be presented. We can do better.

Myself, and many friends and family are Jewish. Now that I am aware of these individuals and contributions to eugenics I am very uncomfortable about walking around halls and museums named after them. To have a space dedicated in your name gives honour and credibility, which frankly people who support eugenics lack. People should be made aware of them and their work, both positive and negative. However, this should not be in a form that gives their racist, sexist, ablist and homophobic views validation or honour.

The people you are talking about did more than just study eugenics. Petrie is considered the father of modern archaeological thought, Galton classified fingerprints in a way that is still used today, these are people who made significant contributions to their field despite their belief in eugenics. Their part in the history of eugenics cannot, and should not, be ignored. It can however be placed in a historical context as eugenics was a very popular theory. That doesn't mean it was right but that a lot of people believed it. It should always be talked about with the historical context and why we don't think like that anymore.

Although I would not be sorry to see the sites re-named, I also think that simply erasing the names would miss an opportunity for an ongoing and critical dialogue about their legacies, both admirable and deplorable. I don't know what form that dialogue could take. At a minimum plaques that address these legacies are needed. More creatively, a series of ongoing reflections or projects (public artwork, installations?) could keep the conversation going and would be a positive way to make re-naming an effective gesture. Keeping them as they are is problematic at best.

removing the names would be A sufficient measure, but not the only measure. Education and acknowledgement is needed.

In the case of the Petrie museum, I don't know if there's a direct link to the man himself - in which case, keeping his name on the collection may be reasonable. Naming a building or lecture theatre after someone is closer to a statement of approbation, suggesting an association that UCL wishes to celebrate. This, to me, is more problematic. Surely UCL has produced other luminaries more worthy of the honour?

Important to address history - which is full of mistakes in light of current knowledge and cultural mores - however, important to recognise that some people will feel strongly about this and acknowledge this and reach some compromise about actions

I don't find that responses to many of the (simplistic) questions above would represent my views on the matter. I think in general that current names of buildings, rooms, and institutions should be retained. Renaming them would render the problematic history invisible, rather than encouraging people to engage with it. However, several measures should be put in place to encourage students, staff and visitors to engage with the history of eugenicist and racist scientists working at UCL. The "Bricks and Mortals" podcast is a good example of this. Prominently displayed plaques could inform everyone who visits a space named after a eugenicist could inform about the reason for the naming, and the problematic history of eugenics & racism. Lecturers teaching in these buildings could be encouraged to alert students to this history and recommend resources to find out more. I generally have done so when I taught in the Galton Lecture Theatre.

Commemorate discoveries instead of discoverers. Inform students about discoverers, their bright and dark sides. The horrors of eugenics should be remembered, along with where they came from. Being aware of the history of statistics, Galton, Pearson is important and helps prevent it happening again. People should be aware that society and academia accepted them, and removing their names conceals the insidious risk of that happening again.

Removal of the names is the same as trying to rewrite history. Denying what happen, will not support an inclusive culture and the celebration of differences. The only way to ensure that the fallacy of the arguments made for eugenics is to show that the statistics are flawed. For example the speech by Prof Alessandro Strumia of Pisa University calling for the end of positive discrimination for women using stats that showed that most advancements were made by men, but not including the facts that women were not allowed to publish for many years and their education and ability to get funds to study were also limited is just one example about the right to reply and show the issues is more important that denying what happened

13. This question is misleading. The practice, and therefore the desired result of the study of eugenics is a racist act. 16. This is not even a 'global' issue. We have people of colour in the UK too! Also, were these eugenicists not also excited by the idea of eradicating white people they deemed unsuitable too? Perhaps UCL could look at different models of claiming glory in their history than honoring questionable characters? Find some people who have worked here for a long time in what might be seen as a menial role but one that without we would not function and talk to them about UCL and why they are proud of it, though of course they might not be, in which UCL senior management should probably listen instead of shouting about how great they are. Or perhaps UCL could name a toilet after Galton and Pearson.

Removing there names from buildings shouldn't be seen as a sufficient act and that nothing further is required. People, especially students, should be educated in what they studied and understand the history it has, and the impact it has had on millions of people's lives.

I think the way to go about this is to remove the names, and put up plaques to explain what the previous names were, why they were given those names, and why the names were changed. This shows thought and integrity, rather than trying to hide the issues.

The Petrie museum has had a number of names, including the Edwards museum and the Egyptology collection. There is no need to call it the Petrie. Ila's well as eugenics it perpetuates the idea that one person was responsible for the collection. I am uncomfortable about this attitude - they are not Petrie's objects. change the names

This perhaps will be an unpopular idea, but I believe that we can separate some achievements of those aforementioned gentlemen from their eugenics work. I don't believe that the names of buildings and lecture theatres should be changed, as this would misrepresent UCL's history, as those men were considered prominent during their times, and had important scientific achievements. It would be wrong to change those names, as the memory about those people could be lost. If we do not wish to celebrate their actual academic achievements (which I would advocate for), let us at least remember them, and let their names be a warning for the future. In my home city in Poland, Katowice, to this day a communist general is celebrated with his statue and a roundabout named after him. People understand that his work for the communist (or strictly speaking socialist) regime in Poland was wrong, but still celebrate him for the work he did for the region - modernisation, inflow of funds etc. Surveys (which sadly I cannot quote here) indicated that people were against removing the name of the general from the roundabout and against the demolition of the statue, showing that proper memory of persons with certain degree of duality in their life can be achieved. In my opinion, we can celebrate Messrs Galton, Pearson & Petrie for their academic achievements, as long as we educate UCL students and staff about their wrongdoings, so that memory is preserved properly and truthfully. We cannot create false images of people from the past, as they were neither 'good' or 'bad', they were a mixture of both, as we all are. To preserve only the 'bad' memory would be a historical crime, and so would preserving only the 'good' memory be. If we want to make peace with our past, we need to remember, and perhaps more importantly understand both.

In the Question N°18 I do not think that it is a sufficient measure but a minimal sign of the values of UCL.

I feel very strongly that a cover-up is just whitewash - be honest about our past - we have enough good to counter the bad, we MUST keep the names in order that we never forget that even brilliant scientists can be flawed. Let it be a warning to all

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Eugenics is more than just racism. It is also abelist, homophobic and transphobic

Getting rid of the names I feel are superficial. Issues should be prioritised - in my opinion the names of buildings is a low priority. Getting more BME students into academia is a higher priority. Removing these names on the basis of their racism is also a slippery slope. Plato was also ableist and encouraged infanticide in *The Republic* yet he is still lauded as a great philosopher and is celebrated.

One shouldn't deny one's history only because it is not "good". Additionally as previously mentioned these scientists were also important for breakthroughs in other fields.

Address their contribution to science but remove their name on buildings. Because naming a building after a person should be more than about their scientific success. And it is confusing to see their names up there while knowing what their opinion on equality was.

In my humble opinion, the ideology which guided these scientists at the time is clearly unacceptable, unscientific, and the polar opposite of the values of diversity which UCL claims to uphold today. Nevertheless, this is not the first, unfortunately, quite probably not the last instance in which misguided and ill intentions have led to scientific discoveries which have, in turn, been used to solidify, polish, and advance science on the large. While the faulty ideology of these scientists has been rejected by the majority, and, surely, by all who should like to call themselves scientists, one cannot deny or reject equally so the impacts of the contributions that these men have made to science. Thankfully, the statistical methods they developed are not tied with the foul ideology they were developed for and with. And just as ample scientists employ them today to make discoveries which alleviate pain and misery around the world are not bound by this ideology, neither should UCL be. In a time in which it is daunting to hear the echoes of "alien immigration" reaching millions through the speeches of if not influential, then loud politicians; in a time in which, ironically, the science behind climate change - a crisis of unprecedented nature - is plainly ignored at best if not fiercely rejected on grounds completely unscientific and as immoral, as we would consider Eugenics itself, it is critical and imperative that such a notable institution, as UCL, lives up to the quality of leadership that is expected of it. It is in times like these that to embrace and truly embody diversity, UCL should lead by example. To do so, I believe that it should keep the names of these buildings. These names spark controversial debates like the one held right now. The absence of these names would, therefore, spark much fewer such conversations. However, it is only through having these difficult and cumbersome discussions that we can be continuously reminded of the virtues of science, the beauty of diversity, and the universal quintessence of being human. And only by learning how to have these conversations in a civilized and accessible manner, can we claim to educate and to pioneer revolutionary thought. Keeping the names alone will neither change the essence of Eugenics nor will it make it more acceptable or true, but it could facilitate a learning process. Yet removing them will plainly be an act of futile defiance of its existence.

Once again why buildings are named in the way they are doesn't really phase me to be honest. It's just a name in my mind and have more things to worry about than a name on a building. Things have changed and in our days a lot of people are getting precious over things that to be honest in the future there will be other issues that will upset people, in my mind this is just another example. At the time Eugenists were possibly ground breaking news and people were thought of as really clever people, but do we now change the name to a building name that could reflect what people are doing now?

Though they might have been great scientists (in other areas, for example Pearson was a great statistician), since they held such views, their names must be removed.

Keeping the name of these space and building, but we should have known the fact how both UCL and scientific communities led the Eugenics.

I don't believe the removal of the names of these buildings is enough, UCL have to acknowledge and apologise for how long they have been allowed to stand as monuments to eugenecism

I believe that the buildings should be renamed but it's not a major issue. I feel very strongly that any renaming of the buildings should be coupled with real changes rather than what essentially amount to cosmetic appeasements. I am very concerned that renaming could be used to deflect from more serious issues relating to UCL and Eugenics.

These names need to be taken down if UCL are to create a safe space for their BAME students to study.

Honouring them this way creates a hostile environment where BAME students feel like senior management and UCL does not care about their wellbeing at UCL.

I think the best way to regard it is to see it as a history of Eugenics at UCL. We should let people know that UCL has some contributions or research on this subject, regardless of whether it is right or wrong.

I think UCL should always make its staff and students aware of its history, the fact that we abhor the work undertaken by Galton and his supporters, this should never be hidden or forgotten, we should learn and teach others that this type of research is not appropriate in any form.

It may be that the buildings should be renamed - but in that case we need to find other ways of acknowledging and debating the beliefs that are now unacceptable. Only in this way can new generations interrogate these

issues and understand why they are no longer acceptable and why our university rejects them completely. See my previous comments - moreover, the evidence that you state here suggests that Eugenics at UCL cannot be separated from the British colonial history and role - clearly showing its key role in creating a racist ideology that legitimised and justified colonising swathes of the world (for mainly economic gain) - Where at the same time there were active independence movements including in Egypt - were quashed - setting back democracy in the Middle East by decades.

What else needs to be removed if we go down this road? Should Pearson's chi-squared coefficient be renamed? I mean Hitler was a great orator but we don't name things after him do we. Savile had some honours stripped from him. Some action needs to be taken otherwise UCL would seem to be stoking a fire of hurt and a legacy of racism in what is already a predominantly white university with huge diversity issues. It hurts people of colour and trust between us to have historic insults swept under the carpet. They need to be acknowledged and dealt with swiftly.

I do not feel that the 're-naming' issue has a single solution that should be applied across the board. Where building names (and equivalently statues, paintings, etc...) are from the period concerned, I feel that it can be appropriate to retain them but with information to acknowledge problematic views. However, I am open to other opinions (and do not consider all such arguments to be historical/scientific vandalism). Where buildings have been renamed later on, well after the person concerned has stopped working, then I agree that it would make sense to remove the problematic names.

It is important that UCL's link to the history of eugenics is not "swept under the rug" and should be utilised for education in a similar way as to how we learn about the holocaust. I do think that naming places after prominent eugenicists is wrong and removing their names would not be an act of scientific vandalism. Memorialising in this way honours the individual not the science and whilst they may have been found to be honourable at the time of the naming of the buildings/rooms, they are now considered to have unacceptable views and UCL should adapt and evolve appropriately. Again, this would be similar to a scenario where a building was named after a prominent scientist for academic achievements and it was later known that they were a Nazis and had an active role in the final solution. - Eugenics and racism are not exactly the same thing but eugenics has racist ideals - primarily that eugenicists promote the idea of a 'superior race' often being a person of white ethnicity and therefore consider people of colour to be lesser and with qualities that need to be actively selected out through generations.

Question 13. the tick box I think doesn't allow for enough scope. Yes eugenics and racism are strongly tied together. Eugenics used race alongside other qualities of the human race to make its distinctions between who deserved to live and who didn't, but to say it was racism is too simplistic a view, and would allow many of its proponents to make arguments defending its complexities. Question 18. Removing the name is not enough. Understanding the reasons why and the history of this movement is just as important. I agree the names should be removed, but i also believe UCL should tell the story as a warning against these ideas. If there is an explanation and even an dialogue the voices in support of eugenics are more likely to be silenced a. A simple removal will only encourage supporters of Galton, Pearson and Petrie to become more vocal in their support for these individuals. For those who don't understand or know this history it may seem UCL is not being fair which we, who understand this history, no it not true. if the occasion is marked and celebrated on a grand scale UCL can show the world that is is a progressive university that cares about it is worldwide reputation, its staff and its students and that it is not afraid to make a stand on these very important issues.

The names of these buildings and rooms should absolutely be changed. Surely we have enough prominent researchers in our history we could name buildings after instead?

If there is any attempt to keep the names of these pseudo scientists on buildings, then there should be public acknowledgment next to those names, in an equally visible way, notes made of their work, and exactly how science has refuted these claims.

Again, this may be more about removing a possible point of contention than about deeply held opinions.

Question 21. Need to be careful that in presenting such information it is not seen as celebrating eugenics (i.e. it should be presented in such a way that it shows this is not acceptable science and that we regret the role UCL played in this).

Just renaming buildings is not enough. we should be apologising for any links that we as an institution had to eugenics in the past and strongly disowning any current links to it. Current protagonists of eugenics in UCL should be asked to leave UCL.

In addition to renaming the buildings it would be great if UCL could organise an event showcasing how scientific thought has evolved, and clearly showing how eugenics is no longer considered scientific and in fact is rooted in our colonial racist past (i.e. is was not even scientific then, they were looking to justify repression).

I do not believe that eugenics and racism are the same thing. Eugenics is a racist practice and ideology, but racism is much more all encompassing and insidious than the relatively narrow eugenics movement. I think it is important as UCL moves forward as a global university in the 21st century that the names of its buildings and spaces reflect its current ethos of being inclusive, diverse and in touch with mainstream science of today. I would like to see these spaces re-named, but I also think it's important that some recognition of the history of eugenics at UCL is retained - a plaque or some sort of exhibition/display that tells of the history of these scientists at UCL. This should be done in such a way as to serve as a reminder of the evolution of scientific thinking and diversity and inclusion in the university, and an acknowledgement of the role that UCL has played in these ideologies and practices. I think remembering the past is important for preventing such things happening again in the future.

I'm a data scientist who named my son after Ronald Fisher (for his great contribution to statistics and genetics). Ideally I'd like rooms and lecture theatre names to provide some numerically useful information, such as their physical address (as indeed they usually are) or even their seat capacity. Similarly, I'd like new buildings to be given names that provide some useful data about them, such as their location or research subject. However, the renaming of existing buildings and rooms should consider the cost/benefits of (for example) creating new maps,

signs, door furniture etc.

I believe George Orwell had some comments about removing names from history.

If the building was named after the person because of work they did which was not related to eugenics even if they supported it then there is an argument for keeping the name. In any case if there is a name change then the change should be part of the presentation i.e. not just erased.

Maybe any naming after scientist is a idea that only celebrate hubris of some researchers with denying the collective work that was necessary to achieve discoveries. Nobody works alone, celebrating a fistful of person, whoever they are, will always be unfair. As scientist we should understand more than any other that fame does not correlate with skills and competence. It only keep carrying the idea that a little number of exceptional individuals make science move forward, which is used as an argument to put scientist in competition. Knowledge belong to everyone, discoveries themselves matter, not the discoverers, that what's should be highlighted, in my opinion, with this naming.

On question 13. I consider racism a major part of eugenics, rather than precisely the same thing. On question 17. I feel "honouring" eugenics may be too strong a description, but it certainly makes it feel that racism/classism/ableism are not taken very seriously. Backward priorities.

We should not honour eugenicists by retaining their names on buildings and lecture theatres, because eugenics was a morally deplorable policy and we should do everything to disassociate ourselves from it. However, while many proponents of eugenics – including Francis Galton, and Karl Pearson – were racist, even when compared to the mores of their time, their proposed policies did not primarily target specific racialised groups, but rather those with physical disabilities, learning difficulties, mental health conditions, non-heterosexual sexual orientations, and especially, poor people.

If buildings are renamed they should be named considering the ethos that the university claims to encourage today especially being a 'global university' and what that implies in comparison to the history behind some of these building's names. History cannot be sanitised so even still if the current building names are kept then an honest explanation should also be accompanied about the researchers' roots in founding eugenics and the impact that has on society today (and what may be done to remediate this)

I don't believe that most students/visitors to the university will ever look in to where the name of a room/building comes from

I really don't think it is important

Can we celebrate diversity in the renaming (if this happens?) eg women, BAME, people with disabilities?

Renaming some buildings are not enough. The inquiry needs to look at how ableism is affecting the Current teaching about eugenics. In general a greater awareness needs to be brought to the the connection between the history of racism, classism, sexism and ableism affects the current current teaching of anything relating to race, sex, class and disability.

It would be shameful to remove the names of the buildings of great scientists like Galton, Pearson and Petrie. UCL should be proud of its legacy and never even thought about removing their names.

Honestly, I don't care. I think this is driven by an activist minority and that the UCL leadership is (understandably) terrified to do anything other than accept their views, for fear of social media crucifixion.

Seriously, aren't there more pressing issues to address?

Personally I don't care. If their other accomplishments are why the rooms were named after them then fine keep the names. If it really worries and insults other students then this is a good reason to consider changing them. But is this really about decolonising the uni or is it about image and finance. I'd say if other students are insulted then it's probably best to look into why and set up methods for us to better understand each other.

I would change the names of buildings if named after figures involved in eugenics (or other unacceptable acts). But this is only one aspect and should not change other actions.

Changing building names is important, but tokenistic without supporting action that educates students about the history of Eugenics at UCL. An apology is not sufficient, UCL MUST take real steps towards reconciliation for example SIGNIFICANTLY INCREASED funding towards decolonial work.

Rather than renaming the buildings perhaps it would be an idea to consider a plaque saying the good and bad things each scientist has done?

If you are seen to promote something, people will assume that you do. If you were really concerned about the effect of celebrating eugenics at UCL, you'd disclaim the views of the relevant academics, least of all name your buildings after them. Eugenics is the study of known race, and racialism (however dubious of a study) encourages racism and prejudice.

If some people associate these names with eugenics, which clearly many people do, UCL should remove them and not erase this history but make clear what has happened here, and what UCL actually wants to stand for and be associated with going forward.

It will be symbolic to de-name but I will be very unimpressed. It will cause a lot of publicity but avoids properly dealing with the issues involved. What matters in a University is generating understanding to inform us all about the nature of the people and ideas involved, both the good and bad sides. Labelling is crude and uninformative and unfitting of our Institution. I hope we can express a deeper understanding. In addition, it was blindingly obvious from the curator's report that a great deal of scholarship is required to fully understand UCL's role - this is work for historians. My own understanding is that race was not the central part of early eugenicists, who were more concerned about class. I may be incorrect - but I'd like to see the evidence analysis in full and dispassionately. Some quotes were put up in the meeting, which equated racism and eugenics, but this is not enough.

Eugenics is obviously racist, but not all racism is eugenics (so question 1 is essentially meaningless). If the names are kept (and I think it would be best to remove them) more needs to be done to explain why and what their legacy (good and bad is). It is not scientific vandalism, no one earns the right to have anything named after them. If the names change UCL can still honour the achievements of these men, but in such a way where a nuanced view of these mens records can be presented, with their achievements honoured, and their antiquated bigoted views explained also in context. This way, UCL does not appear to be ignoring the complexity of the situation, which unfortunately a building or lecture theater named after them does.

I am German and think it would be helpful to look at the steps post-war Germany has taken in its denazification. Not that I'd argue that it was particularly thorough or successful, but the approach was good. There are no buildings or streets named after Nazis and we know exactly why that is. I think the history of eugenics at UCL needs to be openly discussed. We need to bring awareness and don't let this become unknown or forgotten. Yes, remember Pearson for his contributions to biostatistics. And then also remember him for being a massive contributor to eugenics.

Perhaps it is odd that 3 eugenics researchers have prominent mentions on campus. Don't we have any influential women that deserve a mention? Also make it clear why they are celebrated (focus on the positives e.g. this lecture theatre was named after Galton because of his contributions to XY and Z, that way you make it clear it's not for his involvement in eugenics he is honored).

I very strongly support removing the names of eugenicists from UCL spaces. But their disturbing legacy should also be remembered in a museum for the future generations.

I worry that to remove the names might be to brush this part of UCL's history under the carpet. I am an LGBT student from a poorer background and have a disability, so am affected by eugenics; however, I am not a person of colour, so I am aware that I might not be as affected by the names of buildings.

I am surprised that when someone names their child "Hitler", people get upset and it creates a great uproar. However, naming buildings and institutes after people/scientists who have extremely primitive ideas are considered mild or irrelevant. That tells racism is only contextual and considered serious only against certain races? This is unacceptable. Racial Hate/Racism is racism!

As someone who studies biological sciences it is impossible to remove them from discussion, because, esp Galton, is a cornerstone of modern science. At the same time, naming a building etc. after someone is done to honour and validate the legacy of that individual, and there are aspects of their respective legacy's that are abhorrent to such an extent that I don't think it is tenable for the names to remain the way they are.

The best way to make up for the racist/eugenics legacy is to address the horrors of these ideas, and to teach future generations of the mistakes the scientists of the past committed. Detracting the otherwise great contributions they have made to scientific progress is not the way to achieve this.

The Galton and Person buildings should be renamed as they were only named relatively recently so the names do not have a long attachment to the buildings. The Petrie museum is more complex as it is based on Petrie's collection and to retain the collection without recording the link would seem disingenuous. However, renaming the museum would have value in improving its public profile = calling it the UCL or London Egyptian Museum would make it easier for the public to find and making it clear that it is a public museum. Within the museum and on the website the display could contain references such as 'The Petrie Collection at the UCL Egyptian Museum'. It is a really nice collection and it is a pity it is not better known - I have lived in London for 40 years and had never heard of it until I came to UCL. It would be good to find another site within the campus where it could be more accessible for the public though that would be difficult and expensive to do. The new name would be easier for people to remember and for people to refer to in conversation.

We should make all users of these spaces aware of both the positives and the negatives of these scientists. Offence is taken and never given, and so if we present these people factually, opinions on the people remain separate to our current institution

"Eugenics and racism are the same thing" seems obviously false as someone can be a racist without being a eugenicist (though you probably can't be a eugenicist without being a racist).

NA

Passing of someone's name (especially a man) can be seen as homage to that person, especially for past generations. Having spaces named after these people therefore play homage to them in their own (historical) terms, in the sense that people nowadays at least recognise their names. The spaces named after these researchers can play a role in watering down their contending views by providing positive experiences to their users, hence diluting the severity of their eugenicist beliefs. While the spaces have not necessarily anything to do with Galton, Pearson and Petrie themselves, nor does the research or events carried out within them, it can foster the idea that UCL does not condemn eugenics and is willing to keep naming its spaces after people with unfilial views.

It is violence to people of colour and people with disabilities that UCL maintain the names of these buildings re: 13 - this is a poorly framed question. Eugenics and racism are not the same thing but they are deeply linked. Eugenics is more than racism and racism is more than eugenics, but they share a history and a philosophy in parts.

UCL should not honor people that have contributed such ideas, neither by naming buildings after them or other forms. However, it is important that the link of UCL with eugenics is not erased and becomes recognized as something the university aims, hopefully, to make a part of its history under the motto "never again", and stop declaring that science is not political

I have never thought the naming of lecture theatres and other spaces, or paintings, photos or statues of past academics to be of particular importance. It is their work and how it is taught that matters. I am not troubled by the prominent naming of Galton, Pearson and Petrie, but if their names were replaced with those of other excellent scientists from UCL out of respect for the sensitivity of others to the darker aspects of eugenics I would not mind, particularly at this time of growing bigotry, populism and authoritarianism around the world. The names given to spaces at UCL are a sign of the times, and should at present reflect today's moral and values (and our improved understanding of the actual science!). It is vital that staff and students who are not white-british can feel at home at UCL, and not feel that scientists whose life work was intended to shame and denigrate them, are valued and recognised publicly at UCL. Removing the recognition does not invalidate their science, but it means they are not held up as role models for younger generations to follow. Naming rooms after scientists is a huge honour. There are plenty of excellent scientists who are also human beings that these rooms could be named after. I would point out that there has been a campaign to improve representation of women and BME researchers at UCL in terms of room names, portraits etc. Perhaps this can be seen as an opportunity to right a historical political wrong by replacing the names of bigots with the names of the very people they thought they were so superior to.

The names should be retained because of - not despite - their history. Universities have been (and still are) complicit in all kinds of terrible things, and to be a student or a member of staff here is to be implicated in those things. You don't get to escape it by renaming the buildings - it is a part of UCL's identity, in the same way that Rhodes is part of Oxford's. The names should be retained because this is the kind of crappy behaviour that big beast educational institutions have engaged in, and no one should be allowed to get away with imagining that it couldn't happen again.

Simply removing the names of Galton, Pearson and Petrie on its own from these buildings is not a sufficient measure to address the concerns about the legacy of eugenics at UCL; open discussion and announcement as to why it is done is absolutely necessary as well. No skulking around; let's own our racists and strongly condemn their past 'theories'.

UCL cannot consider itself a hub of learning if in surveys like these it presents a disingenuous framing of this case. Characterising scientists in a range of fields under the rank of "eugenicists". The father of modern statistics and the father of modern archaeology are chucked in together. Science is science, and they were working with far less evidence than we have available to us with molecular datasets. Presumably these buildings were not initially named to honour these men for their contributions to eugenics, and swapping out important figures for less prominent figures that had different views from a different time period won't help anyone so far as I can see. Had eugenics turned out to be correct, it would be taught right here at UCL. Their science is no longer popular. It doesn't make them bad scientists, and doctoring history for marketing does not make UCL a better place. The naming of the buildings is a difficult thing to evaluate. I am struggling to have an opinion on the subject, and look forward to hear the committee's propositions.

Eugenics and racism as promoted by Galton, Pearson and Petrie are the same thing. Naming these buildings and rooms after (an)other white imperialist males will not improve UCL's contribution to equality or diversity. Actions to represent the history of Eugenics at UCL, the controversial questions that Eugenics raises (alongside how it has potentially been beneficial to medicine today), and genuine interventions to counter notions of white supremacy (unfortunately still promoted within British schools) within and outside the curriculum is the only way forward.

I think the statement 'eugenics is the same as racism' is very true to a certain extent but eugenics is much broader and attacks physical ability, mental ability and social class as well as race,

These people are part of our history and should not be expunged just because we now find aspects of their work to be abhorrent. We should however make very clear what our views on eugenics are and that because we honour their other contributions to UCL, that doesn't extend to eugenics.

I do not believe eugenics and racism are directly the same thing as I believe this is an oversimplification but I think they are both equally disgusting

All fine, but re-naming buildings is a gesture, nothing more.

Removing names from buildings alone does not distance UCL from its history with eugenics. Communities seek validation for their views through the citations of works from 'accomplished scientists'. Unless UCL makes it clear that it is willing to distance itself from eugenics and its practitioners, it may inadvertently still support eugenics or its sympathisers.

Again, very simplistic questions with no option for nuance.

UCL should celebrate the other scientific accomplishments and advances made by them and focus on that solely - if UCL makes clear that it is celebrating those achievements and not eugenics or their personal beliefs then anyone with common sense would understand. Only radicals would think otherwise.

Buildings are named after people to honour them so who UCL chooses to honour is a representation of what we value as a university. It doesn't seem right to be teaching a diverse student population in rooms that honour people who thought other races were genetically inferior.

Different scholars have held different views in different temporal contexts, but that does not invalidate their contributions to knowledge. We just so happen to be working in a time period where "progressive" liberal, left-leaning views are dominant in the academic sphere, but this can and does change with the passage of time. I would wager that most of the students and staff at UCL would support abortion, which to many is absolutely abhorrent (and whilst support of abortion may be the popular position currently (in the West), it may not always be so - at one point, slavery was seen as completely normal - social values change), but this does not diminish the scientific contributions of said staff and students. This whole "inquiry" seems like a waste of time and resources and the only reason I am doing this survey, is because I suspect I will be one of the only ones to offer this opinion in challenge to it. Please can we not follow the example of other institutions tearing down statues of "colonial" figures and so on. Values change through history. Let us focus on what actually matters.

Renaming buildings does not automatically remove these people from history but instead we should raise awareness about why the building names are being changed and what these scientists researched. We should acknowledge UCL's part in supporting their work but recognize the change in UCL's thinking and their reflection on their past.

See my comments in previous section. Please rename.

It is not just a matter of changing the name of a space - people (especially for future generations) need to be aware of this history of that 'space', that has lead to any change.

Eugenic views tended to be racist, though it went beyond this to include homophobia, antisemitism, elitism etc. It is also fully possible to be racist without holding eugenic views. I am agnostic about the changing of building/room names because I think it depends on how the names are presented and I think it is a bit tokenistic, whereas I think ensuring that the community is aware of the history of eugenics and a strong position is taken against it is far more important.

Karl Pearson is obviously a genius. Isaac Newton had ridiculous ideas on optics, but we appreciate his contributions on gravity and other aspects of physics. It is probably a matter of luck that he did not concern himself with issues that we now consider ones of political importance. It is of course natural to deride Pearson's views on eugenics, but statistics is obviously an extremely important component of modern science. Whilst it was Fisher that designed the concept of likelihood and p-values, almost all modern scientific research relies on the contributions of either Pearson or his colleagues; there is far more good than harm done in his name. To rename buildings or to decide that such a person is not worth honouring would be to imply that no matter what beliefs someone may have held (at a time when understanding of concepts was much less developed) they are not worthy of respect unless they conform to what we now believe to be correct. We do not treat Shakespeare in this way, but obviously would have to take offence at his portrayal of ethnic minorities. It is not sacrilege to respect and appreciate the history of thinkers, whilst putting in a modern context their opinions; but whitewashing history to forget or not honour their real contributions because of mistaken beliefs is itself a mistake.

Imposing modern standards onto historical figures is both an abuse of science and history

The names should be kept so we remember the history but it should be very clear what those people believed and the impact of eugenics on minorities. There should be plaques on each building explaining eugenics. Having no plaques makes it feel like the university is celebrating eugenicists and as a result aliging itself with ideas of

racism, abilism and homophobia. Having an acknowledgement retains the history and while showing that UCL does not endorse those beliefs.

Buildings should named after individuals on their individual merit and contributions to their field. In the case of these buildings, it is for UCL (staff and students) to decide whether they keep the names or not. However, if the names are kept, there should be some work to promote transparency around the individuals named and be open about research carried out that is considered unacceptable by today's standards.

I think, currently, I feel uncomfortable and ashamed going into buildings named after profound eugenics researchers whose research likely did influence the atrocities of the Holocaust. Leaving the building names as they are without ANY alteration or awareness of what their work meant is an insult to the Jewish community and other minority communities who face discrimination. If, the names are left, at the very least there should be some kind of introduction to the building stating exactly who Pearson was, what his thoughts were, what his research meant and what are UCL's views. That is the very least that should be done. But, I do believe that the names should be taken down altogether. And I am a statistician, I use Pearson's tests frequently.

These buildings must be renamed, it is a disgrace and undermines the progressive work we do/

UCL is doing a lot of harm to its global reputation just by keeping those names up. Removing the names of Galton, Pearson and Petrie would NOT be a sufficient measure to address the concerns about the legacy of eugenics at UCL but it would definitely be a step in the right direction.

We can not erase history. If UCL decides to continue to name buildings after eugenic scientists, there must be recognition of the now disturbing views and legacy and the controversy, with recognition of the thinking at the time when appropriate and recognition of UCL's current principles in terms of research, science, education and equality.

While I believe I agree with the views of the authors, the questions in this section felt leading to me and are unlikely to capture well respondents' true feelings due to social desirability bias.

re. question 13 - eugenics is always discriminatory, and any eugenics involving race is definitely racist, but eugenics can also be ableist, homophobic, classist or otherwise discriminatory depending on who is involved (ie. race is usually but not always the main issue)

I feel that the most important thing is that the history of eugenics at UCL is acknowledged rather than hidden. By removing the names without the history of eugenics at UCL being presented to future generations, this feels like trying to ignore the history and sweep it under the carpet. If the scientists made other important contributions to science other than within the field of eugenics, I feel they should still be recognised.

I believe naming the buildings with these names glorifies them by default. If we are fully convinced that their work was not scientific and against human rights and UCL equality policies, these names should be taken down. Individuals cannot be judged for norms and ideas which are not of their time. History must be preserved.

It is important to have history and its atrocities, sub-human treatment of others as a reminder of where we have come from and what we still practise in policy, attitudes and beliefs. Clearly, these eugenicists have been honored the title of 'eugenicists' and not 'terrorists' - indicating their prestige within society. Such matters need to be spoken about and discussed, rather than being forgotten about.

It is important to remember the history behind UCL's involvement in the eugenics movement (however unpalatable) while recognising that those views are no longer held and have been scientifically disproven.

It is tricky to handle this issue in a way that effectively responds to all the issues in play in this discussion but I think it has to be attempted. Erasing history is as ineffective as preserving a status quo that rewards scientific achievement without context. There has to be a more proactive path, even if it's awkward and occasionally dysfunctional.

I think it is important to keep the names associated with Eugenics alive to inform UCL faculty and start a conversation on the history of Eugenics and racist views

Aren't there more scientists or people of importance that could have their name on those spaces and help change? Clearly the curriculum during their time was flawed.

names should be removed

Rename all the buildings after Jim Onyemenam, the Postgraduate Students' Officer 2019/2020 who is, has done, and is going to do revolutionary work.

Be open, admit that while they achieved scientific progress, it was from a racist and condescending, highly restrictive and narrow-minded point of view that lacked an understanding of the diversity of humanity

If UCL really wants to be a centre of diversity, they need to do more than rename some buildings. There need to be open and frank discussions around its history and what else can be done to 'level the playing field' for disadvantaged students that isn't surface-level. I believe renaming the spaces is just a surface-level start for what UCL should be doing to make itself inclusive, open and a fair place for all.

Merely changing the names of the buildings is not enough to rectify the wrongdoing that UCL has committed in promoting eugenics. UCL must take active measures to own up to their past and work to foster a truly accepting environment for students of color, particularly Black students. This cannot be done simply through diversity campaigns, but through ensuring that the faculty treat all students with respect.

I think the rename of buildings and places is completely unnecessary. These scientists can be respected for many aspects of their work, regardless of Eugenics. The wiping out of the past echoes the acts of totalitarian regimes. Also, what views do we hold today that will in future be considered abhorrent?

Renaming the buildings is necessary but not sufficient- we need to take measures to a) have complete openness about the history of eugenics at UCL and b) have measures in place to ensure nothing as discriminatory as eugenics ever happens again at UCL

I think there are bigger issues than building names, but they still matter and I'm sure there are other former UCL academics that have made valuable contributions that we could be celebrating instead.

Removing the names is not going to undo these people's toxic actions. However, the science should play a role in the decision. Petrie, in my opinion was not even a great scientist, but a decent cartographer, mapper and collector. But most of his theories are debunked and were criticized even at the time. Galton was slightly better, but he also fixed his data influenced by his ideology which is awful science. I think far better researchers have been at UCL after. Pearson on the other hand has a truly lasting influence on science even today. I don't mind these achievements being honoured. But education is key. What these people were thinking is important to know, but we can't erase history. Getting rid of the names in my opinion might risk people forgetting that this happened which is worse than people talking about it like now.

We should judge people by the moral standards of the time. Many of the people who stormed the beaches on D Day would be considered prejudiced by today's standards. But that doesn't diminish the sacrifice they made for the country to defeat fascism. We shouldn't remove war memorials because the majority of people who died by today's standards had questionable views judging them by a modern progressive moral lens.

There are plenty of other people from UCL's long history that these spaces could be named after - Mahatma Gandhi, Margaret Burbidge, Klaus Roth and Jocelyn Bell Burnell are just a few suggestions. Regardless of the other achievements they made in their respective fields, Galton, Petrie and Pearson clearly espoused eugenics, which has entirely no place in 21st-century Britain, certainly not in an institution that otherwise claims to pride itself on its record of equality. This entire subject is extremely distasteful and could be resolved with decisive action from our leadership - these spaces should be renamed and a clear anti-eugenics statement should be released.

I am not concerned by the retention of names. Countless instrumental figures throughout history have been racist, sexist, classist etc. This is deplorable. They were misguided and often stooped to such base opinion. However, many are also worthy of recognition. It would be ridiculous to attempt to sideline their contributions to modern thinking, however distasteful this may be today. It would be an impossible standard to expect of now-deceased figures that lived in an entirely different age. We risk promoting a totalitarian ethos that values agenda-driven values and would curtail freedom of thought, expression and creativity. This would infringe upon the diverse and imaginative ethos UCL claims to represent and should aspire to help foster. In no way should retention of unfashionable, now morally repugnant names be seen as an endorsement \*if\* UCL makes clear its separation from their thought.

I feel that individuals knowing the history of these individuals would 100% question the naming of these buildings especially if they're being associated to eugenics. It can hurt the sentiments of many people. For instance, if someone asked me to enter a building named after Donald Trump I would probably despise it because of the degrading comments he sometimes passes, regardless of what good he may have done. Buildings are named after people in honour of people. Whilst we still use techniques and discoveries, we are honouring science, when we keep the names of buildings we are honouring people. I don't believe UCL should be honouring these people.

Erasing their names from history stops eugenics being a relic of the past

Building names should be changed but this should be the symbolic first step in a process that UCL takes. A plaque does not do justice to the issue. A plaque is too small a statement. A permanent collection, research output that refutes eugenics, ACTUAL support for students is needed. We also cannot forget that Eugenics is racism, classist, ableist AND anti-Semitic.

The names of the buildings should be kept in order to remind us of the history behind every name. Students, staff and visitors should be made aware of not only their contributions to science but also their researches on eugenics. In such a way that we must not forget history and make the same mistakes again (i.e. how dangerous eugenics can be, what consequences it has if taken too far).

I am generally conflicted about the idea of the names being removed - I think I err on the side of them being removed in cases where, as with Petrie, the scientific advances made are very intertwined with eugenics - perhaps with Pearson it is more complicated, as I think it is possible to separate his contributions to stats and his contributions to eugenics. I also think the argument that by removing the names, it may appear that UCL is just trying to scrub its history clean of eugenics, which is of course not possible. So overall, I feel most strongly that whether the buildings are renamed or not, some sort of plaque that explains who the scientists were and their contributions to science and eugenics are displayed prominently - this will signal that UCL is seriously taking their history into account and not sweeping it under the rug.

Remove the names, but leave plaques to say the former name of this building and explain the abhorrent history of the person it was named after.

Coincidentally, I recently read "Travellers in the Third Reich," which consists of first-hand accounts of American and British visitors to Germany in the 1930s. It is surprising (or perhaps not) how many of these people admired the efficiency and modernity of the resurgent state while overlooking (wilfully or not) its atrocities. My conclusion is that informed individuals such as academics, journalists, and politicians who went on these jaunts should have no excuses about what was really going on. Therefore, in contrast to casual holidaymakers or exchange students who went for cheap beer and pretty landscapes, I would hold scientists and writers to a higher standard because they should contemplate the consequences of their work. In this respect, I think that we can't erase the legacy of Galton and Pearson. Nevertheless, I wouldn't want to honour them either by naming lecture theatres, buildings, prizes, and servers after them. This is why I think that the podcast is admirable in confronting their association with eugenics in a matter-of-fact manner. Whether or not the names are removed from the spaces, there should be explanatory plaques available to provide context.

If we keep the names. I think it is about giving these names with context - but how can we ensure that the context is as well known/ immediately apparent as the name? However, by renaming all of these buildings we are obscuring history. But at the same time keeping the name signals a kind of honour. Naming buildings after humans will always have this issue as humans are complex and imperfect. Maybe we should view all of UCL building names as not being forever - Reviewing all the buildings every 50/100 years/or when needed.

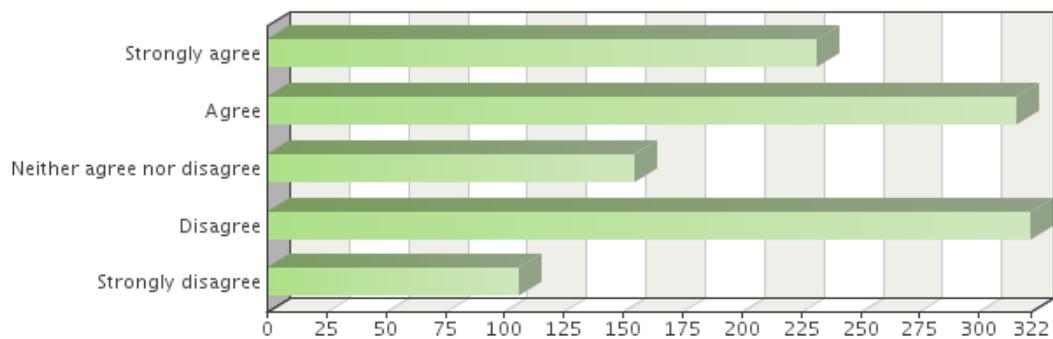
Let's not honour racists please! We are a global university and frankly it's embarrassing

Rename them! I don't understand the argument that by renaming the buildings you'd be "invalidating" their scientific research. That's like saying they should still be rewarded even if they did something bad at the same time.

## Question 24

Critical courses looking at the implications of eugenics have been delivered for some time to students in the UCL Department of Genetics, Evolution and the Environment (Faculty of Life Sciences). The historic link between eugenics and UCL is addressed in courses from UCL Department of Science and Technology Studies, as well as in Anthropology, Psychology and through the Galton Collection, available via UCL Museums and Collections.

UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes and need not be apologised for.



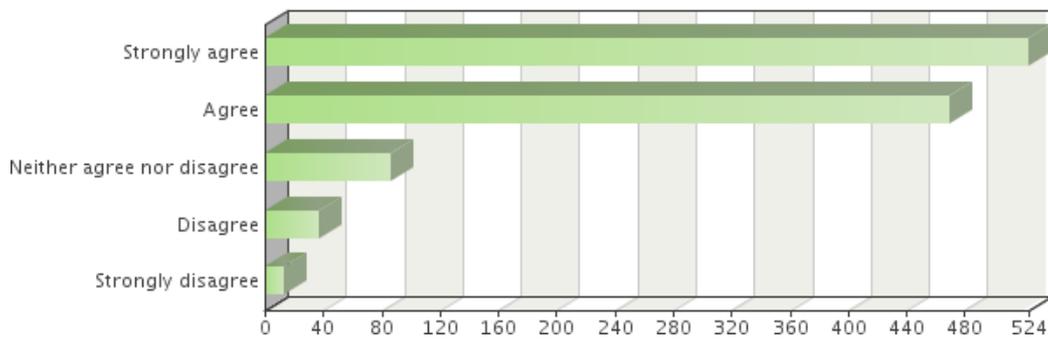
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	232	232	14.92%	14.92%	20.51%	20.51%
Agree	316	548	20.32%	35.24%	27.94%	48.45%
Neither agree nor disagree	155	703	9.97%	45.21%	13.7%	62.16%
Disagree	322	1025	20.71%	65.92%	28.47%	90.63%
Strongly disagree	106	1131	6.82%	72.73%	9.37%	100%
Sum:	1131	-	72.73%	-	100%	-
Not answered:	424	-	27.27%	-	-	-
Average:	2.78	Minimum:	1	Variance:	1.71	
Median:	3	Maximum:	5	Std. deviation:	1.31	

Total answered: 1131

Question 25

UCL was involved in knowledge production that was aligned to racism and needs to be honest about this.



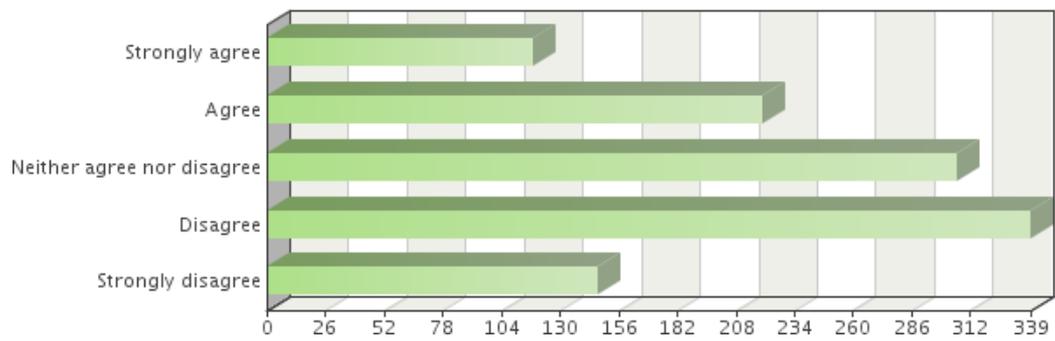
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	524	524	33.7%	33.7%	46.37%	46.37%
Agree	470	994	30.23%	63.92%	41.59%	87.96%
Neither agree nor disagree	86	1080	5.53%	69.45%	7.61%	95.58%
Disagree	37	1117	2.38%	71.83%	3.27%	98.85%
Strongly disagree	13	1130	0.84%	72.67%	1.15%	100%
Sum:	1130	-	72.67%	-	100%	-
Not answered:	425	-	27.33%	-	-	-
Average:	1.71	Minimum:	1	Variance:	0.69	
Median:	2	Maximum:	5	Std. deviation:	0.83	

Total answered: 1130

Question 26

UCL should embed a mandatory induction on the history of eugenics for all students and staff.



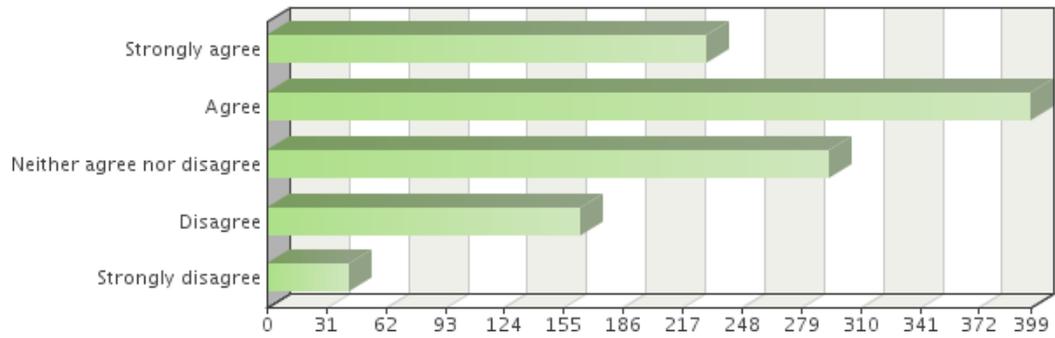
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	118	118	7.59%	7.59%	10.44%	10.44%
Agree	220	338	14.15%	21.74%	19.47%	29.91%
Neither agree nor disagree	306	644	19.68%	41.41%	27.08%	56.99%
Disagree	339	983	21.8%	63.22%	30%	86.99%
Strongly disagree	147	1130	9.45%	72.67%	13.01%	100%
Sum:	1130	-	72.67%	-	100%	-
Not answered:	425	-	27.33%	-	-	-
Average:	3.16	Minimum:	1	Variance:	1.41	
Median:	3	Maximum:	5	Std. deviation:	1.19	

Total answered: 1130

Question 27

All UCL graduates should know about the history of eugenics at UCL.



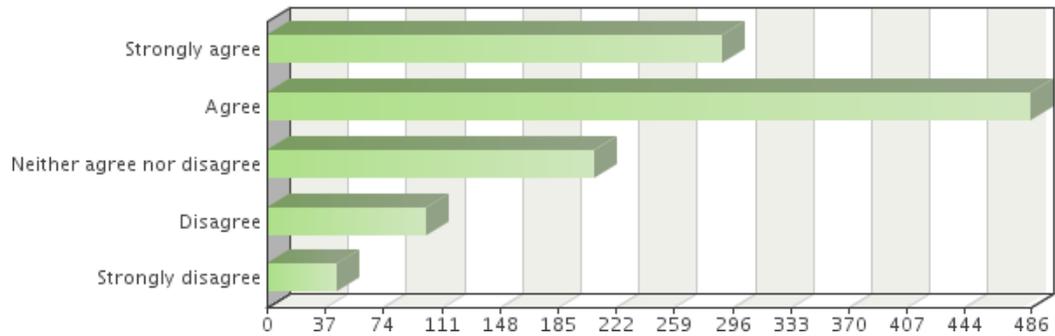
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	230	230	14.79%	14.79%	20.35%	20.35%
Agree	399	629	25.66%	40.45%	35.31%	55.66%
Neither agree nor disagree	294	923	18.91%	59.36%	26.02%	81.68%
Disagree	164	1087	10.55%	69.9%	14.51%	96.19%
Strongly disagree	43	1130	2.77%	72.67%	3.81%	100%
Sum:	1130	-	72.67%	-	100%	-
Not answered:	425	-	27.33%	-	-	-
Average:	2.46	Minimum:	1	Variance:	1.18	
Median:	2	Maximum:	5	Std. deviation:	1.08	

Total answered: 1130

Question 28

There should be a permanent exhibition/public outreach on the history of eugenics at UCL so that the whole university is familiar with this history.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	290	290	18.65%	18.65%	25.66%	25.66%
Agree	486	776	31.25%	49.9%	43.01%	68.67%
Neither agree nor disagree	208	984	13.38%	63.28%	18.41%	87.08%
Disagree	101	1085	6.5%	69.77%	8.94%	96.02%
Strongly disagree	45	1130	2.89%	72.67%	3.98%	100%
Sum:	1130	-	72.67%	-	100%	-
Not answered:	425	-	27.33%	-	-	-
Average:	2.23	Minimum:	1	Variance:	1.11	
Median:	2	Maximum:	5	Std. deviation:	1.05	

Total answered: 1130

## Question 29

Please write here any comments you wish to make on the topics addressed in this section.

Text input

The exhibition could be an online resource.

Facing up to, and owning, this legacy is the historically, culturally, and scientifically appropriate thing to do. I don't think pushing it forward is the solution, unless you can show that it has educational value as 'something to be aware of' but not to be put in practice in a diverse world. A university and Science are not here to play super humans.

If you are upfront about the history it can be a valuable way of raising the issues and teaching the perils of racism to everybody, students and staff.

I am unsure of what the best course of action is as regards future eugenics education - I do not think that it is ideal for UCL to be associated so much with eugenics that there are mandatory lectures for all students and staff, for instance, but I think that when confronting relevant subjects e.g. working in places named after these eugenicists, studying the scientific work of eugenicists or similar fields, people should be made aware of the history, as should any press etc when enquiries come our way. Being open about UCL's history and ensuring such views are no longer accepted in the university is the true way to move forward.

People will become disengaged and fatigued with mandatory sessions. They may also feel as though they are being blamed for an institutional failing, for new undergraduates in particular it will not help to foster a sense of community. I can see it having an adverse effect on morale for staff, feeling as though they should be ashamed to associate with their place of work. There should be an acknowledgement of the past but the focus should be on positive measures and outcomes. Information should be available but not mandatory

Our ancestors had dubious practices which we do not have to be reminded of regularly.

you could find contentious issues in many historical research/scientific/literary outputs if you tried - i strongly feel history cannot and should not be rewritten

I've already made these points.

I think that a mandatory scientific course is pushing it. But I do think that materials could be part of the Equality and Diversity training, in part because we could do with encouraging greater thinking about the implications of scientific work and social responsibility - including defending the right to publish controversial ideas.

I hope that the vast majority of people joining UCL currently do not support eugenics, whether they are fully aware of it or not. I feel that mandatory inductions may be a step too far, but that it is important that UCL openly recognises and shares its history and demonstrates how far it has progressed in actively quashing these theories. I did my undergraduate degree at UCL 10 years ago in GEE and remember very well the lecture by Prof Steve Jones about eugenics and UCL's part in it. My memory of this is how impressed I was by how open he was about UCL's history and how he went on to describe the rise of modern genetics explaining very clearly how and why eugenics was completely rejected.

Mandatory induction on eugenics seems heavy handed.

UCL doesn't need to apologise, but it does need to take concrete steps towards recognising its history. Staff and students should be inducted into a critical history of UCL, which should include eugenics but also other aspects of UCL's past. This can be a permanent exhibition but it can also be done creatively and take many forms.

Raising awareness of UCL's history of eugenics should not be seen as aberrant behaviour for the institution, but rather consistent with an ethos of producing critical and aware staff and students who have a strong sense of their local environment and history. Rather than marketing gloss, this type of honest discourse, I believe, will be a more effective in giving UCL meaning and purpose.

Include Marie Stopes in the exhibition Include wider context of the eugenics movement, so it isn't seen as a problem unique to UCL The NPR podcast Scene on Radio includes some really good radio pieces about history of racism and eugenics in USA that may be useful to the commission to listen to. I think it is a good example of sensitive and engaging approach to this subject.

Overcompensating would be as bad as doing nothing. Situate knowledge production in its correct context, induct if you feel that's important that people are aware of it ahead of their interactions with others so they can handle those interactions sensitively and appropriately but I don't think we need a permanent exhibition on it.

I think UCL only needs to make apologies and actively disseminate information for a year after this eugenics enquiry has been finalised, this is to show good faith that they disagree with the idea of eugenics and of its

consequent impacts in society. UCL should have a permanent fixture of what was and is, with an apology and a statement showing advanced thinking of the glory of all humankind and UCLs embracing of all races, which i know they do.

See previous comments.

UCL should be honest about its mistakes of the past as well as the successes.

UCL's history cannot be changed. It is possible to be open and honest about our shameful past without being seen to celebrate it. But any new education/knowledge production approach UCL takes to the topic of eugenics must by necessity acknowledge the very recent use of our space to host a eugenicist conference. I understand in a large institution it may be possible for such an event to be booked under the radar, but UCL must be frank about the lack of oversight that allowed such an event to take place for three years, and UCL must accept that UCL's racist/eugenicist reputation emboldened somebody with abhorrent views to host such an event here.

I am not sure that apology is necessarily the most important thing, but it is also not inappropriate. I think of apologies as a kind of story we tell about who we are, what we have done, where responsibility lies and what our intention for the future is. If that is our approach to apology, I think it would be useful and fitting.

I think an easy trap with such an exhibit or outreach programme would be to link it to modern political discussions. This issue is wholly about the misuse of science and statistics to prop up socio-political ideals, and to over-politicise the discussion about it today would harm the sincerity and impact of the message.

While I think there needs to be an open and honest effort to address this historical wrong, I don't think it needs to be to such an extent where it embarrasses the institution or its graduates.

I don't see why everyone needs to know about the history of eugenics at UCL. Equally, it's something that UCL shouldn't hide or deflect from.

I think that mandatory induction would not change opinions previously held, but only further polarise students. Maybe a gallery or free reading material would be a better option.

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It's a slippery slope. Can any UK institution of any note really claim to have a completely un-chequered past? If the pressure is such that something must be done, I quite like the idea of an exhibition on the wall in the cloisters.

I don't believe induction on the past links to eugenics should be mandatory, but it should be freely available, and it should be flexible enough to adapt to the needs of the staff and students at the university. A permanent exhibition, coupled with a transparent and evolving display about what the university is actively doing to repair the damage done by eugenicists in the past, would be great

Please don't do any mandatory stuff, everyone will just hate it and no one cares.

Unless the injustices of the past are made up for, the future can never be at peace. Pretending it never happened would be a mistake.

an exhibition tends to commemorate or unintentionally celebrate the shameful contribution to a disease that is enduring up to today

I think that whatever your personal views on the topic, having more information for staff and students can only be a positive thing, as it gives them the information needed to make their own judgements - informed opinions, rather than based on what their friend or an article on social media said.

I think that challenging current power dynamics within the institution would also prove UCL are serious about addressing these systemic issues.

A permanent exhibition and mandatory courses are an excellent idea.

Look, don't hide it, but honestly, does the average data scientist/engineer honestly NEED to know about some fusty old professors? Or should they be concentrating on more important things?... the latter/

any analysis of this history must be done sensitively and empathetically, in the context of trauma work and histories of institutional violence, to ensure it does not become a reenactment.

This is not hidden history and it is not hard to find information about the stories in this subject. Individuals should be expected to do a certain amount of research for themselves. A mandatory project on this is simply self-glorification of the units involved - self-serving, not debate and discussion.

Why would all graduates need to know, rather than those studying in specific areas where it might be relevant?

The idea of a permanent exhibition seems like a respectful way to address this issue. I also believe that UCL would have a responsibility to actively tell staff and students that this exhibition exists and should encourage all who work here to view it in order to understand the historical context in which they are studying and working.

-

Eugenics per se I don't think is evil. It depends on the policies.

OWN it but DISTANCE yourself from it! This is wrong: "Knowledge production constantly changes and need not be apologised for." The Nazi were also producing 'scientific' knowledge!!! And so, there is no need to apologise and repent??? Wrong!

Personally I feel that whilst it is important to address such a sensitive and incorrect issue as Eugenics, the question has to be asked does it provide any resolution by removing names and providing outreach - more information needs to be provided to show how this would be a benefit to the whole of UCL.

While a mandatory induction may be too prescriptive, such an induction could be recommended and offered free of charge to all staff/students.

I think that information about UCL's history with eugenics should be made open and freely available to all who wish to access it - some people may feel strongly about this history, and many others I'm sure will be interested, but not overly emotive. Mandatory inductions and permanent exhibitions are a bit over the top for me, the former in particular. How would a mandatory induction help anyone? It cannot change the past. Far better would be mandatory inductions about UCL's current goals of equality and diversity aimed at all students and staff, to enable the university to step away from its past and into a better future.

Didn't know that UCL had a pivotal role in the history of eugenics. Does responding endorse these statements?

Just because some scientists who studied a subject had views that many people today disagree with, does not make the subject a bad thing. Yes, we need to acknowledge people used to think this way, and learn from it. There are a lot of things that happened in the past that we disagree with today (slavery, colonialism, apartheid). Will the future UCL community be feeling as strongly about our use of plastic? Or will it be something to do with cars? What is UCL studying right now, and being very proud of, that people will see differently in years to come?

Acknowledging UCLs history is not a problem.

I don't think UCL has anything to apologies for in terms of the fact that 100 years ago there were some very talented scientists who also held abhorrent social views. However, we should be entirely honest and upfront about our history. An exhibition would be entirely appropriate and should be accompanied by the renaming of lecture theatres and buildings. This way no one can claim that history is being removed.

I am one of those teachers in GEE. I discuss the history of UCL and the erroneous arguments of Pearson et al. in the context of genetics and statistics and their arguments on these courses. I would be happy to teach others. UCL has had lots of interesting history, positive and negative. More information on this in general would be good

#28 is not difficult to implement. But it should not be forced down graduate's throats..

I don't agree that a permanent exhibition or mandatory induction should be made available to all staff and students, but I think it is important to have something in this vein for students and staff of the Division of Biosciences.

I don't know about 'not apologising' - but why not take this as an opportunity to show how UCL science has progressed and contributed to more accurate knowledge that opposes eugenics (if that is the case) or at least why it is no longer followed. There are still people who believe in this stuff.

Courses in Education should also include critical review of eugenics ideas, as some of them such as ability are still pervasive today. regarding item 24. Yes, UCL should view its role in the history of eugenics in its historical context BUT even though knowledge production is product of its times, UCL has the moral responsibility for apologizing for the damages that eugenics research has done in society as a whole, and particularly in regards to several minority communities (race, ethnicity, sexual orientation, handicap,...)because apologizing publicly is to acknowledge that harm was done.

All of the above questions seem to be deliberately aimed and stirring things up ! This stuff was a bygone era, not limited to UCL, but by the people of that age. Similar stirrings are being given a prime stage now with people in prominent places given an opportunity and a platform to cause reaction. It needs to stop !

Why single out this particular topic of UCL's history? There are many other aspects of its history and its contributions to knowledge that should be known by staff and students, and this is just one.

I think some well curated public web pages on the UCL site would be a good idea as permanent acknowledgement and further reading for all who are interested in the history, science or ethics of these figures or the subject of Eugenics at UCL.

I think a permanent exhibition is a good idea, but I don't believe it should focus on eugenics. We should be open about our successes and failures and present them dispassionately.

UCL should definitely make known its historical alignment with racism

I find some of the statements hard to respond either agree / disagree to as I can see arguments on both sides. I am not sure mandatory induction on eugenics would work - unless it was a broader induction on all the other race related issues that arguably could be discussed that are not necessarily so obvious or so seemingly 'celebrated'. An exhibition seems a good idea, and may be a permanent exhibition which has a wider brief also of looking at UCL's potential links to other race related issues such as the transatlantic slave trade (there may be no links, but given most of us in the UK have benefitted in some way from the money made from this it is likely there are some indirect or direct links) etc. This could be an exhibition which is part of that critical reflexivity which the UK more widely could do with under-going, and could also involve contributions from staff and students from a variety of backgrounds as to their perspectives on these issues. Maybe a series of lectures each year on looking at these difficult topics to also bring them into the present? For example, the whole Windrush scandal and the so-called 'hostile environment', and its links to racist policies from the Empire, which has consequences for tier 4 visa students, and anyone of a Commonwealth heritage within UCL. This might seem a bit off the topic, but I think the debate about the eugenics issue is an opportunity not only to tackle that history but other history also that has similar problematic current implications for UCL.

I think this is unnecessary hand-wringing. If this is really felt to be necessary then OK, but it seems like an over-reaction to me.

The history of eugenics at UCL should not be rammed down everyone's throat. However a space for a clear and honest exhibition of this part of UCL's history should be made available.

28 should be on line

I think it would be great for UCL to be open about this. But it should not do so in a way that diminishes any scientific accomplishments, simply because they were tainted by the regressive views of the times. The science should still be celebrated, while the politics should be denounced; all the while acknowledging that they cannot be separated (not then and not now).

I don't think a modern university should define itself by its past, but UCL has a particularly rich history including many villains. They should be remembered and we should make it easy for people to learn about them. But not everyone here is interested in the history of the institution and I'm not sure I would make a course mandatory for staff so much as provide highly visible and properly balanced information in public spaces including lecture theatres.

I think that acknowledging this and making it clear that we currently distance ourselves from it is enough.

I think this should fade into history and UCL should not bring attention to the history of eugenics at UCL if it wants to promote equality. One doesn't celebrate failures but focuses on successes. I think though it is important to publicly apologise for the harm this has caused in thinking and address it whenever the occasion arises. "UCL should embed a mandatory induction on the history of eugenics for all students and staff" What utter madness, we have better things to do with our time. I would not get however mandatory you made it - I am a free academic. PLUS avoid institutional level political views at all costs - leave it to the politics department. Who knows what will be deemed inappropriate in the years to come. I find Eugenics offensive, but it was of its time. Cardiff university got most of its money from Victorians who got rich from factories with inhumane conditions should they apologise and demolitions lots of the building on their campus? Utter madness. Publicising eugenics alienates POC, LGBT and disabled people. Exhibitions and mandatory courses on it are a constant reminder that we are only here at the discretion of white abled people and that we are less entitled to feel a part of UCL. It creates a stark contrast between the students who can feel comfortable here and those who are made to feel that their position is precarious with these constant reminders. Crucially, it betrays a belief on the part of the university that our exclusion is a thing of the past, rather than something which is still ongoing at UCL, an institutionally ableist university to this day. Eugenics is far less important than our current-day exclusion, and this excessive focus on the past says more about the current administration than it does about previous ones. UCL must continue to conduct reviews and independent inquiries into the inclusivity of its practises in the current day.

These questions have answers other than those listed -- this is a meaningless survey.

I think an "induction" would come across as sterile, bureaucratic and, frankly, inconvenient. Making sure the topic is visible across UCL is what's important. On the website, on social media, on campus. An exhibition should not glorify eugenics in any way and must again hold itself accountable for, and explore, the negative repercussions of the research.

Education is critical to this debate - it is not simple so needs time and effort to explain, explore and allow informed discussion. It's not an either/or debate, that is too simplistic. I think the notion of honouring is abhorrent, but I think the notion of not mentioning what has gone before is more frightening, we have the means to create considered debates that inform and use what we know in positive and learned ways.

A small permanent exhibition & web page.

I wouldn't go over the top in the response to this. If your going to flag up eugenics it should done as part of a broader history of research at UCL, putting it in its context. That seems fair to all the other great researchers and students who were here before and since. I think to enforce an education in eugenics for all students is not in keeping with UCL's traditions of liberal thought. Departments should be open to decide if they want to address it, if it is relevant to them.

I think it's great that students whose courses touch on eugenics are taught about UCL's role in eugenics. But I don't think this needs to be extended to other courses. I feel there is almost a danger of glamorising eugenics if too much attention is paid to it.

Please don't make people do more "work" because of UCL's past failings. Instead, make the information prominent in other ways, so that it is unmissable. Encourage lecturers to include this context when bringing up the figures. When I lecture on Egyptian Fayum masks, I discuss Petrie and always include his racist publications.

The permanent exhibition sounds excellent but it really does need to be interesting, informative and evidence-based. I don't think self-flagellation or an over-politically-correct tone is necessary or useful, given the widespread historical popularity of eugenics. However, racial persecution, genocide and eugenics-based politics are still very real dangers today. UCL needs to show leadership in distancing itself from its disreputable past.

A measured approach would be nice.

I don't believe that the university should erase its history by changing the names of its buildings. However, if people do want to teach people about the association of UCL with eugenics I see no particular problem with that. Nonetheless, UCL students and graduates alike should not be inconvenienced by a barrage of politically correct commentary about long dead people whose ideas are simply associated with atrocities.

UCL's history of eugenics needs to be addressed alongside the university's involvement in other forms of oppression - eugenics should not be seen as the sole issue. The efforts of members of the university to overcome these injustices should also be recognised. People joining UCL should also be made aware of the current policies, mechanisms and campaigns to tackle racism and other forms of oppression. Students and staff from groups targeted by eugenicists should take the lead in deciding how to present this information to members of UCL and visitors. Overall the current induction process for staff at UCL is shockingly weak.

I wouldn't try and hide the history of eugenics at UCL, however I certainly wouldn't parade it either. There is nothing acceptable about eugenics and while information on UCL's involvement in eugenics should be freely available to anyone who wants it, I would not promote the information or make it mandatory.

UCL can view its role in a historical context to a certain extent, but it is still something that needs to be apologized for.

question 25 is stating that eugenics is aligned to racism BUT an earlier question asks if the responder believes in the alignment! It then goes on to suggest that UCL is not being honest in its stance on this alignment BUT UCL has commissioned this research!

There are many things that all UCL graduates should know, but that they do not. Racism is not the cardinal sin, there are many worse crimes that should come to the mind of any non-deranged person. Erecting a monolith to demonstrate your own worthiness is beyond parody.

UCL should not have to do the absolute most when it comes to this. It just needs to own up to its history and why in this day and age, an honorary lecturer was able to hold secret meeting and events on this. Be honest and apologise.

I think that a permanent exhibition is the best way to make students aware of the past as it also provides them with a reminder that we have moved on from then and have become a proudly inclusive institution.

Balance, balance, balance.

Should be in prospectus, web sites etc, as part of a frank history. No doubt there are links with slave-based fortunes as well.

We are very happy to promote that UCL was the first university to accept students regardless of religion etc. Highlighting the issues that are not so positive would put UCL on the front foot of acknowledging that many institutions have benefited from past racism etc (eg through slavery), and so makes its place in the world, as a

global university, much more realistic, and one worthy of celebrating.

I think that it would be a better idea to keep the teaching of eugenics to an absolute minimum and referred to only as a historical/dated concept. I think that spreading awareness of the history of eugenics at UCL and/or making a permanent exhibition on it makes it seem that UCL favours this research and wants to carry on the association with UCL and eugenics. Nobody is saying to apologise for the work of these people who, born in the Victorian era, would of course have different ways of thinking. I think what is bad is sugarcoating their racist ideologies with their other scientific achievements, when greater focus could be placed on others' achievements, such as women, and black and minority ethnics, who are less celebrated in general in universities.

Pt.24: Arguing knowledge production changes suggests we should see eugenics as a product of its time. Clearly, the recent clandestine lectures at UCL have shown the subject remains very much alive today and it is partly thanks to the legacy of Galton, Pearson etc. Pt.25: UCL also needs to address to what extent this remains true today (see point above). Moreover, UCL has presumably materially benefitted from its contributions to eugenics and needs to acknowledge this too.

I particularly like the idea of a permanent exhibition/public outreach space that should be an actual physical space as well as have an online presence. Making the history of eugenics part of induction for students and staff also sounds like a good idea.

Q24 - i agree with the first sentence but not the second! Context is important, but doesn't excuse wrongdoing  
My career was destroyed by the toxic and prejudiced atmosphere in the ancient history department in the 1990s  
In UCL challenging for example the predatory sexual behavior of professors there at the time might be more realistic

UCL staff are awful to ill and disabled students - just like Galton et al.

Imposing the history of eugenics publicly / as mandatory learning may be difficult for the people who were initially discriminated by these studies. Messaging should centre their feedback

I had no idea about this issue until now - I have been aware of UCL for over a decade, and have lived and worked in London nearby for years. It presently seems to be something UCL are hiding, possibly because it would affect intake - financially.

Question 26 - perhaps ensuring students and staff are taught information literacy might be something that could better be invested in than having a mandatory induction on eugenics at UCL. Maybe there should be a mandatory course on the history of UCL for all staff and students - rather than simply highlighting eugenics as though that was the only dubious episode in the College's past - maybe teaching about the history of vivisection at UCL as well?

Recommend that Subhadra Das' 'Bricks and Mortals' podcast is given more publicity to those that wish to learn more about Eugenics at UCL.

Teaching all students a short course about the history of the college in general, with eugenics as a part of that, might be a good idea. But remember that would do well to point out how many other people were eugenicists then - like GB Shaw for example.

I think UCL can view its role in the history of eugenics in its historical context but also UCL was involved in knowledge production that was aligned to racism and needs to be honest about this. This information should be freely available to those who want to know more about it.

Let's not go over the top. Knowledge empowers.

Re question 26: I don't think people respond well to mandatory trainings, especially digital ones.

It is appropriate to be open about the issue and to take responsibility for teaching the history of eugenics. It is not appropriate to impose an intellectual agenda on everyone.

I agree that 'UCL should view its role in the history of eugenics in its historical context'; but disagree with the idea that 'knowledge production constantly changes and need not be apologised for.' Sometimes, while looking at it in context, it still definitely SHOULD be apologised for, as in this case! BUT the idea of getting all staff - including cleaners, security, cooks etc!? - to do an obligatory induction of UCL and eugenics is rather silly. Would be good for all students to have to do something similar though.

I do not think this should be forced down anyone's throats through compulsory modules or training. However, I think it should be discussed openly, and a permanent exhibition that people who want to know more can be directed to would be a good way of addressing this.

I want to inform the Inquiry Committee that my research and teaching could potentially contribute to this endeavor of helping the UCL community grapple with the legacy of eugenics. My research focuses on the history of biometric registration in Kenya and the British Empire more broadly (<https://www.acls.org/research/fellow.aspx?cid=3F11671D-B33E-E911-80E6-000C296A63B0>). I examine how Galton's fingerprinting technologies and methodologies traveled across the British Empire and were applied in a racially discriminatory manner to discipline African workers. Today, digital biometrics continues to be applied highly unequally across the 'Global South' and, particularly, in Kenya. I also teach an undergraduate module for the History Department called Race, Ethnicity, and the 'Other' in Africa, which delves into the history and legacy of eugenics as it relates to imperial expansion into Africa. I have also organized workshops related to this theme. In January, with funding from the UCL Global Engagement Office, I organized a workshop at the Institute of Advanced Studies (IAS) on the study of race within the disciplines of African Studies and African Diaspora Studies, which featured a keynote address by Prof. Paul Gilroy. Finally, I have not been able to access Galton's material archive since joining UCL. But I would be very interested in accessing it for the purposes of enhancing my teaching and research. I am in touch with a global community of scholars who research biometric registration and I think there would be great interest in organizing a conference or workshop around 'decolonizing' Galton's legacy.

Recognition and explanation of the past are required; UCL should of course address it's past and ensure that students who want to know about this can find the information easily.

I think that a mandatory induction on the history of eugenics for students and staff would be disproportionate. When I arrived at UCL, the only induction that I had was about how to escape the building in a fire. If there was a comprehensive induction, a day-long induction, for instance, the topic of eugenics should certainly be there. And UCL needs to acknowledge how it has benefitted from slavery too.

UCL needs to be honest about its role in eugenics in history but do not need to impose its history on every staff

member or students. A permanent exhibition could be perceived as glorification.

Are you joking/ A permanent exhibition on this subject? You need to enlighten scientists about how to formulate questions where ethics, social context and politics can distort biological facts.

Eugenics and Racism are being confused in these questions

Again some bad questions here: "UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes and need not be apologised for." It does not follow from "UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes" that this need not be apologised for.

Mandatory study for students and staff is not appropriate for a leading institution like UCL in a democratic country enjoying considerable freedoms - more suited to autocratic cultures.

I think it stands with UCL's current values to educate its members about the institution's history and contribution to the study of eugenics, and why that was/is racist.

These are all excellent suggestions

Raising awareness even when addressing negative association is empowering, its providing another platform to address racism. UCL should not shy away from our history but recognise that we are on another path for a more inclusive and respectful community.

Knowledge on eugenics should be available, however it need not be publicised extensively, enforced or made mandatory such that it ends up removing the freewill of the students.

I think that highlighting this tragic part of UCL's history risks glorifying it, or giving it undue attention. It happened, and was bad, but I think overemphasising it runs the risk of UCL being known as the EUGENICS university, and attracting people with a unhealthy interest in studying/persuing this misguided view of science. The impact or success of these measures depends very much on their design and delivery. Any educational measures on the history of eugenics should contextualise it historically but clearly, and should clearly show the links between eugenics, colonialism and the ramifications of bringing eugenics into the academy. Validating eugenics at the start was wrong and UCL needs to accept that. The important lesson for us to learn and share is that science is not carried out outside of society, and that all researchers, academics, students and the institutions of which they are part must always be watchful and mindful of the implications of their work and actions on society, culture and history.

28 another rational and sensible proposal Q 25 Comprised of two statements - !!

One of the most important lessons for me as a scientist was how my work can be misused and misapplied by malicious actors. That context is crucial for students and other researchers to understand. We are responsible for our work and how it is used.

I do believe that the UCL should review it'e role in the history of eugenics in historical context (question 24), however as UCL promotes itself as a university at the forefront of diversity and as 'global' these papers should be apologised for to signify the iniquity.

We cannot and should not hide it. But we should not train people in it or ask them to divert time to it.

UCL should view its role in the history of eugenics in its historical context and in so doing, should understand how it (as a corprate body, as staff and as students) benefits today. UCL was involved in practices including knowledge production that was racist, disabilist and exploitative, and which has subsequently benefited from, and now is reckoning with. I commend that. An induction on the history of eugenics for all students and staff should not be mandatory, but should be encouraged - eg through the induction events that PhD students are encouraged to attend.

The Galton Collection should be made more accessible. There should be a teaching space set up for making the collection available to students.

Make the Galton collection more accessible. There needs to be a teching space.

I really like the ideas about ensuring UCL's community is aware of this history and enabling us all to learn from it. To make this mandatory training and have a permanent exhibition is extremely positive - it happened here, we should own it, not hide from it but we should also use it to move forward constructively - this could be a tool to conveying our modern and positive principles of EDI.

The information text on this section of the survey states that UCL's history of eugenics is addressed in Psychology courses. However, I am a postgraduate student in the department of Psychology and Human Development and not once during my time here at UCL have I heard this subject addressed anywhere.

People resent taking mandatory courses, but it should be a matter of public knowledge and understanding. It should also be clear that the point is to instil awareness, sensitivity, and a sense of urgency to help address the problem, because rightwing pundits will certainly try to argue "it's not my fault somebody created eugenics - why should I be made to feel ashamed".

UCL should not bury itself in the past - it ought to be a forward-looking institution.

Permanent exhibition should include a wide range of information about the role of UCL scientists have played in the world - good and bad.

Question 28 mirrors my thoughts from the previous page. I don't believe it should be compulsory that people learn this, as it may end up being offensive for people who join us from countries (Myanmar, China) where ethnic cleansing is still very much a modern day issue. It's our position to own up to our past, but not ram it down peoples throats.

knowledge production changes but acknowledging it was 'bad knowledge' is a first step in addressing a very deep problem Q25 is vague; and what is 'involved'? Q27 This might be acceptable if it was an element of a general history of UCL's past

The above prettifies eugenics by calling it knowledge-production, whereas we should be clear that it is \*pseudo\*-science. By the way, on a positive note, there's probably more teaching on this topic than you are aware of: I've been giving quite a lot of coverage to this topic for several years in my course, which is not in any

of the departments listed above.

The present UCL community does not need to apologise for what was done by our forebears. Indeed to rake-up the past in this way is itself divisive.

I think that UCL should acknowledge rather than apologise for this history. In my view an apology while well meaning is something of a hollow act while acknowledgement enables a suitably academic response that reflects the history of the institution, acknowledges the impact of that history and is clear about how the issue is understood and completely devalued and deconstructed through current critical thinking and will continue to be so through our approach to decolonising the curriculum. I do not believe a 'permanent' exhibition is the answer either unless this resides 'on-line'. In practical terms we lack the space and resource to properly resource such an endeavour and what does permanent mean in this context, five years, ten years..? My suggestion is that at the conclusion of the commission that the Octagon exhibition space is utilised for a temporary exhibition and that a specific web presence is created that is more easily kept up to date and which can accommodate new research, thinking, blogs etc. I would also suggest a congress / seminar programme alongside a temporary exhibition to open the debate and discussion out to academics and public's alike. Another more challenging option could be to develop a touring exhibition and partner with university and relevant public museums to take the issue outside of UCL and London.

Please see my previous comment relating to 'hiding' and 'celebrating' certain histories.

I don't necessarily feel a permanent exhibition is the way to solve or absolve the history of eugenics at UCL. In our research, teaching and outreach such as through museums, public engagement etc. we should strive to address this history and develop alternative narratives that address this (dark) history

The focus of the university should be scientific achievement and invention ; not a focus on the history of its errors. It is simply a political move by the extreme left to over emphasise the errors of the past in order to combat the inequalities of the present. I believe it should be countered in a different way.

A permanent outreach of some type would be beneficial- it means that if staff get any difficult questions they can refer people to it.

Again, "do not know" would be a more appropriate response option to some of the above

I am not at all sure about mandatory induction in this context. It often becomes tokenistic and suggest political correctness. An exhibition would be good. I imagine Welcome has done this in the past?

It is very important that UCL takes a definitive stance against the ideology behind eugenics as well as its negative effects on society, and that this stance is very clearly reflected in all communication, induction and public engagement on the matter. Without this, such a campaign runs the risk of being misconstrued as supportive.

Why can't we make this silence? I strongly disagree put this history as an induction to UCL students and staff. Can't find a reason to do this. It undermines the innovation and increase the self-censorship.

a permanent outreach could take the form of a mini website. this would reach the most people and could be used to induct students also

As reflected in prior comments, I think that apologies ARE important, and UCL needs to acknowledge this problematic history rather than try to deny a problem, or cover it up. However, this history is reflective of many other appalling and consequential theories and oppressions developed across the centuries (one thinks of the 'science' justifying slavery, keeping women out of public life, etc etc). Hence I think it would be strange to elevate this too far in present activity - and indeed that could risk reifying an area of science which is discredited.

I believe that in overindulging in the history of eugenics at UCL, we glorify it and may inspire more racist ideas. We can acknowledge the history without making it a big deal

I don't think it appropriate to start teaching, say, Estates staff and undergraduates in Architecture about eugenics. The historical context should be explained where appropriate, but we needn't publicise what most statisticians agree is barely a science anyway. We should focus on science. A permanent webpage explaining UCL's stance would be fair, and people can be pointed there if they are learning about stats via Galton's contribution and they are concerned.

UCL was involved in knowledge production that was aligned to racism and classism and ableism and misogyny. UCL was involved in knowledge production that consciously or unconsciously sought to give scientific legitimacy to those in power and keep power away from those who did not already have it. Boiling this down to 'just' an issue on race shows a massive misunderstanding of what eugenics was, is, and its proponents. This statement makes me question whether those that wrote this survey have actually themselves taken the time to learn the history of eugenics and its place at UCL. 28. A permanent exhibition or public outreach on eugenics at UCL is the equivalent to self-flagellating while wearing sackcloth. Repeated proclamations of UCL's guilt is not going to make up for its errors nor educate the wider public. Well-funded initiative(s) to truly increase diversity and inclusivity at UCL, in its research, its outreach, its staff, and its students, acknowledged as both as the right thing to do NOW and as recompense for the past would be far more beneficial and less self-serving.

I think the ideas suggested in qs. 25-27 are good and worth exploring.

Taking accountability that eugenics is wrong and providing a means for people in today's society to learn and understand the subject is a far better idea

Owning the past and embracing the evolution of UCL beyond this, should be made discussed. However, it is what is done now to improve opportunities for all ethnicities and genders that should be the focus. It is almost impossible to wipe out racism, while we keep talking about race, by definition we are promoting difference.

I think it is important to emphasise that the pseudo-science of eugenics was associated not just with racism, but with selection on the basis of mental ability, social class and other factors, and that various versions of eugenics were, at different periods in history, promoted by both the Right and the Left.

I would strongly agree with a slightly revised wording of question 25: that it was "... aligned to \*\*what we now perceive to be\*\* racism ..." etc. The statements tested in questions 26 - 28 all proceed from the assumption that UCL bears the indelible stain of a form of institutional Original Sin, and must permanently, and continuously, abase itself for some great historical crime of epic proportions. The rhetorical exaggeration implicit in this assumption is ludicrous; the emotional blackmail involved simply insulting. The great majority of students at UCL will be studying for degrees that have no connection to eugenics, biology, or the history of ideas. The idea that \*all\* of them must undergo a mandatory course on UCL's involvement in eugenics shows a disturbing monomania and lack of proportion.

It would be easy to assent to the idea of a mandatory course, but there are so many important issues which might

have an equal claim on our time. Any course for staff should be optional, as staff are best placed to prioritise competing demands on our time. As far as the student curriculum goes, what content would be displaced by a mandatory course on eugenics?

Eugenics has not disappeared and is very much present. The fact that it still exists and is active should be recognised.

Q24, The caveat to the question about the past not being apologised for is where it is helpful for contemporary communities for a country or institution to make a symbolic, formal apology to acknowledge and mark the harms done. Q28, There should be a constant presence of information around these issues at UCL that dynamically responds across all subject areas. A permanent exhibition may in itself have an unintended consequence of being a fixed statement that is pigeon-holed as a discrete issue.

These questions are hard to answer because 24 and 25 conflate two questions each. I agree knowledge production changes but not that it need not be apologised for. As for all "should" know about the history of eugenics - in the context of the million things one could know about UCL, there are surely many more important things to know, good and bad? Why prioritise this?

There are so many great things to promote around UCL discoveries and ideas since its establishment, it seems disproportionate to emphasise this one thing that is distasteful to some, but simply history to others. For the record, I was an undergraduate at UCL in the 1980s, learned of Eugenics at that time but did not make the connection myself with Galton, Petrie etc. As students we were all more concerned about contemporary issues.

The idea of a permanent exhibition is a good idea, but (again as a Jewish person), I would absolutely hate the idea of being forced to walk past this on the way to a lecture

UCL used to be more racist, like many other people in wider society. However, in the subsequent backlash there are casualties. I made one short joke recently and now I might be dismissed for 'racism' when I was trying to be anti-racist! I'm disgusted. If certain knowledge and views are suppressed, UCL could lose more than it gains. I'm a good worker and they'd be worse off without me.

The more eugenics, a dead and largely forgotten strand of scientific development, are talked about, the more followers it will have today even if it's talked about in negative light.

Mandatory info on eugenics would be daft. Feels like re-education with creepy overtones. Don't force feed students the biased views of an obsessed cadre of troublemakers and people with a chip on their shoulders. I feel that the current public outreach "eugenics tour" is only really helpful if you engage in the whole thing. When taken out of context of the whole exhibition the plaque outside 1-19 Torrington Place about Galton looks to me like UCL is celebrating rather than condemning eugenics. We have many contemporary scientists to celebrate - why not celebrate our recent past instead.

We no longer live in an age where it is legal to discriminate against disabled people or other minorities, nor ban them from reproducing. However, in December 2015, one of the UK's largest sperm banks began rejecting donors with dyslexia and other Specific Learning Disabilities, classing them as 'unsuitable'. As a result, the UK's Human Fertilisation and Embryology Authority was forced to make the clinic to review its policies. With the rise of new reproductive technologies, we need now more than ever to promote ethical approaches to scientific research that can actually cope with the fact of human diversity. UCL should tell the history of eugenicist scientists, but instead of commemorating them as heroes, use their story to open up debate on how we can live with our deepest differences in the times we live in. This debate would not only be timely, but could be one way of extending UCL's historic commitment to genetic research. This could be introduced through exhibitions, events and debates on anniversaries that would have normally been used to commemorate the work of Petrie and Galton. This way, avenues for discussing these issues could form an organic part of life at UCL. Rather than simply hero-worshipping these historical figures, these anniversaries could be repurposed into events that encourage and promote innovative thinking on scientific ethics (which we desperately need) and intelligent thinking on diversity.

A permanent exhibition which clearly places eugenics as a racist narrative which sort to justify slavery and the subjugation of black people and gives a clear account on how this fashioned society and its behaviours then it will be useful. If UCL seeks to still sell eugenics a valuable scientific idea that has 'gone out to fashion' then it will be simply reinforcing those ideas.

If you want to have a "mandatory" induction into and exhibition about the history of eugenics, why not also have one about the history of colonialism, heterosexism, speciesism, christianism, communism, capitalism, ableism and ignorantism? This is totally random. --- The next page doesn't offer any free text. But clearly, are you not aware about your eugenicist agenda, that you implicitly promote when asking people about their "ethnic" background (the word "race" was probably dropped, because "somehow" it doesn't sound right anymore?). MIXED ethnic background? How more purist, racist, colonialist, naziiist, whitist can you possibly be? This is so much worse than anything Galton ever said, because these despicable terms are uttered by UCL officials in the 21st century!

Comment on question 24: I think eugenics has to be seen in the historical context, but that is not the same as normalising it (as the second part of the question suggests). The historical context would include voices who were critical of eugenics at the time when it was considered a science.

Let us continue to remember that eugenics is not merely about what our predecessors have or have not done - it is also about what we do and do not do to protect the more vulnerable in our society. We cannot claim to believe in equal opportunities if a 'normal unborn baby can only be aborted up to 24 weeks but a child who may be born deaf or have some other (subjectively judged) abnormality which gives us the right to abort him or her up to 9 months. We have to treat all including disabled minorities the same if we are to claim to be an equal opportunities society and this must be reflected in the scientific and medical discussions that our researchers and academics lend their weight to in current debate.

I don't know whether "all graduates should know about the history of eugenics" - this seems a bit narrow. I think more broadly we should embed ethics better and use eugenics as a strong example of how science and politics cannot be divorced from one another, and the responsibility that graduates bear for their work. Maybe this is

especially relevant in statistics and computer science - these disciplines are more important every day but most students receive no teaching of ethics or politics and may go on to reproduce oppression just as Galton et al did. I'm in favour of being candid and raising awareness amongst all staff and students though would add that this ought to be set in the context of a full and honest history of the university with regards inclusivity and research endeavour.

I think an exhibition would be better than public outreach.

Yes, openness and education about the topic - as uncomfortable and disturbing as it may be - is pivotal. Shame, embarrassment, attempts to erase the historical record, or retrospective self-righteous condemnation of past figures are not worthy of an institution with a scientific pedigree like UCL. We do not need to praise these men, but we do need to acknowledge them and their work in their own time.

"UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes and need not be apologised for." It is gracious and ethical to apologise because in some ways UCL's involvement is double edged sword e.g. pioneering and furthering genetic research whilst at times simultaneously supporting and furthering racist views. This weaves racism into the fabric of the institution, UCL at least are aware of this! Historical context is the foundation and provides a fairer lens on the topic of eugenics but this does not admonish UCL from apologising for its own racism and systemic structural bias.

26-28 need not be framed as all about eugenics, but the critical history and acknowledgement of Eugenics should be part of a general introduction to equality, diversity and inclusivity at UCL.

This kind of thing does need to be apologised for. Apologies don't heal the wound but these are wounds that don't heal and in many ways shouldn't. By continuing a dialogue that comes from an apologetic stance you can ease guilt for the action and also sooth suffering for those who have been affected by eugenics, or indeed all historical trauma.

I don't see the value of requiring all students to focus their attention on this one issue, as there are a host of other problematic legacies also worth exploring. The way the issue is integrated into the Introductory Program currently being piloted does this nicely, I think, without reducing all historical injustice and institutional implication to a single question. An exhibition would be nice, but I suspect it would get stale quickly, so something more creative and fluid would be more likely to be effective. I think it would be worthwhile to focus on how to deal with these legacies, rather than just on eugenics itself, as then there are broad connections to be made with related but distinct issues like #rhodesmustfall or the question of Confederate statues in the US.

I think ALL institutions should be honest about the less appealing aspects of their past. Forcing every student to sit through a full course on eugenics seems unnecessary (and irrelevant, for most) but it seems impossible to implement a decolonising agenda without publicly acknowledging and confronting these past issues. (In fact, in this context, it seems rather limiting to consider only eugenics as a problematic area!)

this is about the past but also ensuring that this never happens again - taking an appropriate level of responsibility for what happened but also very much contextualising - again a compromise of action needs to be achieved as this is a sensitive issue that will be viewed very differently by different people. I know Galton's work as a psychologist and Pearson's. Neither were very complimentary about women either remember - but important to acknowledge that view was then and not now and the work of these people did advance science in this area at the time.

I think more could be done to make the problematic history of eugenics and racism at UCL visible to students, staff, and visitors from outside. Permanent plaques (maybe displaying links to online resources) in rooms and at buildings named after eugenicists would be a start.

UCL currently has unconscious bias training which is somewhat effective. Lecturing a the diverse population of UCL as a single group on eugenics is likely to be issue with some of the information being patronising to people who have, are and will experience discrimination and also be too little to cope with the complex issues raised by marrying for community, religious, education or any reason other than lust.

Should have compulsory classes about acceptance, on how wrong it is to build a 'super race'

Absolutely correct that UCL should look at who it is currently celebrating- why not switch it up more often and rename the spaces? There are probably also sexist/homophobic researchers with buildings names after them too. Just change them all every few years.

Agree with the first but not the second sentence of Q.24

if there was an option greater than strongly agree for question 25 I would pick it

I believe this section sums up what I think about the subject quite well. We cannot erase parts of our history by removing some names, we ought to admit our wrongs, but see them in the historical context. In my opinion the purpose of teaching about our eugenics past should not be to broadcast to the whole London and world "oh look, we helped establish eugenics back in the day", but rather to educate people firstly about the dangers of that 'science', and secondly about certain members' of UCL academia involvement in this 'field'.

It should be information that is easy to source, but we shouldn't let it define us .

Potential ramble ahead: Acceptable discourse and political landscapes are always changing, many scientists beyond those working in eugenics at UCL, have engaged with what would now be classed as racist or otherwise unacceptable. 300 years ago, separation of genders in education was the norm, and UCL is known for being the first university to accept women on equal terms as men. Nowadays, the idea of not accepting women in education is entirely unacceptable. The point being socially accepted norms are dynamic and changing. The contributions scientists made should not be overlooked, despite their involvement in promotion of scientific racism. Modern examples of this exist with scientists as prominent as James Watson and as recently as 2007. While their contribution to science does not excuse their personal politics, their role should not be understated. Parallels can also be drawn with Harvey Weinstein and sexual abuse; that the behaviour is unacceptable and unequivocally condemned, but the media he produced should not be stripped from existence.

Understandably, removing the names of prominent eugenicists from buildings in UCL is one way of demonstrating the separation of UCL and its historical role in promoting scientific racism. But this would also undermine the significance of their scientific contributions. Maintaining their presence at UCL also signifies the global impact of science at UCL, as the origins of statistics. Celebration of the science, but condemnation of the politics would leave a stronger impact, showing that UCL has progressed far beyond its historical roots in scientific racism.

Care should be taken so that teaching the history of eugenics is not seen as celebratory

Any apologies about UCL's history are vacuous. What is important is that UCL acknowledges its history and uses it to make its students and staff aware.

I would agree with Q28 if it were to be "prominent" or "significant" as opposed to "permanent".

I don't think there needs to be a permanent exhibition but I wouldn't be against it. As long as it doesn't lead to protests and disruption. but a moodle e learning thing could be helpful if that is what they are trying to push but to be honest people come here to study all sorts of things so to just push this wouldn't be advisable. I work in Estates and to be honest I would be phased one way or the other about a permanent exhibition.

All resources and information should be open to the public. It should be introduced, or the ways to access them should be introduced in different ways. But it's a whole new problem if we force people to sit down and listen.

I think it is fine to just mention it in lectures or have seminars on it/ posters or info sheets displayed

I feel that UCL's history on the matter shouldn't be avoided but I also don't really see the need to broadcast it necessarily. There should perhaps be optional exhibitions for those who want to learn about UCL's history but I don't really think they need to be mandatory.

I have been lectured in various modules run by the UCL Department of Genetics, Evolution and the Environment and the word eugenics was never mentioned - In fact Galton and Pearson were celebrated in powerpoint slides by my lecturer of Evolutionary Genetics. There needs to be procedures in place for lecturers to acknowledge and teach this history of eugenics at UCL. Having a permanent exhibition/public outreach on the history of eugenics at UCL is a great idea!

Neither be shamed of this history nor deny its existence. It is not necessary to let all students in UCL know this history.

UCL celebrates the men who coined and advocated the use of eugenics as a science. They did science but eugenics is not. No need to celebrate this, just acknowledge and take their names down. It's appropriate and important knowledge to a number of disciplines but not all. More important is UCL walking the walk to show it actually is an inclusive college.

Regarding the 'mandatory induction', perhaps this could be included within an already existing training module? I agree that education about the history is important to prevent such ideals from being fostered and repeated.

Question 4. Being a former student of history, I strongly believe that we are indeed a product of that which went before. We may say that something like eugenics is in the past but we know that this is far from the truth. We live in a world that is systemically and institutionally racist and the ideas of eugenics has directly added strength to this way of being. Through understanding our past we can create a better more positive future.

Any permanent exhibition should present at an equal placement and level, presentation of the modern science that refutes these claims, and highlight exactly how these ideas have shaped and continue to shape modern forms of racism in everyday society.

26 and 28 - it depends on how this is delivered. A strong education programme in Germany about the Holocaust has not stopped the emergence of a far right movement. Nevertheless, a programme that educates appropriately and is designed by the best of our education and behavioural science teams may be useful.

please see previous free text response

I consider myself an anti-racist. I think the money and time required to achieve the above proposals could be better spent on more directly tackling racism and prejudice at UCL and in society.

Self flagellation does not alter the past, and people are free to educate themselves rather than be told what opinion to hold.

It seems that the problem is not a historical tie with eugenics (a topic precipitated by someone who had only been holding pseudoscientific eugenics lectures for three years). Probably the real issue is that UCL, like many higher education institutions, is rife with a culture of patriarchy and a sense of faux meritocracy within its academic staff, which means that the actions of many academics are not subject to rigorous oversight and many are allowed free reign in their activity. From my experience as a PhD student, it seems that UCL rather has a problem with safeguarding students, whistleblowing policy, and the poor complaints procedures in place in many departments. Members of the UCL community not protected by the position of academic tenure like students would likely not have felt confident to expose this type of behaviour even if they knew it was happening.

Maybe more than excuses and contrition about the past, this work on memory should warn about racism and its different aspects.

A permanent exhibition is essential. But we should be clear about which groups eugenicists at UCL targeted, and not confound this with the horrific actioned eugenics policies that occurred in places like the USA, Sweden, Peru and Nazi Germany, where specific racialised groups were usually targeted and almost always disproportionately impacted.

Knowledge production does indeed constantly change, however should be apologised for when it has had a tangible impact on people and how they navigate society.

While being aware of your history is important, even more important is making a connection between your history and your present. Disabled students at UCL are currently being kept from their studies because UCL is not providing the "reasonable adjustment" that they are required to provide under the Equality Act. Speak to any scholar in disability studies and they will tell you that one of the main forms of ableism (the same ableism which underlies eugenics) is to not provide accommodations. What UCL is doing is ableist. Today. To take an example more closely related to eugenics: when a discussion on preventing disabilities like autism is hosted by UCL, someone who understands the history of ableism, and someone who speaks for the disabled community, should always be present. This is rarely the case today. As a science student I feel strongly about this. Science should always be approached from an ethical lens and so we must include a social justice perspective.

UCL must be delighted of its great past that was made also by the contribution of eugenic scientists.

I think it's a nice and positive idea to have education on the subject and again I think it would be great if it were used to educate the students and faculty on other issues too. But I don't think I'd make it mandatory or a permanent exhibition. This seems like overkill and honestly a waste of resources. A short term exhibition sure and options education, but that's it. Why not education on the history of decolonisation of education and provoke discussion on where we go next?

These measures are not sufficient. They are the first steps towards reconciliation

UCL should not go out of its way to raise the topic to all students but should ensure that any students of members of the public who do come across the topic and want to learn more can easily access an open and honest history of UCL's role in Eugenics.

Mandatory? Too strong a word. All UCL graduates. Too prescriptive. There are lots of things to learn about UCL, why place eugenics on a pedestal?

UCL must apologize about the eugenics developments in its past.

"Knowledge production" is an incorrect term for the research done to make people believe in Eugenics.

Don't think a mandatory induction should happen, because some people might not be comfortable sitting through a lecture on the topic.

There should be an optional exhibit to raise awareness, but this should not be made mandatory. The emphasis should be on people to learn more about this of their own accord.

See above comment on excessive breast beating. Lectures on eugenics should be incorporated into broader ethics modules which all students of subjects with an ethical aspect should study. I don't think it is particularly relevant for a UCL student of English Literature to be required to study UCL's eugenics history in depth - it would be more relevant for them to consider how Britain's wider colonial history affects the study and writing of Literature in English

NA

While I strongly agree that UCL should view its role in the history of eugenics in its historical context and knowledge production constantly changes, I do think some things need to be apologised for. This is one of them. This apology can come in the form of acknowledgement of historical mistakes, of courses like the ones mentioned, by having a permanent exhibition/public outreach on the history of eugenics at UCL, and the creation and maintenance of inclusive policies all throughout the institution.

Q 24 is again poorly phrased. UCL's role should be viewed historically but this does not simultaneously mean that it doesn't need to be apologised for. Q 26: I'm not sure that mandatory training on the history of eugenics will do anything to address structural inequalities. UCL should become firmly anti-racist and part of that stance should include the ways in which the past inform the present, the ways in which it lives on. But that past is a prop to understand and explain the present, it should not be the focus of the training. The focus should be on fighting racism in the now.

Memory saves lives. In this context, I hope, memory and education can take us closer to healing the horrendous contributions UCL made in this regard, and acknowledge its violent past in order to look for a better future "All graduates should know", "induction for all new staff and students" seems extreme. UCL also has other controversial debates it could highlight (starting from Jeremy Bentham) but also great other things. This would not seem to be the right approach. This particular survey actually works as a good format for critical thinking and reflections on that topic across the university

I suspect that students in some disciplines would find mandatory course on eugenics tiresome. I would suggest that they should be mandatory for students in the biological sciences, and optional for other students.

I agree that UCL should view its role in the history of eugenics in its historical context. That, however, does not eliminate the need for apology. We need to own up to our past in a way that demonstrates the presence to be better.

I am not sure what the "needs to be honest about this" means. This information is freely accessible, but I don't think apologising about dead people for attention helps. Just stick a monument to eugenics in the main quad/in front of the pearson building. That's honest, while ignoring that it happened isn't honest. I'm down for a mandatory lecture on wrongthink, as long as it's scientific and approaches the topic with nuance rather than "dead man bad"

I think a permanent exhibition is a very good proposition. It allows people to educate themselves on the topic and generate discussions. Having it within one of the main UCL building (why not one carrying the name of eugenicist?) shows the level of involvement with Eugenics UCL had, but also the level of awareness the university has. It could show both the inventions eugenicists offered to science, as well as the abominable side of it, in its historical context, leaving the viewer make up his mind. Eugenics at UCL is part of a past, not to be forgotten, and good to be acknowledged, but to my mind there is no necessity for every student/staff needs to have an induction on eugenics as they are not part of UCL VALUES anymore.

Carrying legacy can be somehow involuntary, a result, a fact, but it is different from the DIRECTION the university is trying to follow. It is good not to be hidden, and for the topic to be open to dialogue.

I don't think it needs to be mandatory for all staff and students but it should be made easily accessible for those who wish to learn about it and recognised appropriately on campus e.g. yes, rename the building, but erect a plaque explaining why.

Eugenics was already contested in Galton's era and therefore cannot be disregarded as a 'change in knowledge production', as if it were a generally accepted idea

This will be submitted to the forthcoming REF <https://doi.org/10.1177%2F0952695116631230>

Knowledge production which may be considered controversial requires careful due diligence. Whilst the progress of science is extremely important, balancing that with the needs of others as well as understanding local cultural requirements is paramount if UCL wants to continue promoting itself as a global university.

Raising awareness with open discussion is the way forward - recognise the University's eugenics past as it does impact on today's population worldwide for example, population control in India and the African continent

I definitely think that eugenics should be understood in its historical context but don't think that it follows that that means it shouldn't be apologised for.

There is no problem with addressing respectfully this aspect of UCL's history; but apologia is not the same as whitewashing, and should not be treated as such.

I would worry about such intensive efforts to mimic glorifying or deifying the same people you wish to condemn

To make a big thing of a bad thing is to raise people's awareness and risk attracting new disciples to a bad cause. Best let sleeping dogs lie ...

I think a permanent exhibition would be great but physically placing a plaque on each building explaining what eugenics is would also help.

I think acknowledgement and apology is important, but should be contextualised. Specific induction on eugenics would likely be too much to handle. However, it would be good to see a history of UCL and its research (as an exhibition or otherwise) presented with all areas both good and bad. I appreciate UCL wants to promote a good image of itself, but I think accepting, acknowledging and contextualising its history is very important.

As long as UCL links to eugenics are not hidden and putting into historical context, I don't think the University should go out of its way to apologise for something that was in big part a product of its times. A permanent exhibit and/or a few pages on the university website with the message "Learn the mistakes of the past to not repeat them in the future" and what's already currently done should be enough.

I don't know how realistic it would actually be for all students and staff to have a mandatory induction on eugenics when there are also many other issues (eg. sexual harassment) that have or should have mandatory inductions.

It is one thing to acknowledge the unintentional mistake and move on. But it does not mean UCL has to tag itself negatively on the matter day in and out. The link to this history at UCL could be provided to new students at UCL, with a note of how the university took corrective measures instead.

Engaging the entire university and graduates with the topic of eugenics appears to be an overreaction. There are multiple salient issues with UCL links which UCL alumni have opted to be concerned with

To eradicate 'terrorism', the education into the history of social cleansing should be highlighted; its damaging impact should also be addressed.

Nothing

27. And that should happen with all the important things that have happened at UCL

The names on the buildings could remind us that UCL had the eugenic background that is shameful and wrong, but eliminating them will only caused unawareness of future generations.

It is important we use history to inform our future and do not bury the past and learn from history

How can it be questioned whether UCL needs to make this knowledge publicly available and be honest, without hiding the link to eugenics. University of Tübingen is very honest about its links to Nazi eugenics

As well as public outreach about the history of eugenics, there needs to be an equally strong response on what UCL is doing to address racism, islamophobia, subconscious bias etc.

The history of eugenics at UCL may be seen as a feature of historically changing knowledge production but it's important to acknowledge the implications today.

Renaming buildings or having a mandatory induction would be quite an overreaction (the latter being annoying, especially for freshers who are overwhelmed with induction anyway), but an exhibition is a good idea.

These points are far more valuable than removing names to make people feel good. Historical context is important and UCL should not attempt historical revisionism by deleting these people from its history and must avoid looking at things purely from today's perspective. The above points are an excellent way to do this.

It's certainly important to acknowledge that we do not support eugenics and to be honest about our past involvement in this, but I feel renaming the buildings and releasing a strong statement would probably be enough. I don't think we need to impose this on future staff and students, and I feel it would be better to resolve the issue insofar as possible and then lay the subject to rest and move on.

What happened in the past does not represent the values of UCL today and therefore is nothing to be ashamed of, in fact making students aware of the past lets us know how far we've come

It feels an overreach to force this knowledge onto people, it should be available for those who seek it, however eugenics is not a significant part of today's discourse even regarding racism, for us all to require education regarding this

If you travel to Berlin, it does not shy away from its part in the past.. Its really not that important

We cannot take these courses for granted - what are they ACTUALLY teaching. So many GEE (genetics) students have been racist and ableist, clearly this education is not good enough. Permanent exhibition that replaces the Petrie Museum is needed - we cannot forget Flinders Petrie's work was eugenic in nature. An introductory programme cannot be neutral in nature on this issue - it isn't that "anyone could have been a eugenicist if they were alive at the time". That is incorrect and a gross way to think, people disagreed with them and did so vocally, presenting it like EVERYONE agreed is a lie and will white-wash history. As an academic institution, we need our research output and interaction with the community to be reparative. We need to do active public communication. If we wish to live by our 'disruptive thinking' moniker, we need to do better and ACTUALLY be disruptive.

Perhaps it is not necessary for all UCL students and staff to understand the whole history of eugenics at UCL - but if we choose to celebrate and commemorate scientists, this should not ignore their links to eugenics and should be open and honest about this. It is possible I think to commemorate achievements not linked to eugenics, and also denigrate eugenics related work - it is important to have a nuanced view.

Honesty is active, the institution needs to be proactive in educating students and staff about this history through training sessions and exhibitions, but also through programmes of work and measures which actively support marginalised students.

This whole section is much more relevant to me than the naming of buildings/statues debates - I feel they distract from the critical issue of how to robustly address this history. Education and outreach are much more important and effective ways to inform people about UCL and not only its past historical role, but also its ongoing and continuing effort to undo this legacy in the present and future.

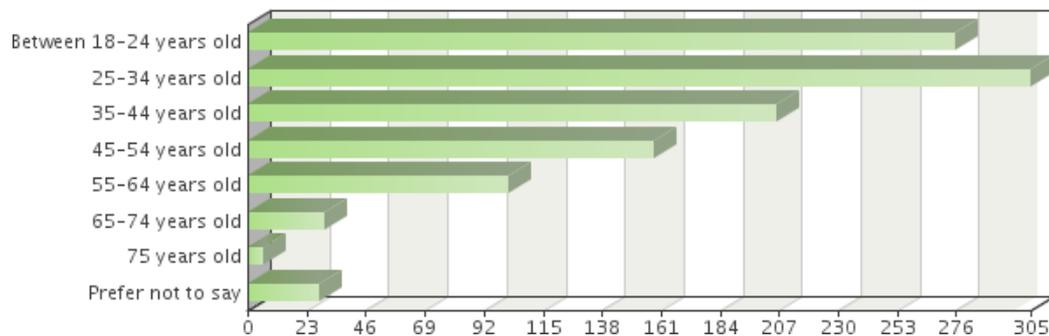
By asking these questions, you're trying to say that the people who want UCL to acknowledge its history of eugenics want things taken to the extreme (ie have mandatory talks and permanent exhibitions). This makes these people sound ridiculous.

### Question 30

Your participation is anonymous and your responses, comments and demographic data will only be used for the purposes of the survey and will not be transferred to an organisation outside of UCL. The data will be transferred to the Commission of Inquiry who will retain it in compliance with the UCL Records Retention Schedule. The data will also be stored by UCL Information Services for 5 years and will then be removed from the Opinio system.

The data will be collected and stored in accordance with the requirements of the General Data Protection Regulation (GDPR), the Data Protection Act (2018), the UCL Institute of Education ethics requirements and the British Sociological Association (2002) Statement of Ethical Practice.

What is your age?



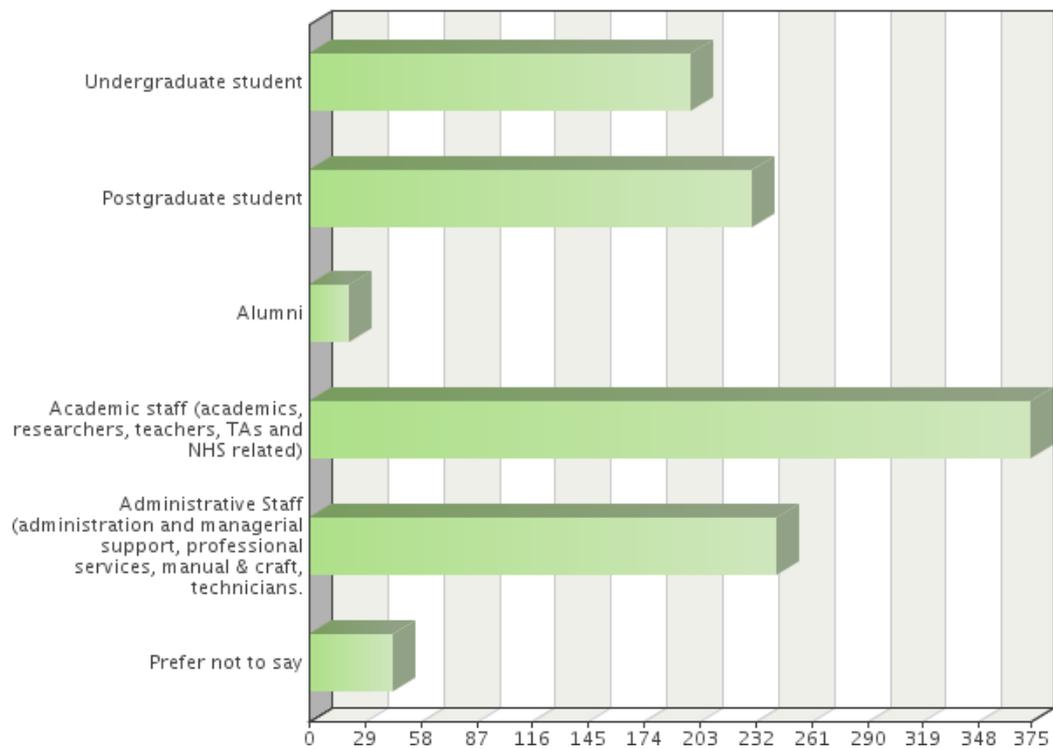
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Between 18-24 years old	276	276	17.75%	17.75%	24.84%	24.84%
25-34 years old	305	581	19.61%	37.36%	27.45%	52.3%
35-44 years old	206	787	13.25%	50.61%	18.54%	70.84%
45-54 years old	158	945	10.16%	60.77%	14.22%	85.06%
55-64 years old	102	1047	6.56%	67.33%	9.18%	94.24%
65-74 years old	30	1077	1.93%	69.26%	2.7%	96.94%
75 years old	6	1083	0.39%	69.65%	0.54%	97.48%
Prefer not to say	28	1111	1.8%	71.45%	2.52%	100%
<b>Sum:</b>	<b>1111</b>	<b>-</b>	<b>71.45%</b>	<b>-</b>	<b>100%</b>	<b>-</b>
Not answered:	444	-	28.55%	-	-	-
Average:	2.78	Minimum:	1	Variance:	2.69	
Median:	2	Maximum:	8	Std. deviation:	1.64	

Total answered: 1111

### Question 31

What is your position at UCL?



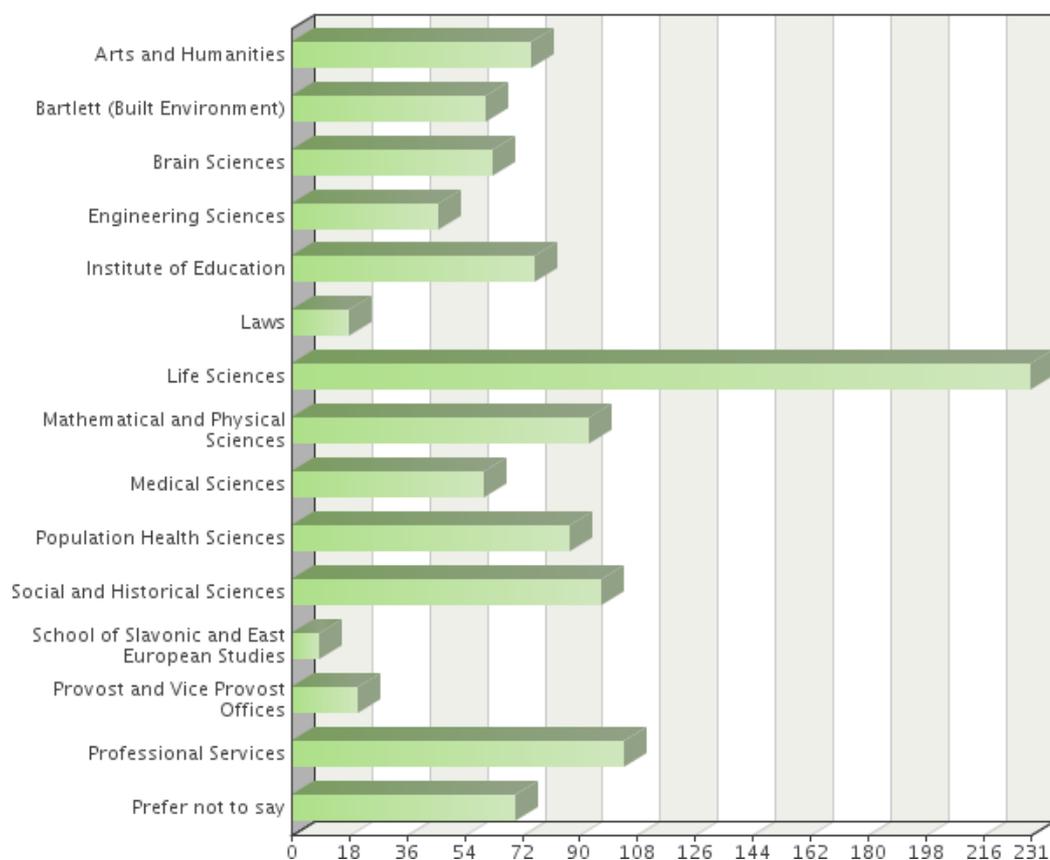
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Undergraduate student	198	198	12.73%	12.73%	17.82%	17.82%
Postgraduate student	230	428	14.79%	27.52%	20.7%	38.52%
Alumni	21	449	1.35%	28.87%	1.89%	40.41%
Academic staff (academics, researchers, teachers, TAs and NHS related)	375	824	24.12%	52.99%	33.75%	74.17%
Administrative Staff (administration and managerial support, professional services, manual & craft, technicians)	243	1067	15.63%	68.62%	21.87%	96.04%
Prefer not to say	44	1111	2.83%	71.45%	3.96%	100%
Sum:	1111	-	71.45%	-	100%	-
Not answered:	444	-	28.55%	-	-	-
Average:	3.33	Minimum:	1	Variance:	2.38	
Median:	4	Maximum:	6	Std. deviation:	1.54	

Total answered: 1111

Question 32

Which is your Faculty/Institute/Division:



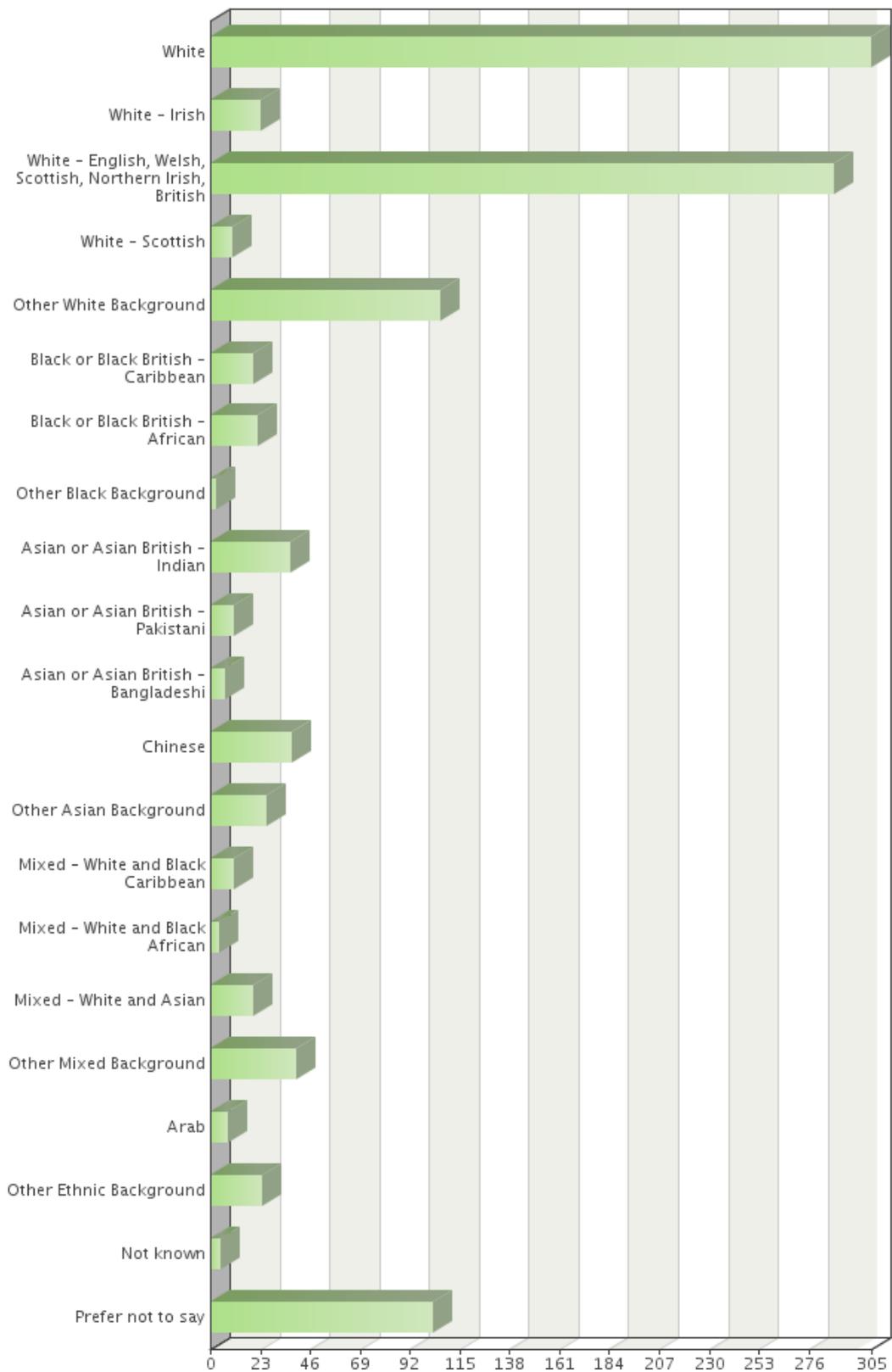
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Arts and Humanities	75	75	4.82%	4.82%	6.75%	6.75%
Bartlett (Built Environment)	61	136	3.92%	8.75%	5.49%	12.24%
Brain Sciences	63	199	4.05%	12.8%	5.67%	17.91%
Engineering Sciences	46	245	2.96%	15.76%	4.14%	22.05%
Institute of Education	76	321	4.89%	20.64%	6.84%	28.89%
Laws	18	339	1.16%	21.8%	1.62%	30.51%
Life Sciences	231	570	14.86%	36.66%	20.79%	51.31%
Mathematical and Physical Sciences	93	663	5.98%	42.64%	8.37%	59.68%
Medical Sciences	60	723	3.86%	46.5%	5.4%	65.08%
Population Health Sciences	87	810	5.59%	52.09%	7.83%	72.91%
Social and Historical Sciences	97	907	6.24%	58.33%	8.73%	81.64%
School of Slavonic and East European Studies	9	916	0.58%	58.91%	0.81%	82.45%
Provost and Vice Provost Offices	21	937	1.35%	60.26%	1.89%	84.34%
Professional Services	104	1041	6.69%	66.95%	9.36%	93.7%
Prefer not to say	70	1111	4.5%	71.45%	6.3%	100%
Sum:	1111	-	71.45%	-	100%	-
Not answered:	444	-	28.55%	-	-	-
Average:	7.91	Minimum:	1	Variance:	16.47	
Median:	7	Maximum:	15	Std. deviation:	4.06	

Total answered: 1111

Question 33

Which ethnicity best describes you?



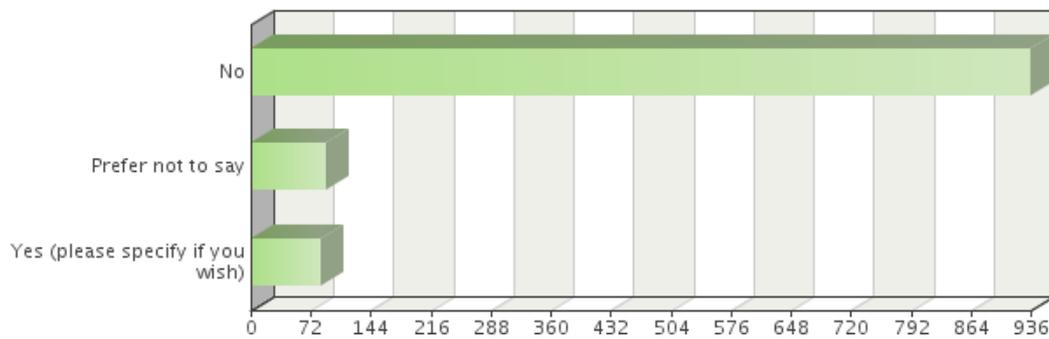
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
White	305	305	19.61%	19.61%	27.45%	27.45%
White - Irish	23	328	1.48%	21.09%	2.07%	29.52%
White - English, Welsh, Scottish, Northern Irish, British	288	616	18.52%	39.61%	25.92%	55.45%
White - Scottish	10	626	0.64%	40.26%	0.9%	56.35%
Other White Background	106	732	6.82%	47.07%	9.54%	65.89%
Black or Black British - Caribbean	20	752	1.29%	48.36%	1.8%	67.69%
Black or Black British - African	22	774	1.41%	49.77%	1.98%	69.67%
Other Black Background	3	777	0.19%	49.97%	0.27%	69.94%
Asian or Asian British - Indian	37	814	2.38%	52.35%	3.33%	73.27%
Asian or Asian British - Pakistani	11	825	0.71%	53.05%	0.99%	74.26%
Asian or Asian British - Bangladeshi	7	832	0.45%	53.5%	0.63%	74.89%
Chinese	38	870	2.44%	55.95%	3.42%	78.31%
Other Asian Background	26	896	1.67%	57.62%	2.34%	80.65%
Mixed - White and Black Caribbean	11	907	0.71%	58.33%	0.99%	81.64%
Mixed - White and Black African	4	911	0.26%	58.59%	0.36%	82%
Mixed - White and Asian	20	931	1.29%	59.87%	1.8%	83.8%
Other Mixed Background	40	971	2.57%	62.44%	3.6%	87.4%
Arab	8	979	0.51%	62.96%	0.72%	88.12%
Other Ethnic Background	24	1003	1.54%	64.5%	2.16%	90.28%
Not known	5	1008	0.32%	64.82%	0.45%	90.73%
Prefer not to say	103	1111	6.62%	71.45%	9.27%	100%
Sum:	1111	-	71.45%	-	100%	-
Not answered:	444	-	28.55%	-	-	-
Average:	7.6	Minimum:	1	Variance:	57.34	
Median:	3	Maximum:	23	Std. deviation:	7.57	

Total answered: 1111

Question 34

Do you consider yourself to have a disability?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
No	936	936	60.19%	60.19%	84.25%	84.25%
Prefer not to say	91	1027	5.85%	66.05%	8.19%	92.44%
Yes (please specify if you wish)	84	1111	5.4%	71.45%	7.56%	100%
Sum:	1111	-	71.45%	-	100%	-
Not answered:	444	-	28.55%	-	-	-
Average:	1.23	Minimum:	1	Variance:	0.33	
Median:	1	Maximum:	3	Std. deviation:	0.57	

Total answered: 1111

Last choice text input mental health

ADHD

Mental Health Disorder Depression

Dyspraxia

Tourette's Syndrome Profoundly deaf in right ear age

Crohn's Deaf

Mental Health illness

Long standing health conditions Hearing impairment

dyslexia

Chronic fatigue (ME) Minor mental disability mobility and sight deaf

deaf deafness

long term illness Epilepsy

dyslexia mental health

Asperger's syndrome. learning

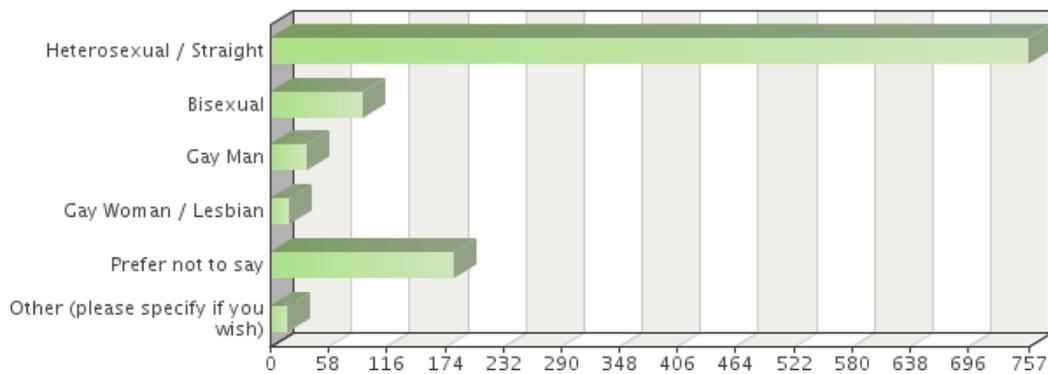
Autism and a chronic health condition mental and physical health issues Autism

Asperger's syndrome. Is my opinion worth more now? Autism

I am 92 and wonder why I cant indicate this in the above question! Mental health disability

Question 35

What is your sexual orientation?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Heterosexual / Straight	757	757	48.68%	48.68%	68.32%	68.32%
Bisexual	92	849	5.92%	54.6%	8.3%	76.62%
Gay Man	37	886	2.38%	56.98%	3.34%	79.96%
Gay Woman / Lesbian	20	906	1.29%	58.26%	1.81%	81.77%
Prefer not to say	184	1090	11.83%	70.1%	16.61%	98.38%
Other (please specify if you wish)	18	1108	1.16%	71.25%	1.62%	100%
Sum:	1108	-	71.25%	-	100%	-
Not answered:	447	-	28.75%	-	-	-
Average:	1.95	Minimum:	1	Variance:	2.54	
Median:	1	Maximum:	6	Std. deviation:	1.59	

Total answered: 1108

Last choice text input Asexual

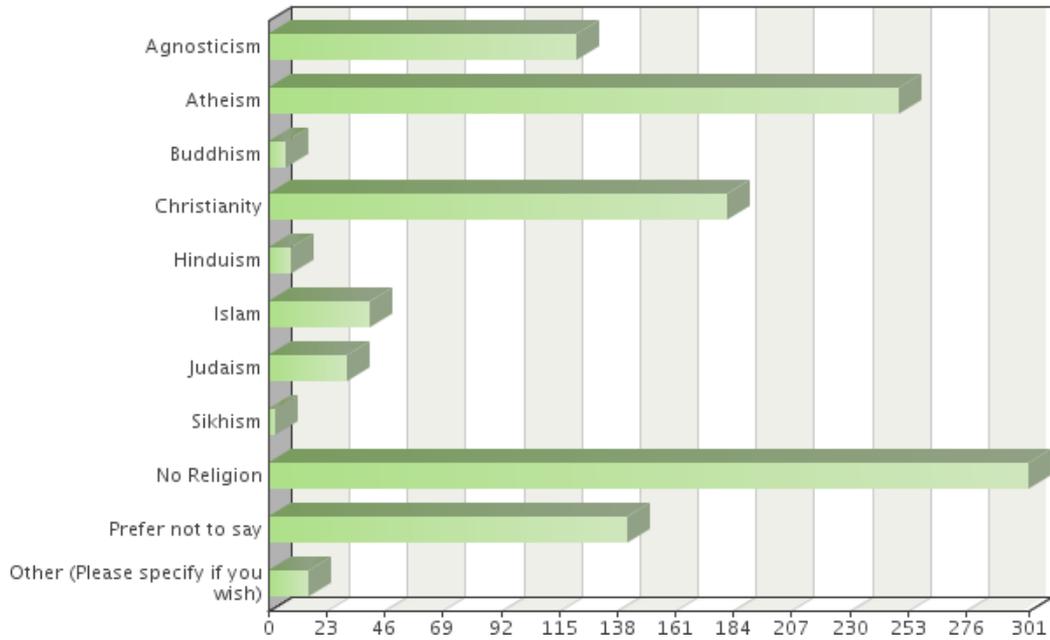
Far more exciting that you can imagine pansexual

Pansexual Queer Queer

Queer - do not wish to define

Question 36

Which belief, non-belief or religion do you feel you most identify with?



Frequency table

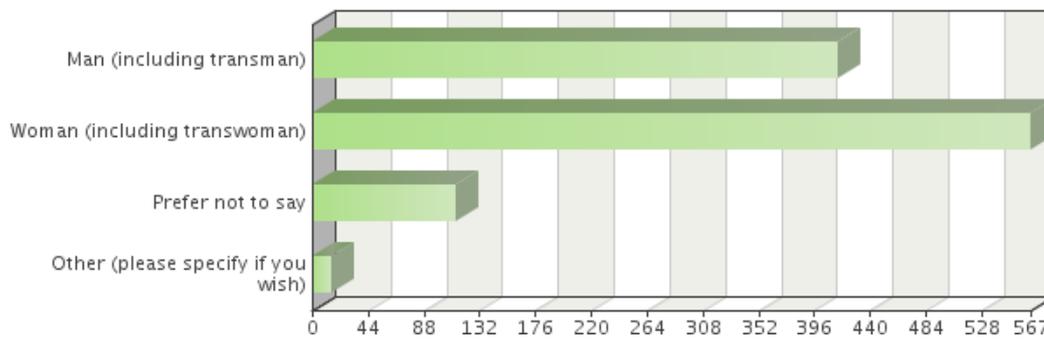
Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Agnosticism	122	122	7.85%	7.85%	11.06%	11.06%
Atheism	250	372	16.08%	23.92%	22.67%	33.73%
Buddhism	7	379	0.45%	24.37%	0.63%	34.36%
Christianity	182	561	11.7%	36.08%	16.5%	50.86%
Hinduism	9	570	0.58%	36.66%	0.82%	51.68%
Islam	40	610	2.57%	39.23%	3.63%	55.3%
Judaism	31	641	1.99%	41.22%	2.81%	58.11%
Sikhism	3	644	0.19%	41.41%	0.27%	58.39%
No Religion	301	945	19.36%	60.77%	27.29%	85.68%
Prefer not to say	142	1087	9.13%	69.9%	12.87%	98.55%
Other (Please specify if you wish)	16	1103	1.03%	70.93%	1.45%	100%
Sum:	1103	-	70.93%	-	100%	-
Not answered:	452	-	29.07%	-	-	-
Average:	5.62	Minimum:	1	Variance:	11.9	
Median:	4	Maximum:	11	Std. deviation:	3.45	

Total answered: 1103

Last choice text input Pagan  
 all religions are equal Universalist  
 Modal Agnostic fdgdg  
 Culturally Jewish atheist  
 90% Atheism and 10% Agnosticism  
 Wicca  
 Not really a religious person

Question 37

What is your gender identity?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Man (including transman)	415	415	26.69%	26.69%	37.35%	37.35%
Woman (including transwoman)	567	982	36.46%	63.15%	51.04%	88.39%
Prefer not to say	114	1096	7.33%	70.48%	10.26%	98.65%
Other (please specify if you wish)	15	1111	0.96%	71.45%	1.35%	100%
Sum:	1111	-	71.45%	-	100%	-
Not answered:	444	-	28.55%	-	-	-
Average:	1.76	Minimum:	1	Variance:	0.47	
Median:	2	Maximum:	4	Std. deviation:	0.69	

Total answered: 1111

Last choice text input woman

nonbinary Nonbinary Teddy bear

I do not have a gender identity. I was not assigned a gender at birth. My sex, which is female, was observed and recorded at birth.

Woman

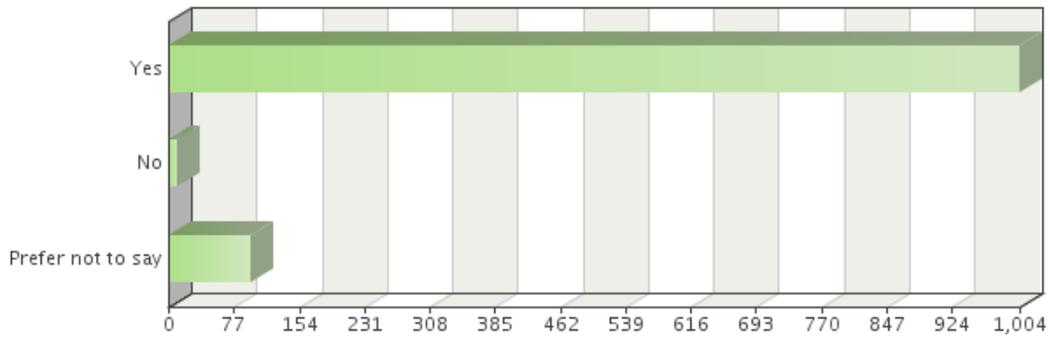
I AM MAN

non-binary female Man

Non-binary

Question 38

Is your gender identity the same as the gender you were assigned at birth?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Yes	1004	1004	64.57%	64.57%	90.37%	90.37%
No	10	1014	0.64%	65.21%	0.9%	91.27%
Prefer not to say	97	1111	6.24%	71.45%	8.73%	100%
Sum:	1111	-	71.45%	-	100%	-
Not answered:	444	-	28.55%	-	-	-
Average:	1.18	Minimum:	1	Variance:	0.32	
Median:	1	Maximum:	3	Std. deviation:	0.57	

Total answered: 1111

## 2. Public Survey Report

### Report information

Report date: Wednesday, November 27, 2019 5:22:24 PM GMT

Start date: Wednesday, July 10, 2019 3:10:00 PM BST

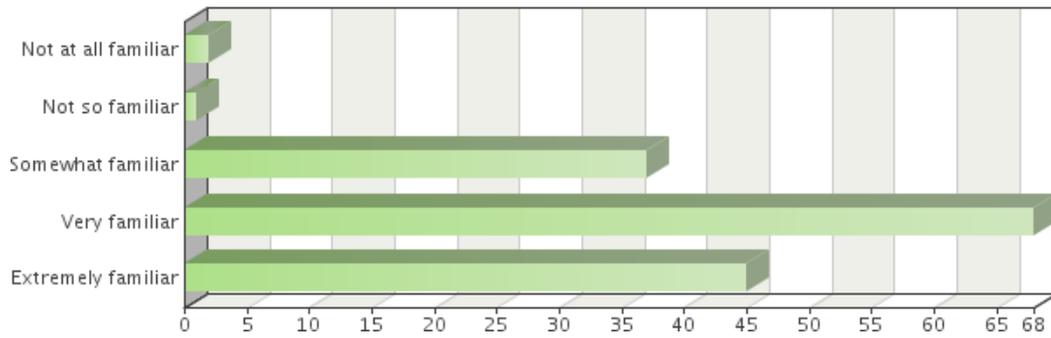
Stop date: Thursday, October 31, 2019 11:59:00 PM GMT

Stored responses: 154

Number of completed responses: 91

### Question 1

How familiar are you with the term 'eugenics'?



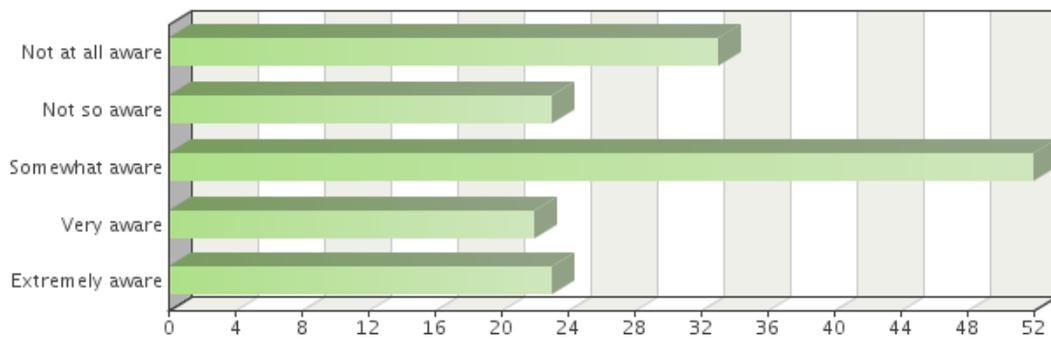
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Not at all familiar	2	2	1.3%	1.3%	1.31%	1.31%
Not so familiar	1	3	0.65%	1.95%	0.65%	1.96%
Somewhat familiar	37	40	24.03%	25.97%	24.18%	26.14%
Very familiar	68	108	44.16%	70.13%	44.44%	70.59%
Extremely familiar	45	153	29.22%	99.35%	29.41%	100%
Sum:	153	-	99.35%	-	100%	-
Not answered:	1	-	0.65%	-	-	-
Average:	4	Minimum:	1	Variance:	0.68	
Median:	4	Maximum:	5	Std. deviation:	0.83	

Total answered: 153

## Question 2

How aware are you that UCL has played a pivotal role in the history of teaching and research of eugenics?



## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Not at all aware	33	33	21.43%	21.43%	21.57%	21.57%
Not so aware	23	56	14.94%	36.36%	15.03%	36.6%
Somewhat aware	52	108	33.77%	70.13%	33.99%	70.59%
Very aware	22	130	14.29%	84.42%	14.38%	84.97%
Extremely aware	23	153	14.94%	99.35%	15.03%	100%
Sum:	153	-	99.35%	-	100%	-
Not answered:	1	-	0.65%	-	-	-
Average:	2.86	Minimum:	1	Variance:	1.75	
Median:	3	Maximum:	5	Std. deviation:	1.32	

Total answered: 153

### Question 3

In December 2018, the Office of UCL President & Provost Professor Michael Arthur appointed the Commission of Inquiry into the History of Eugenics at UCL. There were various reasons for this, not only the decolonising agenda within and beyond UCL but also the discovery that within UCL campus, an honorary lecturer had been hosting conferences on eugenics and intelligence for at least three years, unbeknownst to most staff and students. The aim of the Commission is to make recommendations on how to address the present and future of the teaching and research of eugenics at UCL.

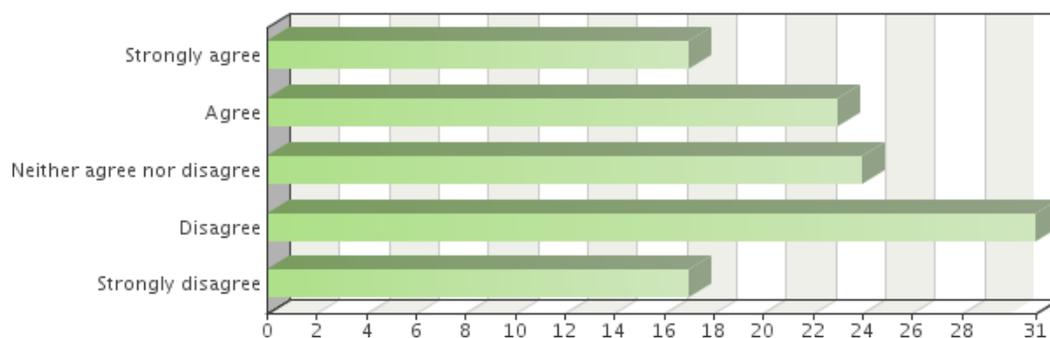
The term eugenics was coined in 1883 by British Victorian scientist Francis Galton, who defined it as the science of improving human populations by selective breeding. Galton developed his research and thinking between the mid-1800s and the beginning of the 1900s. His work and publications (see Galton, 1869; 1909) include numerous remarks and principles that were contested at the time and are now widely considered racist, sexist, homophobic, classist and ablist. Between 1904 and 1907, Galton promoted and sponsored the establishment of the Francis Galton Laboratory for National Eugenics at UCL, with Karl Pearson at its head. At the time Pearson, who had strong collegial links to Galton and supported the establishment of eugenics as a science, was UCL Professor of Applied Mathematics. Later in 1911, Pearson was appointed as the first Galton Professor of Eugenics as well as the first Professor of Applied Statistics in Great Britain.

The term eugenics was eventually dropped from the titles of a number of academic departments at UCL as many people believe eugenicist thinking should be neither commemorated nor celebrated. On the other hand, Pearson made influential contributions to the sciences of statistics and anthropometry, and Galton developed innovative approaches to meteorology and fingerprinting. Some have argued that these contributions should be separated from eugenicist ideas, which were common at the time, and that eugenics researchers should not be held accountable for the use of their work to justify atrocious acts such as the Nazi Holocaust.

Galton, F., 1869. *Hereditary genius: An inquiry into its laws and consequences* (Vol. 27). Macmillan.

Galton, F., 1909. *Essays in eugenics*. [Part 1]. The Eugenics Education Society.

I was very surprised to learn about the links of UCL with the history of eugenics.



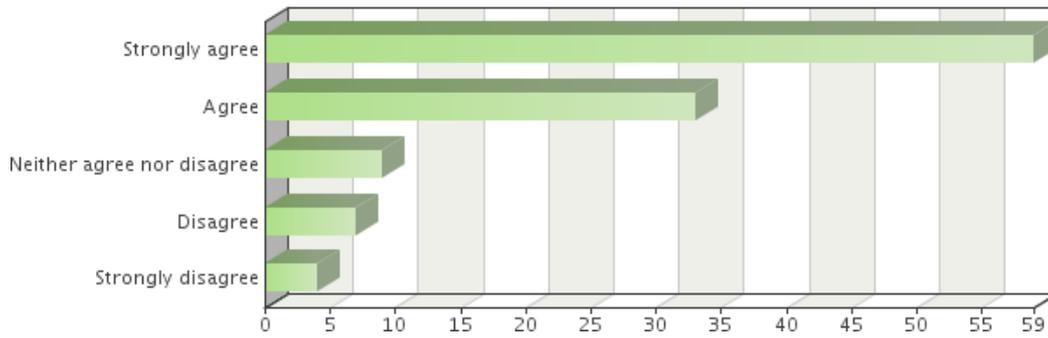
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	17	17	11.04%	11.04%	15.18%	15.18%
Agree	23	40	14.94%	25.97%	20.54%	35.71%
Neither agree nor disagree	24	64	15.58%	41.56%	21.43%	57.14%
Disagree	31	95	20.13%	61.69%	27.68%	84.82%
Strongly disagree	17	112	11.04%	72.73%	15.18%	100%
Sum:	112	-	72.73%	-	100%	-
Not answered:	42	-	27.27%	-	-	-
Average:	3.07	Minimum:	1	Variance:	1.71	
Median:	3	Maximum:	5	Std. deviation:	1.31	

Total answered: 112

Question 4

I am very concerned that UCL played a pivotal role in the development of eugenics.



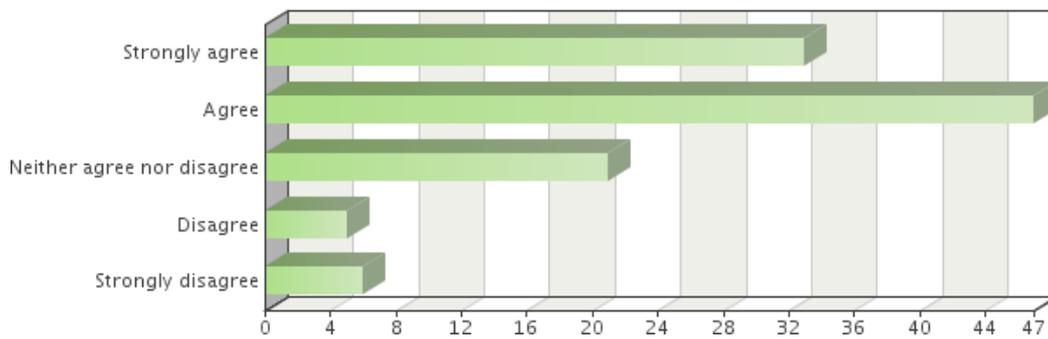
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	59	59	38.31%	38.31%	52.68%	52.68%
Agree	33	92	21.43%	59.74%	29.46%	82.14%
Neither agree nor disagree	9	101	5.84%	65.58%	8.04%	90.18%
Disagree	7	108	4.55%	70.13%	6.25%	96.43%
Strongly disagree	4	112	2.6%	72.73%	3.57%	100%
Sum:	112	-	72.73%	-	100%	-
Not answered:	42	-	27.27%	-	-	-
Average:	1.79	Minimum:	1	Variance:	1.14	
Median:	1	Maximum:	5	Std. deviation:	1.07	

Total answered: 112

Question 5

I believe that the legacy of eugenics is still very much present at UCL.



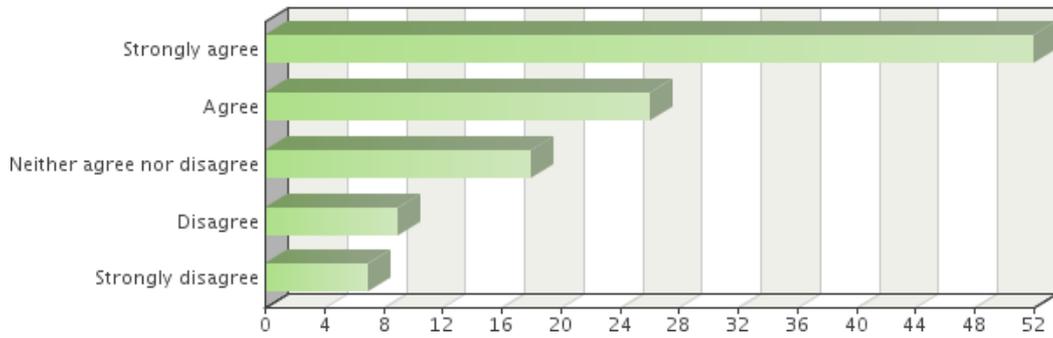
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	33	33	21.43%	21.43%	29.46%	29.46%
Agree	47	80	30.52%	51.95%	41.96%	71.43%
Neither agree nor disagree	21	101	13.64%	65.58%	18.75%	90.18%
Disagree	5	106	3.25%	68.83%	4.46%	94.64%
Strongly disagree	6	112	3.9%	72.73%	5.36%	100%
Sum:	112	-	72.73%	-	100%	-
Not answered:	42	-	27.27%	-	-	-
Average:	2.14	Minimum:	1	Variance:	1.13	
Median:	2	Maximum:	5	Std. deviation:	1.06	

Total answered: 112

Question 6

Having learnt about eugenics at UCL, I feel that UCL's claims on equality and diversity are undermined.



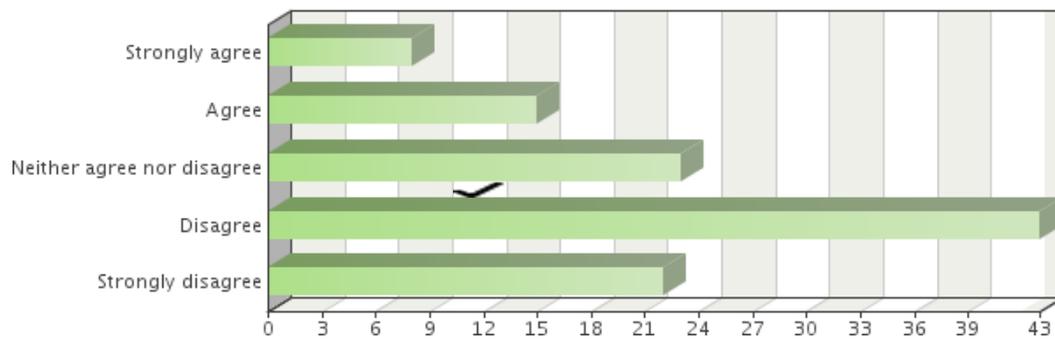
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	52	52	33.77%	33.77%	46.43%	46.43%
Agree	26	78	16.88%	50.65%	23.21%	69.64%
Neither agree nor disagree	18	96	11.69%	62.34%	16.07%	85.71%
Disagree	9	105	5.84%	68.18%	8.04%	93.75%
Strongly disagree	7	112	4.55%	72.73%	6.25%	100%
Sum:	112	-	72.73%	-	100%	-
Not answered:	42	-	27.27%	-	-	-
Average:	2.04	Minimum:	1	Variance:	1.52	
Median:	2	Maximum:	5	Std. deviation:	1.23	

Total answered: 112

Question 7

The eugenicist views of early researchers do not invalidate the scientific contributions that they developed.



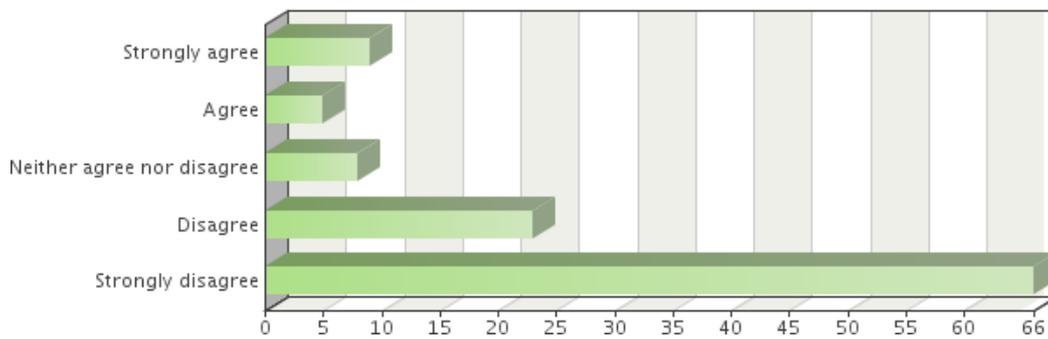
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	8	8	5.19%	5.19%	7.21%	7.21%
Agree	15	23	9.74%	14.94%	13.51%	20.72%
Neither agree nor disagree	23	46	14.94%	29.87%	20.72%	41.44%
Disagree	43	89	27.92%	57.79%	38.74%	80.18%
Strongly disagree	22	111	14.29%	72.08%	19.82%	100%
Sum:	111	-	72.08%	-	100%	-
Not answered:	43	-	27.92%	-	-	-
Average:	3.5	Minimum:	1	Variance:	1.36	
Median:	4	Maximum:	5	Std. deviation:	1.17	

Total answered: 111

Question 8

We should separate science and politics.



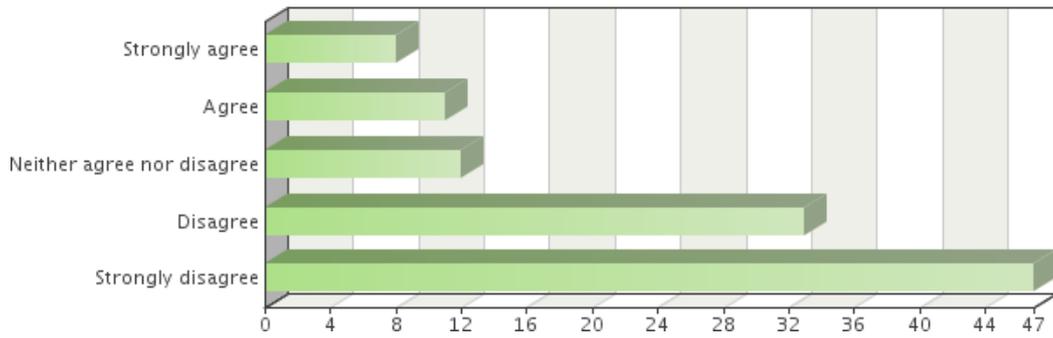
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	9	9	5.84%	5.84%	8.11%	8.11%
Agree	5	14	3.25%	9.09%	4.5%	12.61%
Neither agree nor disagree	8	22	5.19%	14.29%	7.21%	19.82%
Disagree	23	45	14.94%	29.22%	20.72%	40.54%
Strongly disagree	66	111	42.86%	72.08%	59.46%	100%
Sum:	111	-	72.08%	-	100%	-
Not answered:	43	-	27.92%	-	-	-
Average:	4.19	Minimum:	1	Variance:	1.55	
Median:	5	Maximum:	5	Std. deviation:	1.25	

Total answered: 111

Question 9

I believe that the history of eugenics at UCL should be seen as a feature of Victorian thinking with little influence on the current values and ideals promoted by UCL.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	8	8	5.19%	5.19%	7.21%	7.21%
Agree	11	19	7.14%	12.34%	9.91%	17.12%
Neither agree nor disagree	12	31	7.79%	20.13%	10.81%	27.93%
Disagree	33	64	21.43%	41.56%	29.73%	57.66%
Strongly disagree	47	111	30.52%	72.08%	42.34%	100%
Sum:	111	-	72.08%	-	100%	-
Not answered:	43	-	27.92%	-	-	-
Average:	3.9	Minimum:	1	Variance:	1.58	
Median:	4	Maximum:	5	Std. deviation:	1.26	

Total answered: 111

## Question 10

Please write here any comments you would like to make on the topics addressed in this section

### Text input

The preamble is a bit "PC" in tone. Advances have certainly been made since Galton and Pearson's day - I shouldn't need to point out to an University enquiry that that is how science works! The reference to the Nazi Holocaust seems odd given that Eugenics in the 20th C. was more associated with the left in politics. The Nazis continued and expanded on Weimar policy on the disabled and most other "victim" groups. Their major victims - the Jewish Community - were not, as far as I am aware targeted on specifically Eugenic grounds.

UCL has never before confronted this history of eugenics - I am glad it is finally doing so. But to preach diversity and inclusion in a university that previously ignored this history was pointless. We know that Ucl has platformed white supremacists and ucl upholds imperialistic agendas. To fully come to terms with its past it must also acknowledge its present, and work to change this. As an alum of UCL, it ultimately felt like an environment that was not suited to POC, and diversity is only a superficial checkbox of the university.

While science and politics can be separated, it is unacceptable for UCL to not address the racism underlying the practice of Eugenics, and to still have rooms named after eugenicists. The dark side of UCL's history should be addressed and not shied away from if it wants to claim to be inclusive and open to all in our current society.

What kind of views would you say can invalidate scientific contributions? Why is it up to you to decide?

Question nine is such an obvious logical fallacy it's embarrassing. History is something that actually happened, it cannot be a "feature of thinking" of any kind

I do not agree that eugenics was a feature of Victorian thinking; it extended into the middle of the 20th century. Ronald Fisher, who held the Galton Chair between 1933 and 1943 was a eugenicist; so was WD Hamilton. I hope very much that, today, UCL has separated from its eugenics past; but please don't pretend that the legacy is 19th century only.

I'm not really sure how I feel about celebrating the contributions to any field by individuals whose work is currently deemed morally or ethically disturbing / questionable. Endeavours usually have unforeseen outcomes, but could those have been reached in another way? Oddly, I'm curious to know why there are people who feel there are hierarchies or think it is acceptable to ask some of the questions. More specifically, having only recently learnt of UCL's eugenics connections, I'm less shocked that there exists a dark past so much as disappointed that it wasn't owned up to earlier. I think it's important to know that Institutions show why they are choosing to follow certain values and ideals and even to be transparent about questionable past practices.

The idea that politics can be separated from science, that history can be separated from the present in which we live, serves only to preserve existing power structures, and does little to further any commitment to equality, diversity and inclusion. As an alumna of UCL, I'd be very concerned if the university didn't seek to understand the ways in which eugenics have influenced and continue to influence the world in which we live.

I am utterly disgusted to learn about this aspect of UCL history, and I also think that some of the questions are quite leading!

Those who do not address their uncomfortable histories continue to repeat them

In order for 9 to be true, UCL would need to actively disassociate itself from its past e.g. by funding research in anti-racism, disability activism. While the eugenicist views of scientists don't invalidate other contributions, those contributions need to be contextualised within their wider body of work. Those contexts are still present when we use the work today.

Science and politics have never been entirely separate. The systemic exclusion of white women and nonwhite people from academic institutions and fields proves this fact. By promoting racist and ableist "science," you undermine your institution's credibility.

The fallacy of "separating science and politics" is a lie perpetuated by the hegemonic (white) class who holds the privileged misconception that \*their\* politics are the equivalent of "the absence of politics." It is impossible to separate politics from anything (including science) — the best you can do is acknowledge and interrogate the politics that you bring to the situation.

UCL should own up to this sorry ass part of their history, apologize and put enormous weight into ensuring the legacy of eugenics is overturned

It is frightening to learn that secret conferences were held and unauthorized by UCL. What else does your campus allow, unbeknownst to the administration?

I don't think UCL should ignore or erase their history and connection to the development of eugenics (as it is obviously still on-going). Ignoring the bad things people did to only focus on the positive allows the negative ideas to continue to circulate unchallenged. UCL should take an active role in acknowledging the damage eugenics have done and work toward the development of scientific ideas in ways that are ethical and inclusive. There is no science without politics; science is not and has never been outside politics, as has been acknowledged by e.g. the Royal Society awarding its supreme 2019 award to Caroline Criado Perez's book on gender as scientific blind spot this year.

RE: question 6--I do not believe this knowledge alone means that UCL's claims are undermined, but I do believe that it becomes necessary for UCL to recognize with this eugenics past (and present) in order to make these claims. Open acknowledgement and full discussion and investigation of this history is necessary to make a valid claim on diversity and equality. Re: question 7--it does not invalidate their other scientific contributions, but it does disgrace their legacy and render them figures that should not be celebrated or admired for those contributions.

The history of science is also the present and future. This is clearly demonstrated by the rampant lack of equity of access to high quality medical care for historically marginalized populations (women, immigrants, black and brown people, disabled people, LGBT people). To ignore the impact of history is to discount the experiences of everyone from then 'til now and forward.

I attended UCL for 6 years, between my masters and PhD, and it's upsetting to me to see that historical discrimination seems to be more concerning to the panel than modern wrongdoing. Perhaps this time would be better spent addressing the rampant nepotism, cronyism and classism that made my time there nearly unbearable. remove all glorifications and icons of eugenics developers

Separating science and politics is the most important consideration if we want science to produce true results. The use of these results is what can cause problems and solutions in society, depending on how they are used. People do not stop making knives because they can kill people.

It is crucial for UCL to confront and counteract their legacy of eugenics that has for so long been ignored and hidden. It is interesting to see that this survey does not mention Flinders Petrie who was also actively involved with eugenic research - why is this? Racism and science/academia have a long interconnected history that cannot be condensed down to two individuals. UCL should openly recognise their broader role that enabled this type of research to exist rather than simply pinning it all on two 'rogue' scientists. Confronting UCL's legacy of eugenics means confronting its culture, honestly and openly, rather than continuing to obscure its shameful past.

UCL very obviously has a history of racism linked to eugenics that is still present today

Placing eugenics in UCL's history and shelving it in 'the past' allows UCL to avoid reckoning with its history and with how that history has influenced and played out in modern life. How many of UCL's leading professors are black, for example? The prejudice and stigma faced by Black academics is undoubtedly connected to Eugenics racist conclusions about the intelligence of different ethnic groups. In any case, as it has been found that Eugenics lectures were being given at UCL in recent years, there is no case to relegate it to history and it must be examined, discussed and where necessary appropriate reparations made. Universities are important to the fabric of a society and a world-leading university would want to grapple with the difficult and ugly parts of its past and present to remain so.

It is impossible to entirely separate science and politics, particularly in the case of eugenics where scientists used their positions to argue that certain groups should be treated differently within society based on their physical, mental or ethnic characteristics. Furthermore, the idea that one can separate the devastating impact of eugenics from the rest of an academic legacy is ludicrous: it is not reasonable to assume that a belief that disabled people or people of colour are inferior to white able bodied people would not damage the credibility of an academic's work beyond eugenics. Finally, eugenics has cast a long shadow which continues to harm marginalised people and justify denial of their reproductive autonomy in some contexts, so to dismiss the legacy of eugenics at UCL as a Victorian phenomenon would deny the ongoing harms eugenics has caused.

As a national representative of disabled people, eugenics rhetoric comes up in my professional day to day. Particularly in STEM fields, mainly medicine. With articles still be published widely in mainstream media promoting disabled people as burdens, or doctors and lecturers believing in eugenics laced beliefs on treatment and assisted dying, it is incredibly worrying that anyone would consider science separate from politics. We know that there is discrimination within the scientific community, from employment to development opportunities. We also know there's horrifying stats related to disabled women and disabled women of colour and their treatment by medical professionals. Recognising your role in eugenics is not enough, and I am concerned that the question relating to politics and science is inherently biased, as it suggests science is already free from politics, which we know is absolute horseshit.

I was aware of UCL's history of eugenics when I applied as a biology student wanting to focus on (and now researching evolutionary biology) and it played a large part of me deciding not to go there and not wanting to work there in future unless some kind of acknowledgement is made that often the "science" these eugenicists carried out was very much tainted by their political views. A good example of this is the University of Salzburg (posthumously) stripping Konrad Lorenz of his honorary doctorate and openly acknowledging that themes of Nazism were woven into his work.

These questions are extremely biased and leading and don't even begin to mention or touch the consequences of eugenics and who the victims of eugenicist thinking are. The very fact that there's a question asking whether science and politics can be separated is ridiculous, especially when any researcher knows the obvious answer is that they are connected. I'm extremely disappointed in this and expected more from UCL - it's beyond clear that this institution still has a vast amount of work to do to uncouple its link with its history of eugenics and it's laughable that you think you can implant a Decolonising agenda until you have done so.

UCL should make reparations for its link and recent history to this research. It should listen. You cannot right a wrong, but you can give rights to the wronged.

Horrible that this survey should even need to take place. This methodology shows little to no intent of apology and ensuring student and staff safety on such an vicious field of research. This is political, this is racist, this is white supremacy and it should be purged from the UCL campus and its history made public.

## Question 11

The Commission of Inquiry into the History of Eugenics at UCL is considering the issue of the renaming of spaces such as the Galton Lecture Theatre (1-19 Torrington Place, named in the early 2000s), the Pearson Building (Main Quad), previously The Bartlett and renamed in 1980 after statisticians Karl Pearson and his son Egon Pearson, and the Petrie Museum (on Malet Place next to the Science Library) named in the 1950s after another prominent Victorian eugenicist and UCL Professor of Egyptology, Flinders Petrie, 'the father of modern archaeology'.

As well as Pearson, Petrie was a supporter of Galton and his eugenicist ideas, such as the restriction of marriage and reproduction among the 'antisocial' (Galton, 1909). Petrie worked closely with Pearson on measuring ancient Egyptian skulls with the intention to create 'racial' categories. At the end of the 1800s and based on his findings on skull measurements, Petrie proposed that it was only after a 'superior race' migrated into Egypt and replaced the native population that Egyptian dynastic culture truly blossomed (Petrie, 1896). In addition in 1925, Pearson co-authored a paper concluding that alien immigration of 'inferior races' was a significant problem for the state (Pearson and Moul, 1925).

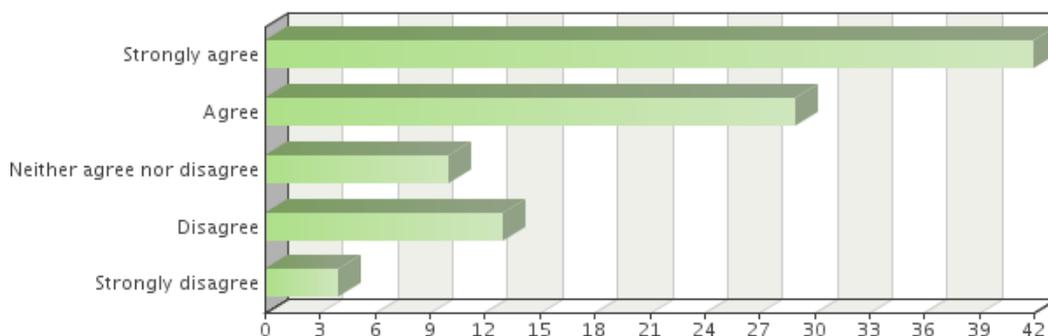
In 1963, UCL Professor Lionel Penrose decided to remove the word eugenics from the Galton Laboratory title. This laboratory was eventually replaced by the UCL Department of Genetics, Evolution and Environment. The present consensus amongst statisticians and geneticists is that eugenics is unscientific and thus they reject it as serious science.

Galton, F., 1909. Essays in eugenics. [Part 1]. The Eugenics Education Society

Pearson, K. and Moul, M., 1925. The problem of alien immigration into Great Britain, illustrated by an examination of Russian and Polish Jewish children. *Annals of Eugenics*, 1(1), pp.5-54

Petrie, W.M.F., 1896. Naqada and Ballas: 1895. B. Quaritch.

Eugenics and racism are the same thing.



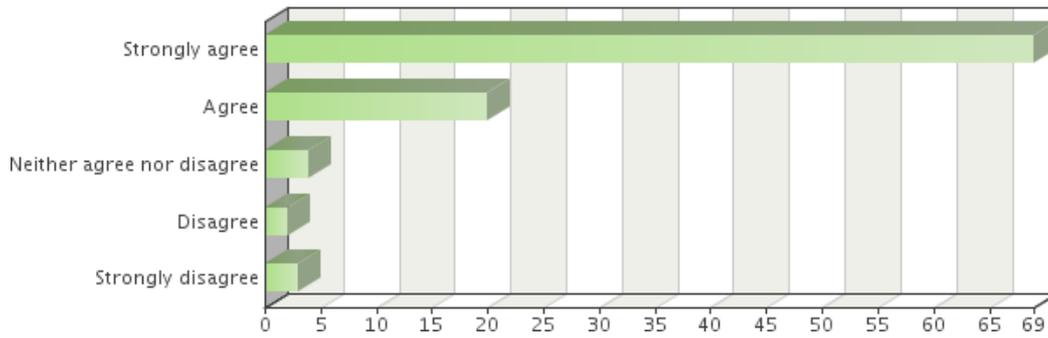
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	42	42	27.27%	27.27%	42.86%	42.86%
Agree	29	71	18.83%	46.1%	29.59%	72.45%
Neither agree nor disagree	10	81	6.49%	52.6%	10.2%	82.65%
Disagree	13	94	8.44%	61.04%	13.27%	95.92%
Strongly disagree	4	98	2.6%	63.64%	4.08%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	2.06	Minimum:	1	Variance:	1.44	
Median:	2	Maximum:	5	Std. deviation:	1.2	

Total answered: 98

Question 12

I am concerned that some buildings in UCL are named after prominent eugenicists.



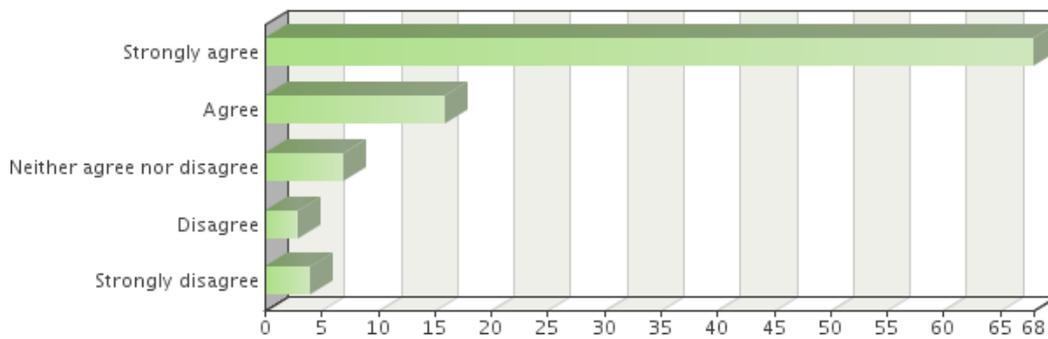
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	69	69	44.81%	44.81%	70.41%	70.41%
Agree	20	89	12.99%	57.79%	20.41%	90.82%
Neither agree nor disagree	4	93	2.6%	60.39%	4.08%	94.9%
Disagree	2	95	1.3%	61.69%	2.04%	96.94%
Strongly disagree	3	98	1.95%	63.64%	3.06%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	1.47	Minimum:	1	Variance:	0.83	
Median:	1	Maximum:	5	Std. deviation:	0.91	

Total answered: 98

Question 13

I find disturbing the idea of entering a space or a building named after prominent eugenicists.



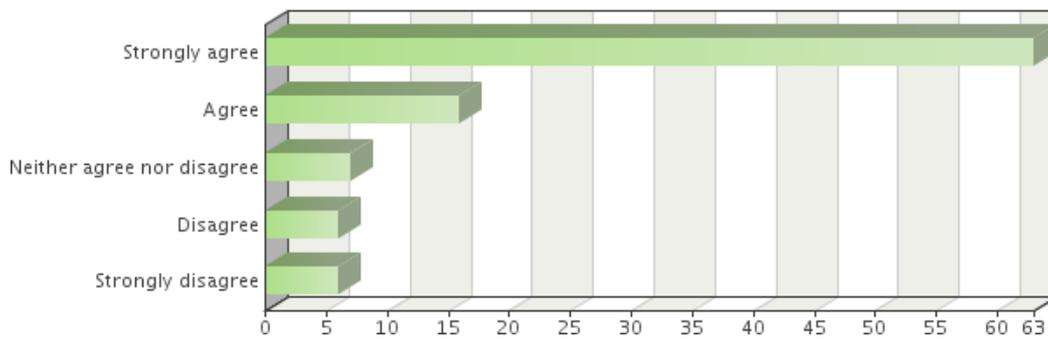
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	68	68	44.16%	44.16%	69.39%	69.39%
Agree	16	84	10.39%	54.55%	16.33%	85.71%
Neither agree nor disagree	7	91	4.55%	59.09%	7.14%	92.86%
Disagree	3	94	1.95%	61.04%	3.06%	95.92%
Strongly disagree	4	98	2.6%	63.64%	4.08%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	1.56	Minimum:	1	Variance:	1.07	
Median:	1	Maximum:	5	Std. deviation:	1.04	

Total answered: 98

Question 14

UCL cannot be a global university while celebrating Galton, Pearson and Petrie.



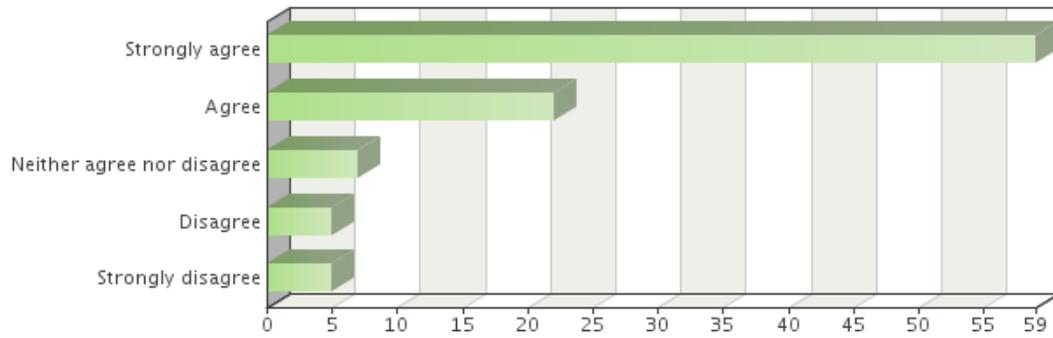
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	63	63	40.91%	40.91%	64.29%	64.29%
Agree	16	79	10.39%	51.3%	16.33%	80.61%
Neither agree nor disagree	7	86	4.55%	55.84%	7.14%	87.76%
Disagree	6	92	3.9%	59.74%	6.12%	93.88%
Strongly disagree	6	98	3.9%	63.64%	6.12%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	1.73	Minimum:	1	Variance:	1.45	
Median:	1	Maximum:	5	Std. deviation:	1.21	

Total answered: 98

Question 15

Retaining the names of Galton, Pearson and Petrie honours eugenics.



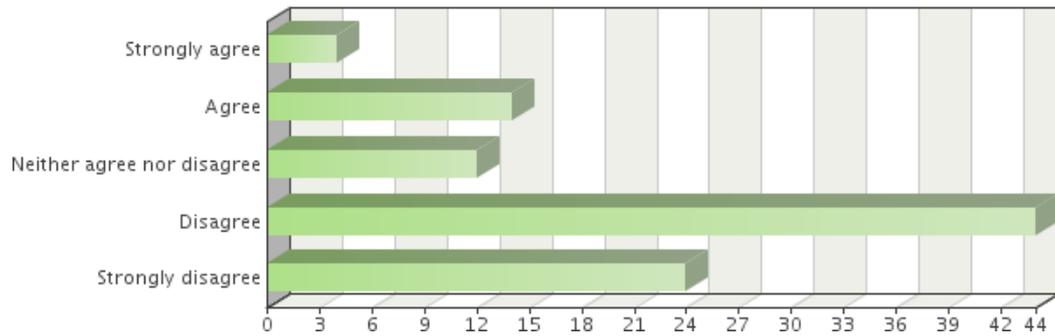
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	59	59	38.31%	38.31%	60.2%	60.2%
Agree	22	81	14.29%	52.6%	22.45%	82.65%
Neither agree nor disagree	7	88	4.55%	57.14%	7.14%	89.8%
Disagree	5	93	3.25%	60.39%	5.1%	94.9%
Strongly disagree	5	98	3.25%	63.64%	5.1%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	1.72	Minimum:	1	Variance:	1.27	
Median:	1	Maximum:	5	Std. deviation:	1.13	

Total answered: 98

Question 16

Removing the names of Galton, Pearson and Petrie would be a sufficient measure to address the concerns about the legacy of eugenics at UCL.



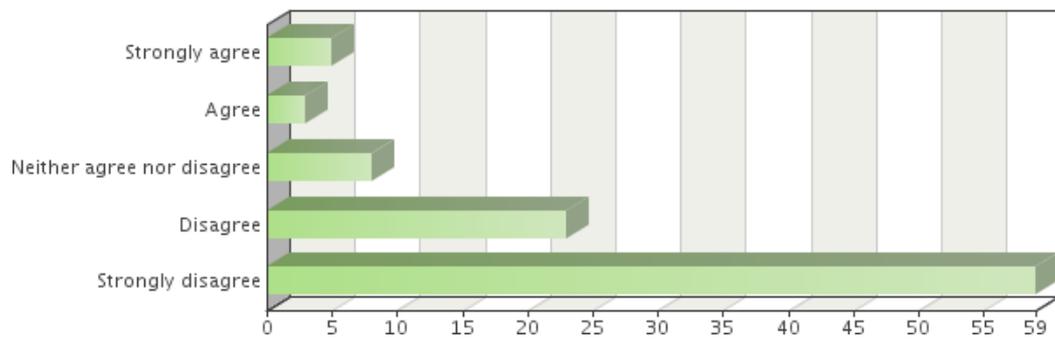
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	4	4	2.6%	2.6%	4.08%	4.08%
Agree	14	18	9.09%	11.69%	14.29%	18.37%
Neither agree nor disagree	12	30	7.79%	19.48%	12.24%	30.61%
Disagree	44	74	28.57%	48.05%	44.9%	75.51%
Strongly disagree	24	98	15.58%	63.64%	24.49%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	3.71	Minimum:	1	Variance:	1.24	
Median:	4	Maximum:	5	Std. deviation:	1.11	

Total answered: 98

Question 17

The names of these spaces and buildings should be kept.



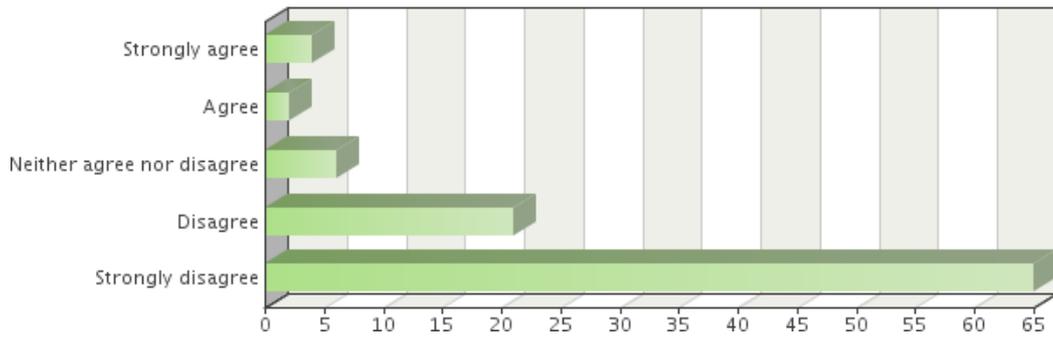
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	5	5	3.25%	3.25%	5.1%	5.1%
Agree	3	8	1.95%	5.19%	3.06%	8.16%
Neither agree nor disagree	8	16	5.19%	10.39%	8.16%	16.33%
Disagree	23	39	14.94%	25.32%	23.47%	39.8%
Strongly disagree	59	98	38.31%	63.64%	60.2%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	4.31	Minimum:	1	Variance:	1.18	
Median:	5	Maximum:	5	Std. deviation:	1.09	

Total answered: 98

Question 18

Removing the names of Galton, Pearson and Petrie would be an act of scientific vandalism.



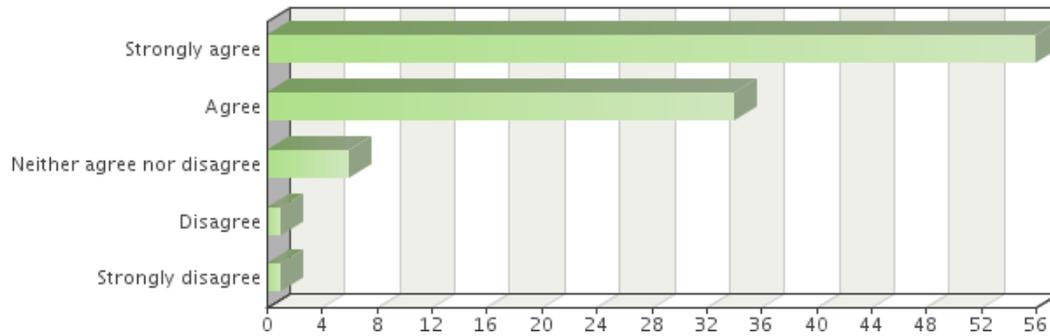
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	4	4	2.6%	2.6%	4.08%	4.08%
Agree	2	6	1.3%	3.9%	2.04%	6.12%
Neither agree nor disagree	6	12	3.9%	7.79%	6.12%	12.24%
Disagree	21	33	13.64%	21.43%	21.43%	33.67%
Strongly disagree	65	98	42.21%	63.64%	66.33%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	4.44	Minimum:	1	Variance:	0.99	
Median:	5	Maximum:	5	Std. deviation:	1	

Total answered: 98

Question 19

Whether the names are kept or removed, they should be presented in such a way that future generations are made aware of the history of eugenics at UCL.



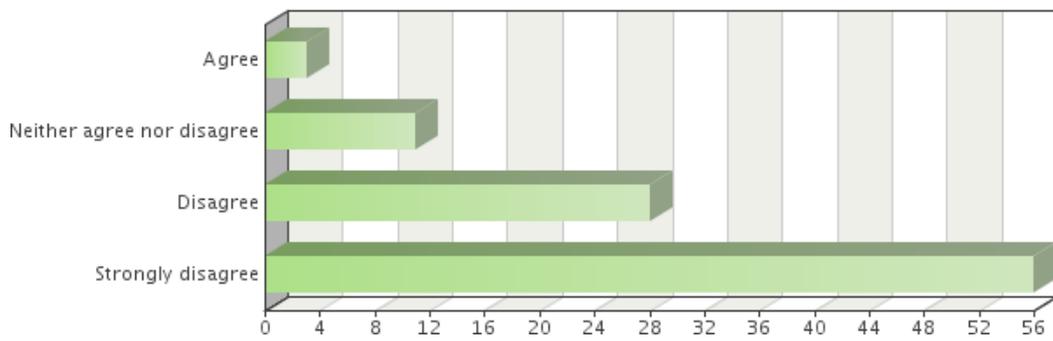
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	56	56	36.36%	36.36%	57.14%	57.14%
Agree	34	90	22.08%	58.44%	34.69%	91.84%
Neither agree nor disagree	6	96	3.9%	62.34%	6.12%	97.96%
Disagree	1	97	0.65%	62.99%	1.02%	98.98%
Strongly disagree	1	98	0.65%	63.64%	1.02%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	1.54	Minimum:	1	Variance:	0.56	
Median:	1	Maximum:	5	Std. deviation:	0.75	

Total answered: 98

Question 20

I have no particular views one way or another about whether buildings and rooms should be renamed.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Agree	3	3	1.95%	1.95%	3.06%	3.06%
Neither agree nor disagree	11	14	7.14%	9.09%	11.22%	14.29%
Disagree	28	42	18.18%	27.27%	28.57%	42.86%
Strongly disagree	56	98	36.36%	63.64%	57.14%	100%
Sum:	98	-	63.64%	-	100%	-
Not answered:	56	-	36.36%	-	-	-
Average:	4.4	Minimum:	2	Variance:	0.65	
Median:	5	Maximum:	5	Std. deviation:	0.81	

Total answered: 98

## Question 21

Please write here any comments you would like to make on the topics addressed in this section.

### Text input

With regard to question 11, it would be prudent to note that eugenicist thought also helped to entrench ableism, classism and other forms of oppressive systems and practices, not just racism. What should also be made clear is how eugenics directly contributed to the development of colonial ideology, of which racism was obviously a key factor.

The statement in the preamble "The present consensus amongst statisticians and geneticists is that eugenics is unscientific and thus they reject it as serious science." is a superb example of an unscientific statement.

Change the names, but do not use it as an excuse to erase your history. This is only one thing and does not address the deeper issues that still prevail at ucl today.

To be clear, I feel this is a complex topic with deeper and far-reaching roots in this country and more information is needed before decisions can be made. I'm not sure that making an example of, and distancing from, one group of individuals achieves enough. While I think it would be chilling to walk into a building named after a eugenicist I don't equate that discomfort with necessarily removing the connection altogether. That said, I do feel that maintaining that discomfort makes it difficult to allow historic wounds to heal; though perhaps that is a job for society as a whole to address rather than individual institutions, and that a wider conversation across the board about acknowledging and remembering is required. Any decision would need to be handled in a way that authentically demonstrates a commitment to following the values UCL purports to hold, and not done as a crisis management exercise to distance itself from a controversial topic.

Renaming spaces will not 'defuse' them - the history of eugenics at UCL is ingrained in these spaces and should not be glossed over or forgotten - but renaming would demonstrate a commitment on the part of UCL not to glorify these histories, and not to be complicit with those in the present who wish to do so.

These buildings should obviously be renamed! How can you claim to be a modern, global institution while honouring outdated, offensive, racist pseudoscience

The removal of phrases like 'eugenics' from the names of buildings/libraries were lies of omission.

You cannot claim to be an institution that values diversity when you continue to honor racists in this way. This sends a clear signal to potential students, academics, visitors, and collaborators that some people are not welcome at your institution.

While racism and eugenics are not identical, they are also not separable. Eugenics are a specific application of scientific ideology to the social field in such a way as to essentialize oppressions which occur along many axes, including race, but also including ability, gender, sex, and sexual/romantic inclinations. It is the more or less inevitable result of social oppression and scientism coexisting.

It is disturbing that you are running a survey to determine whether you should acknowledge your participation in fomenting White Supremacy, especially given the numeric majority of people who are complicit in it (presently). There is a strong likelihood that you will find statistic support for continuing your policies of erasing/oppressing "non-white" peoples.

Removing names of eugenicists is a useful step in addressing the problematic legacy of these people. It is not ahistorical in the slightest

Not removing the names will make your diversity claims a lie. Keeping the names will also lead to those other than white self select out of UCL. Do you really want to miss out on the next Nobel Peace prize winners?

I would be very uncomfortable entering a building named after a eugenicist; and I really wouldn't want to or recommend to anyone to try to take a science, history or anthropology class in such a place, as I would really wonder about the racist views that might get disseminated as actual knowledge.

Many universities in the United States are faced with a similar problem: lots of academic buildings named after unsavory characters (in the US, there are a lot of academic buildings named after slaveowners). A solution that seems to appeal is to rename the building for a person who more fully represents the university's values while erecting a monument (a plaque, for example) that memorializes the controversy and ensures that the conversation about the relationship between academic power and legacies of racism does not simply fade away. Also: I marked "disagree" for the first question because, while eugenics are obviously profoundly relevant to racism, they are not identical. I understand eugenics to be a method for constructing racial difference whereas racism is the condition that both permits eugenics and is reinforced by eugenics.

Rename, and present the history and legacy of eugenics at UCL.

Why are you only mentioning the scientists? There are a number of features around campus that celebrate the royals, who committed a series of genocides, rapes and murders within living memory. It just feels like a lot of energy put into not focusing on something more important

dedicate buildings to people dismantling systemic racism and eugenics at UCL

Changing the names of buildings isn't enough! Racism can't just be stopped by changing the name of buildings

I have never heard of the concept of "scientific vandalism" outside this survey: if it is used to justify keeping the names of eugenicists on UCL buildings, it is nothing less than apologism for eugenics. UCL must ask itself: is it more important to continue honouring deceased staff whose legacy is now disgraced, or to practice values which reflect a global, decolonised university in 2019?

Honouring eugenicists is never not political. There are thousands of scientists that have been overlooked in society, predominantly women of colour, who deserve honouring far beyond eugenicists. Removing and challenging eugenics is part of evolving as a society and recognising the dynamics of power within it. To claim or even suggest removing their names would be scientific vandalism is an insult to science itself, and is a question that itself promotes rhetoric that becomes dangerous for marginalised people.

As an autistic person, whilst I believe that eugenics are often racist, sometimes they are ableist as well. This opinion of course does not disregard those living at the intersection of racism and disability in our current society.

All eugenics is racist, although it can very much have other focuses as well eg disability. I would not feel comfortable entering a space named in honour of someone who strongly advocated for the UK to refuse Jewish refugees from Nazi Germany (Pearson), using the same language to refer to them as vermin as the Nazis themselves. I do not understand how UCL can claim to be safe and inclusive space for Jewish students and students of colour while honouring and giving space to people with this blood on their hands. However, simply removing the names isn't enough. I'm aware that signs in the Petrie Museum have been placed highlighting links between colonialism and the objects on display. This kind of work needs to be done highlighting UCL's eugenicist history. Rename buildings after victims/survivors of the atrocities endorsed and enabled by these eugenicists. Establish and rename funds/scholarships in honour of academics who advocated against eugenics to fund work undoing the legacy of eugenics across academic fields. Teach the history of eugenics in academic fields as an integral part of studying those fields instead of brushing them aside.

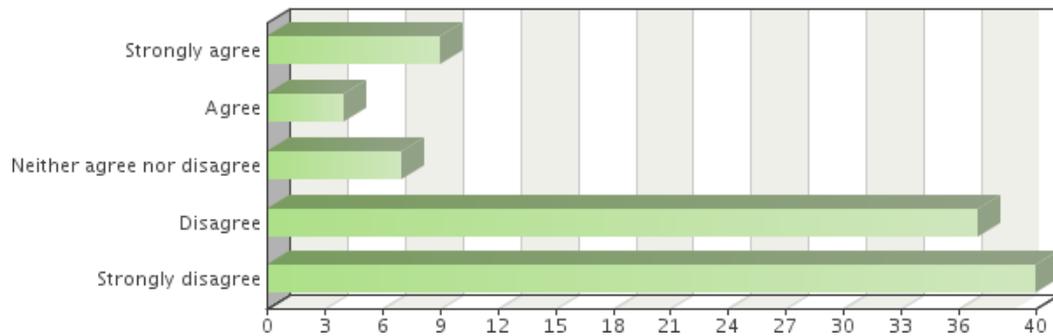
There's no defence of justification for keeping the names of eugenicists on your buildings, any attempt do so is admittance that you do not care to acknowledge your history and that you aren't courted to decolonisation.

I don't think removing names is enough. Proper meaningful reparations are what is required. These questions are extremely leading and I feel very uncomfortable with the phrasing

## Question 22

Critical courses looking at the implications of eugenics have been delivered for some time to students in the UCL Department of Genetics, Evolution and the Environment (Faculty of Life Sciences). The historic link between eugenics and UCL is addressed in courses from UCL Department of Science and Technology Studies, as well as in Anthropology, Psychology and through the Galton Collection, available via UCL Museums and Collections.

UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes and need not be apologised for.



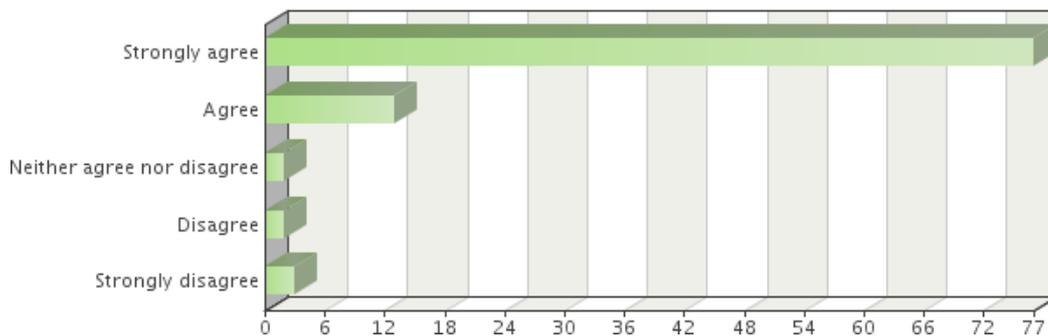
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	9	9	5.84%	5.84%	9.28%	9.28%
Agree	4	13	2.6%	8.44%	4.12%	13.4%
Neither agree nor disagree	7	20	4.55%	12.99%	7.22%	20.62%
Disagree	37	57	24.03%	37.01%	38.14%	58.76%
Strongly disagree	40	97	25.97%	62.99%	41.24%	100%
Sum:	97	-	62.99%	-	100%	-
Not answered:	57	-	37.01%	-	-	-
Average:	3.98	Minimum:	1	Variance:	1.5	
Median:	4	Maximum:	5	Std. deviation:	1.22	

Total answered: 97

Question 23

UCL was involved in knowledge production that was aligned to racism and needs to be honest about this.



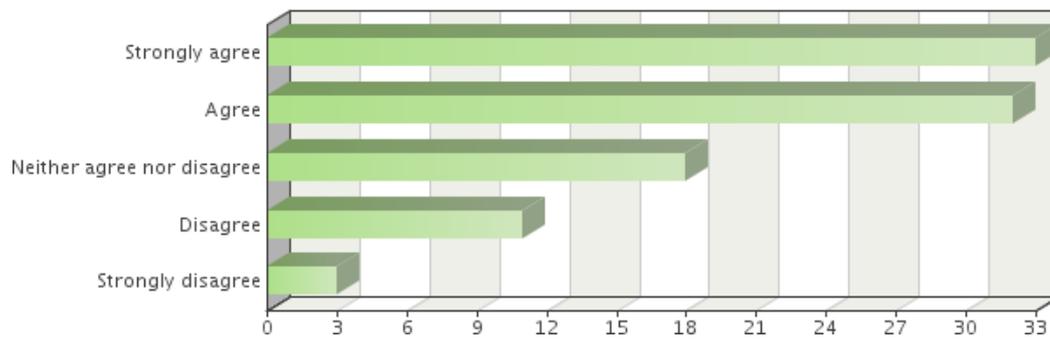
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	77	77	50%	50%	79.38%	79.38%
Agree	13	90	8.44%	58.44%	13.4%	92.78%
Neither agree nor disagree	2	92	1.3%	59.74%	2.06%	94.85%
Disagree	2	94	1.3%	61.04%	2.06%	96.91%
Strongly disagree	3	97	1.95%	62.99%	3.09%	100%
Sum:	97	-	62.99%	-	100%	-
Not answered:	57	-	37.01%	-	-	-
Average:	1.36	Minimum:	1	Variance:	0.77	
Median:	1	Maximum:	5	Std. deviation:	0.88	

Total answered: 97

Question 24

UCL should embed a mandatory induction on the history of eugenics for all students and staff.



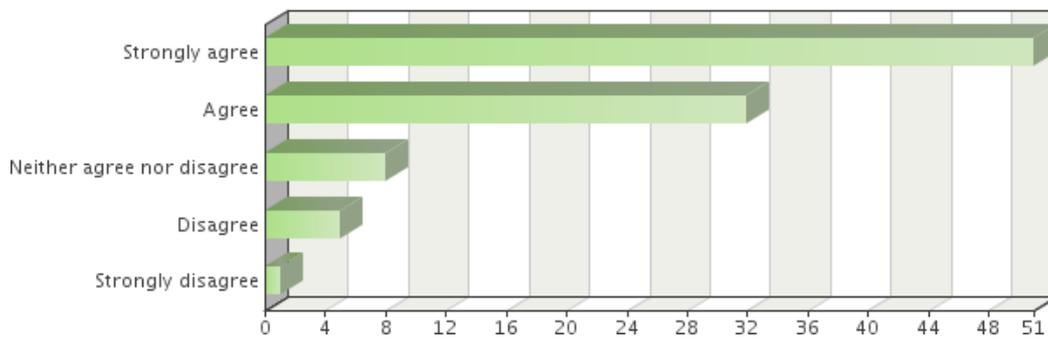
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	33	33	21.43%	21.43%	34.02%	34.02%
Agree	32	65	20.78%	42.21%	32.99%	67.01%
Neither agree nor disagree	18	83	11.69%	53.9%	18.56%	85.57%
Disagree	11	94	7.14%	61.04%	11.34%	96.91%
Strongly disagree	3	97	1.95%	62.99%	3.09%	100%
Sum:	97	-	62.99%	-	100%	-
Not answered:	57	-	37.01%	-	-	-
Average:	2.16	Minimum:	1	Variance:	1.24	
Median:	2	Maximum:	5	Std. deviation:	1.12	

Total answered: 97

Question 25

All UCL graduates should know about the history of eugenics at UCL.



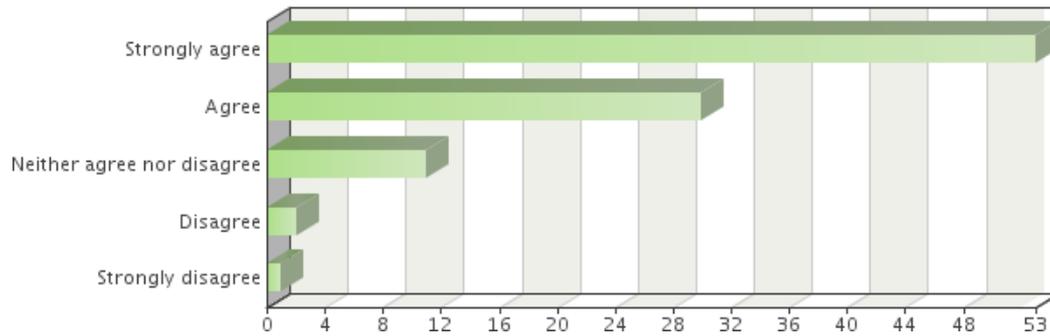
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	51	51	33.12%	33.12%	52.58%	52.58%
Agree	32	83	20.78%	53.9%	32.99%	85.57%
Neither agree nor disagree	8	91	5.19%	59.09%	8.25%	93.81%
Disagree	5	96	3.25%	62.34%	5.15%	98.97%
Strongly disagree	1	97	0.65%	62.99%	1.03%	100%
Sum:	97	-	62.99%	-	100%	-
Not answered:	57	-	37.01%	-	-	-
Average:	1.69	Minimum:	1	Variance:	0.82	
Median:	1	Maximum:	5	Std. deviation:	0.91	

Total answered: 97

Question 26

There should be a permanent exhibition/public outreach on the history of eugenics at UCL so that the whole university and visitors are familiar with this history.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	53	53	34.42%	34.42%	54.64%	54.64%
Agree	30	83	19.48%	53.9%	30.93%	85.57%
Neither agree nor disagree	11	94	7.14%	61.04%	11.34%	96.91%
Disagree	2	96	1.3%	62.34%	2.06%	98.97%
Strongly disagree	1	97	0.65%	62.99%	1.03%	100%
Sum:	97	-	62.99%	-	100%	-
Not answered:	57	-	37.01%	-	-	-
Average:	1.64	Minimum:	1	Variance:	0.71	
Median:	1	Maximum:	5	Std. deviation:	0.84	

Total answered: 97

## Question 27

Please write here any comments you wish to make on the topics addressed in this section.

### Text input

A permanent exhibition (potentially with rotating perspectives) would be an excellent way to make use of the Galton collection and could extend to the other UCL museums such as the Petrie.

This section was more reasonably phrased than the previous two.

It is historical, but yet again, do not hide behind an excuse of history. Your knowledge is produced from a white western perspective

On Q22: "UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes and need not be apologised for." I agree with the first sentence and disagree with the second.

I think it is narcissistic to believe that we are mature enough, humble enough, or far enough advanced, to think we have the right to not remember the past. And if/when we do get to a point of advancement then I think we would not choose to believe that the past should ever be forgotten.

I don't think that most people in Britain know the history of eugenics in the UK - but knowledge of this history is needed to navigate racism and politics in the present. UCL should be leading in efforts to educate the public more widely about the history of eugenics (not just visitors, staff and students).

re: 22: 'Eugenics' isn't necessarily historical, and we must consider the implications of ongoing, current research; e.g. research into autism or other neurodivergences, even if it does not operate under the same name.

Even in its historical context, there were people who recognized eugenics as racist and unethical science. To pretend that eugenics was ever universally accepted is to create further harm, to attempt to silence those voices. You should recognize those people who spoke out against eugenics throughout history. Had your institution and its researchers been able to listen to them in the first place, UCL might have a less embarrassing history today. The history of eugenics in its turn cannot be disentangled from histories of racism, colonialism/empire, class hierarchy, genocide, sexism, ableism, and heteronormativity, both in the UK/British empire and beyond. Any instruction on the history of eugenics must make these connections evident.

A permanent exhibit would be great, as it would be lasting proof that UCL would continue to champion the truth about eugenics from that day forward instead of holding a symposium and then relegating it to the archives with a lame apology. That way, no one could get blindsided by its past. Also, that way those folks who still want to study this racist field know that they cannot do so in secrecy at UCL.

You must remove the names from the buildings

The answers I have provided in this section is intended as a call for the University to own its responsibility in the establishment and perpetuation of racism.

Science is and can never be racist.

You can't teach about the history of eugenics unless it comes from an anti-eugenics perspective of how racist it is. Therefore I would suggest doing mandatory classes on the history of racism in UCL which points out all issues rather than just eugenics alone

I don't believe that a mandatory induction on the history of eugenics for all UCL students is necessary, however, the change in name of the above institutions should come with transparent and public outreach with an explanation of why they're being changed. There needs to be more scrutiny in the events that are held at UCL and an inquiry as to how a eugenics conference could have been held at the university

I would like to record the importance of the change of the name and ideals of the department of Eugenics to that of Genetics when my father, Lionel Penrose, took over the Galton chair in 1945. He abhorred the name and meaning of Eugenics, and from the start of his time at the Galton he made sure that none of the work done there had anything to do with Eugenics, and instead concentrated on the study of human Genetics. I should like to emphasize the benefits that are derived from such work, resulting in advances in scientific understanding which are very beneficial to medicine and science, and therefore to human health and wider understanding of world ecosystems and beyond. I hope that paranoia about eugenics should not lead to a negative attitude to the study of Genetics, with all its benefits.

I strongly agree with proposals for UCL to publicly and internally acknowledge the link between the institution and eugenics

- I think this will benefit the public and the institution by showing how to take institutional responsibility for and learn from a dark past.

There should also be a review of currently taught modules within science fields, mainly medicine, that targets any content that is based on or continuing eugenics and/or racism, and should be done alongside decolonising work. It is impossible to fully teach many fields (particularly statistics, biology, anthropology) without addressing that eugenics played a large part within them. Not teaching students this and enabling them to critically evaluate the ideas they study within the context in which they were created is failing students.

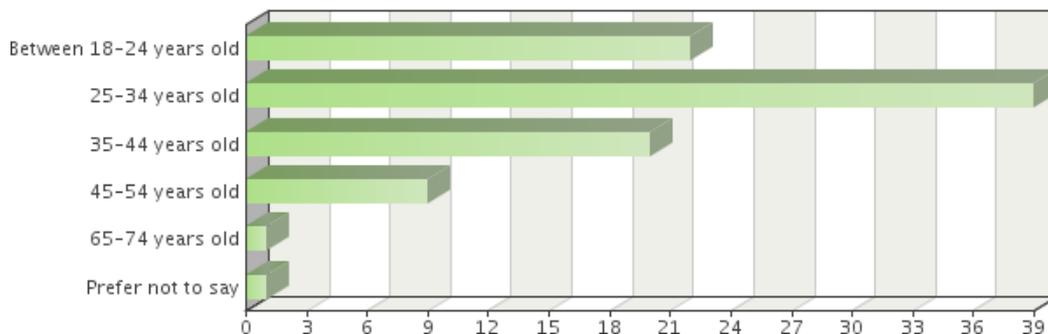
The phrasing of q22 is poor, historical context is important always but apology is also required as an institution. This wording will draw out weak conclusions, as academics I doubt this was accidental.

## Question 28

Your participation is anonymous and your responses, comments and demographic data will only be used for the purposes of the survey and will not be transferred to an organisation outside of UCL. The data will be transferred to the Commission of Inquiry who will retain it in compliance with the UCL Records Retention Schedule. The data will also be stored by UCL Information Services for 5 years and will then be removed from the Opinio system.

The data will be collected and stored in accordance with the requirements of the General Data Protection Regulation (GDPR), the Data Protection Act (2018), the UCL Institute of Education ethics requirements and the British Sociological Association (2002) Statement of Ethical Practice.

What is your age?



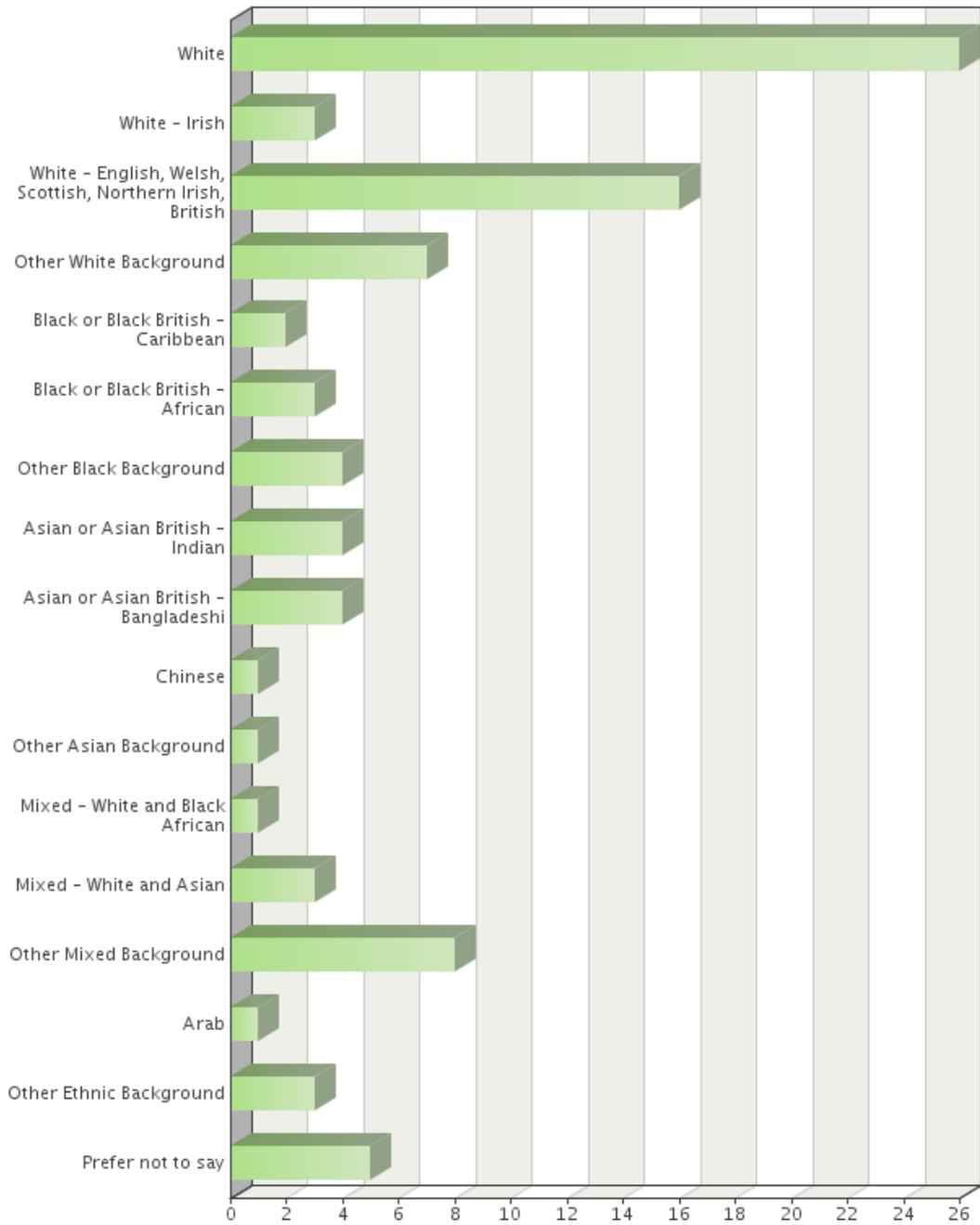
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Between 18-24 years old	22	22	14.29%	14.29%	23.91%	23.91%
25-34 years old	39	61	25.32%	39.61%	42.39%	66.3%
35-44 years old	20	81	12.99%	52.6%	21.74%	88.04%
45-54 years old	9	90	5.84%	58.44%	9.78%	97.83%
65-74 years old	1	91	0.65%	59.09%	1.09%	98.91%
Prefer not to say	1	92	0.65%	59.74%	1.09%	100%
Sum:	92	-	59.74%	-	100%	-
Not answered:	62	-	40.26%	-	-	-
Average:	2.28	Minimum:	1	Variance:	1.35	
Median:	2	Maximum:	8	Std. deviation:	1.16	

Total answered: 92

Question 29

Which ethnicity best describes you?



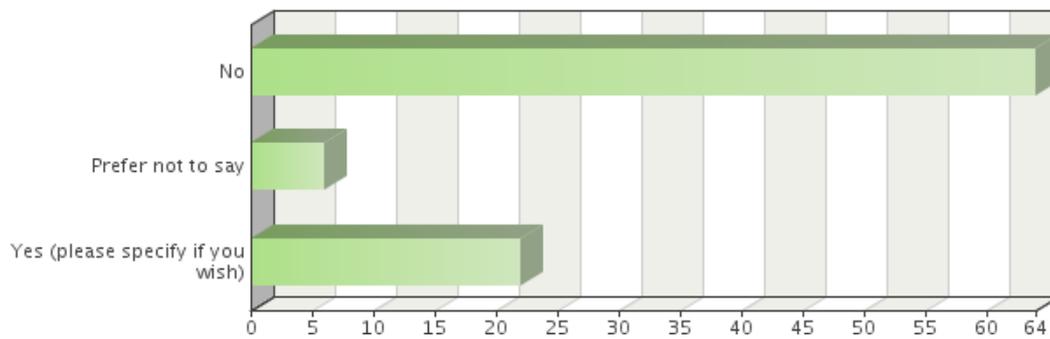
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
White	26	26	16.88%	16.88%	28.26%	28.26%
White - Irish	3	29	1.95%	18.83%	3.26%	31.52%
White - English, Welsh, Scottish, Northern Irish, British	16	45	10.39%	29.22%	17.39%	48.91%
Other White Background	7	52	4.55%	33.77%	7.61%	56.52%
Black or Black British - Caribbean	2	54	1.3%	35.06%	2.17%	58.7%
Black or Black British - African	3	57	1.95%	37.01%	3.26%	61.96%
Other Black Background	4	61	2.6%	39.61%	4.35%	66.3%
Asian or Asian British - Indian	4	65	2.6%	42.21%	4.35%	70.65%
Asian or Asian British - Bangladeshi	4	69	2.6%	44.81%	4.35%	75%
Chinese	1	70	0.65%	45.45%	1.09%	76.09%
Other Asian Background	1	71	0.65%	46.1%	1.09%	77.17%
Mixed - White and Black African	1	72	0.65%	46.75%	1.09%	78.26%
Mixed - White and Asian	3	75	1.95%	48.7%	3.26%	81.52%
Other Mixed Background	8	83	5.19%	53.9%	8.7%	90.22%
Arab	1	84	0.65%	54.55%	1.09%	91.3%
Other Ethnic Background	3	87	1.95%	56.49%	3.26%	94.57%
Prefer not to say	5	92	3.25%	59.74%	5.43%	100%
Sum:	92	-	59.74%	-	100%	-
Not answered:	62	-	40.26%	-	-	-
Average:	7.73	Minimum:	1	Variance:	50.44	
Median:	6	Maximum:	22	Std. deviation:	7.1	

Total answered: 92

Question 30

Do you consider yourself to have a disability?



Frequency table

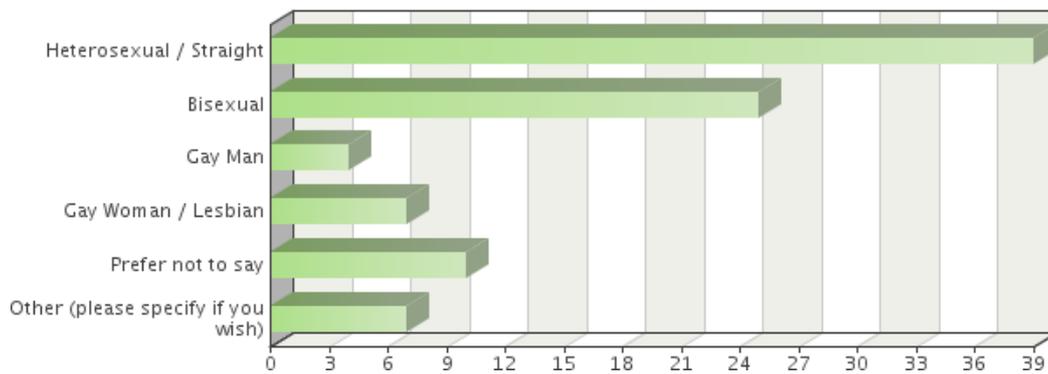
Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
No	64	64	41.56%	41.56%	69.57%	69.57%
Prefer not to say	6	70	3.9%	45.45%	6.52%	76.09%
Yes (please specify if you wish)	22	92	14.29%	59.74%	23.91%	100%
Sum:	92	-	59.74%	-	100%	-
Not answered:	62	-	40.26%	-	-	-
Average:	1.54	Minimum:	1	Variance:	0.73	
Median:	1	Maximum:	3	Std. deviation:	0.86	

Total answered: 92

Last choice text input Cardiac and Endocrine Learning difficulty (ADHD) autism, ADHD  
 Multiple - physical, ASD, mental health multiple

Question 31

What is your sexual orientation?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Heterosexual / Straight	39	39	25.32%	25.32%	42.39%	42.39%
Bisexual	25	64	16.23%	41.56%	27.17%	69.57%
Gay Man	4	68	2.6%	44.16%	4.35%	73.91%
Gay Woman / Lesbian	7	75	4.55%	48.7%	7.61%	81.52%
Prefer not to say	10	85	6.49%	55.19%	10.87%	92.39%
Other (please specify if you wish)	7	92	4.55%	59.74%	7.61%	100%
Sum:	92	-	59.74%	-	100%	-
Not answered:	62	-	40.26%	-	-	-
Average:	2.4	Minimum:	1	Variance:	2.84	
Median:	2	Maximum:	6	Std. deviation:	1.68	

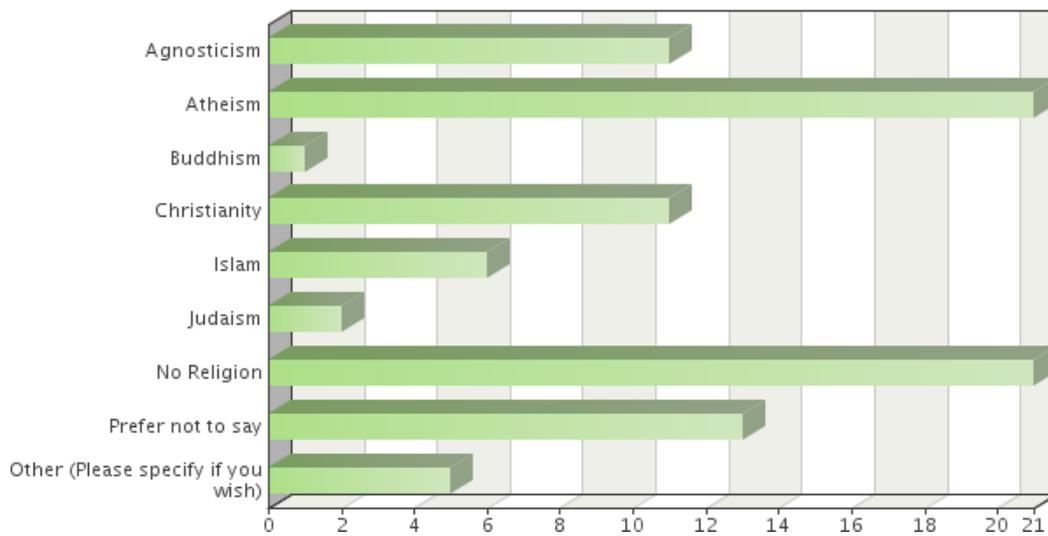
Total answered: 92

Last choice text input Queer

Queer Queer queer queer Queer

Question 32

Which belief, non-belief or religion do you feel you most identify with?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Agnosticism	11	11	7.14%	7.14%	12.09%	12.09%
Atheism	21	32	13.64%	20.78%	23.08%	35.16%
Buddhism	1	33	0.65%	21.43%	1.1%	36.26%
Christianity	11	44	7.14%	28.57%	12.09%	48.35%
Islam	6	50	3.9%	32.47%	6.59%	54.95%
Judaism	2	52	1.3%	33.77%	2.2%	57.14%
No Religion	21	73	13.64%	47.4%	23.08%	80.22%
Prefer not to say	13	86	8.44%	55.84%	14.29%	94.51%
Other (Please specify if you wish)	5	91	3.25%	59.09%	5.49%	100%
Sum:	91	-	59.09%	-	100%	-
Not answered:	63	-	40.91%	-	-	-
Average:	5.76	Minimum:	1	Variance:	13.14	
Median:	6	Maximum:	11	Std. deviation:	3.63	

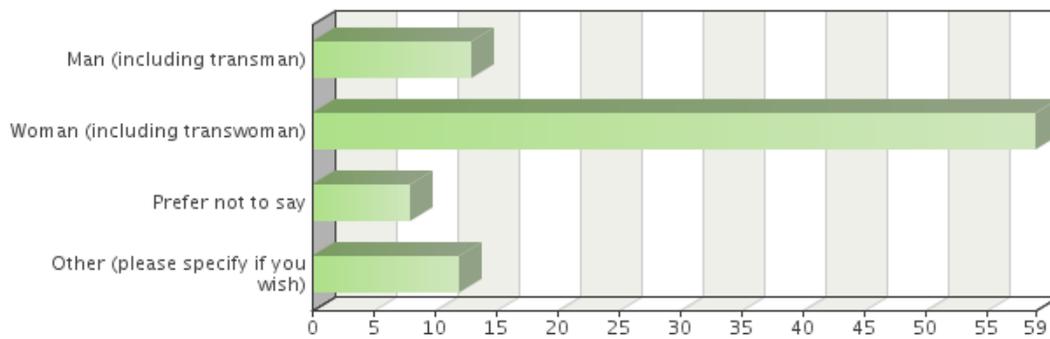
Total answered: 91

Last choice text input Quaker

Secular humanism, Jewish Indigenous Animism

Question 33

What is your gender identity?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Man (including transman)	13	13	8.44%	8.44%	14.13%	14.13%
Woman (including transwoman)	59	72	38.31%	46.75%	64.13%	78.26%
Prefer not to say	8	80	5.19%	51.95%	8.7%	86.96%
Other (please specify if you wish)	12	92	7.79%	59.74%	13.04%	100%
Sum:	92	-	59.74%	-	100%	-
Not answered:	62	-	40.26%	-	-	-
Average:	2.21	Minimum:	1	Variance:	0.72	
Median:	2	Maximum:	4	Std. deviation:	0.85	

Total answered: 92

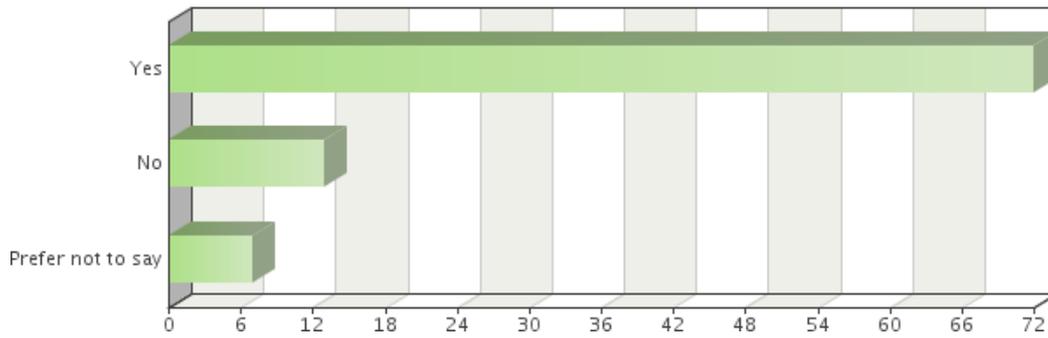
Last choice text input 500 Internal Server Error

Why is this question transphobic? Trans men are men; trans women are women. You have a question immediately after probing into transitioning. I suggest you consult other trans surveys for more appropriate language.

Non-Binary Woman Non binary Nonbinary non-binary nonbinary

Question 34

Is your gender identity the same as the gender you were assigned at birth?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Yes	72	72	46.75%	46.75%	78.26%	78.26%
No	13	85	8.44%	55.19%	14.13%	92.39%
Prefer not to say	7	92	4.55%	59.74%	7.61%	100%
Sum:	92	-	59.74%	-	100%	-
Not answered:	62	-	40.26%	-	-	-
Average:	1.29	Minimum:	1	Variance:	0.36	
Median:	1	Maximum:	3	Std. deviation:	0.6	

Total answered: 92

### 3. Alumni survey Report

#### **Report information**

Report date: Wednesday, November 27, 2019 5:20:30 PM GMT

Start date: Wednesday, July 10, 2019 3:10:00 PM BST

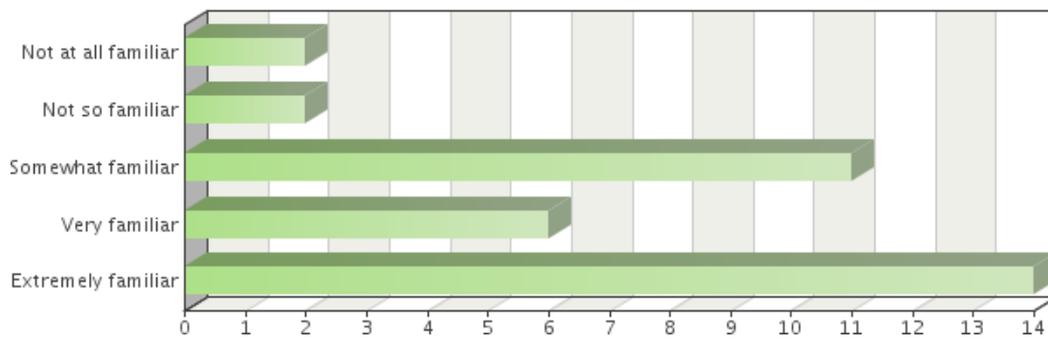
Stop date: Friday, November 1, 2019 11:59:00 PM GMT

Stored responses: 35

Number of completed responses: 22

### Question 1

How familiar are you with the term 'eugenics'?



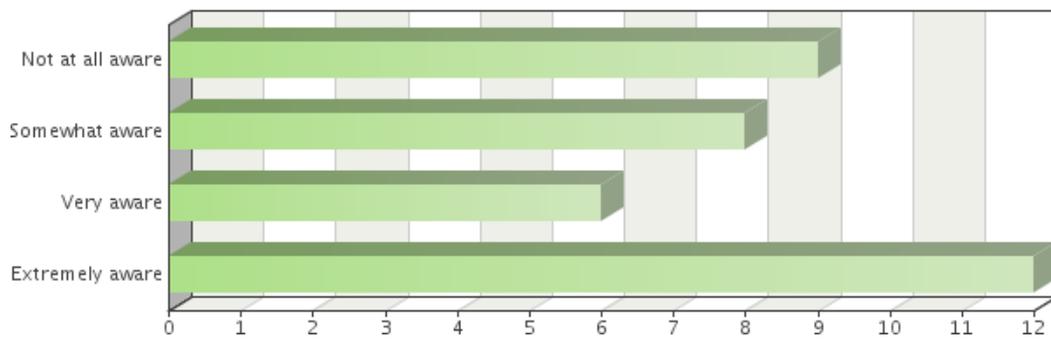
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Not at all familiar	2	2	5.71%	5.71%	5.71%	5.71%
Not so familiar	2	4	5.71%	11.43%	5.71%	11.43%
Somewhat familiar	11	15	31.43%	42.86%	31.43%	42.86%
Very familiar	6	21	17.14%	60%	17.14%	60%
Extremely familiar	14	35	40%	100%	40%	100%
Sum:	35	-	100%	-	100%	-
Not answered:	0	-	0%	-	-	-
Average:	3.8	Minimum:	1	Variance:	1.46	
Median:	4	Maximum:	5	Std. deviation:	1.21	

Total answered: 35

## Question 2

How aware are you that UCL has played a pivotal role in the history of teaching and research of eugenics?



### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Not at all aware	9	9	25.71%	25.71%	25.71%	25.71%
Somewhat aware	8	17	22.86%	48.57%	22.86%	48.57%
Very aware	6	23	17.14%	65.71%	17.14%	65.71%
Extremely aware	12	35	34.29%	100%	34.29%	100%
Sum:	35	-	100%	-	100%	-
Not answered:	0	-	0%	-	-	-
Average:	3.34	Minimum:	1	Variance:	2.53	
Median:	4	Maximum:	5	Std. deviation:	1.59	

Total answered: 35

### Question 3

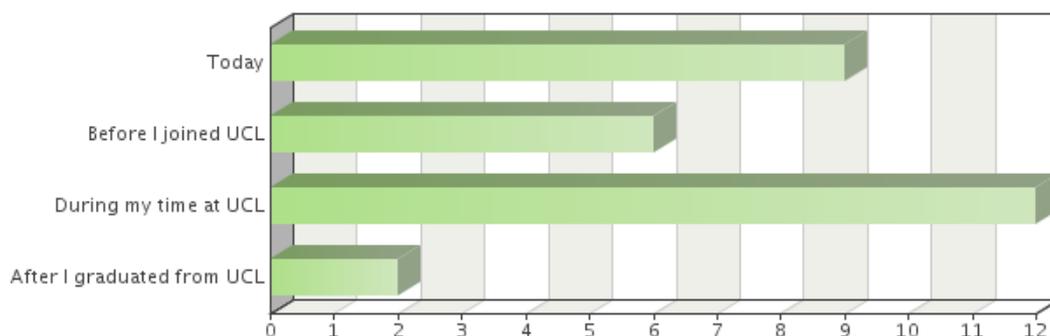
In December 2018, the Office of UCL President & Provost Professor Michael Arthur appointed the Commission of Inquiry into the History of Eugenics at UCL. There were various reasons for this, not only the decolonising agenda within and beyond UCL but also the discovery that within UCL campus, an honorary lecturer had been hosting conferences on eugenics and intelligence for at least three years, unbeknownst to most staff and students. The aim of the Commission is to make recommendations on how to address the present and future of the teaching and research of eugenics at UCL.

The term eugenics was coined in 1883 by British Victorian scientist Francis Galton, who defined it as the science of improving human populations by selective breeding. Galton developed his research and thinking between the mid-1800s and the beginning of the 1900s. His work and publications (see Galton, 1869; 1909) include numerous remarks and principles that were contested at the time and are now widely considered racist, sexist, homophobic, classist and ablist. Between 1904 and 1907, Galton promoted and sponsored the establishment of the Francis Galton Laboratory for National Eugenics at UCL, with Karl Pearson at its head. At the time Pearson, who had strong collegial links to Galton and supported the establishment of eugenics as a science, was UCL Professor of Applied Mathematics. Later in 1911, Pearson was appointed as the first Galton Professor of Eugenics as well as the first Professor of Applied Statistics in Great Britain.

The term eugenics was eventually dropped from the titles of a number of academic departments at UCL as many people believe eugenicist thinking should be neither commemorated nor celebrated. On the other hand, Pearson made influential contributions to the sciences of statistics and anthropometry, and Galton developed innovative approaches to meteorology and fingerprinting. Some have argued that these contributions should be separated from eugenicist ideas, which were common at the time, and that eugenics researchers should not be held accountable for the use of their work to justify atrocious acts such as the Nazi Holocaust.

Galton, F., 1869. *Hereditary genius: An inquiry into its laws and consequences* (Vol. 27). Macmillan.  
Galton, F., 1909. *Essays in eugenics*. [Part 1]. The Eugenics Education Society.

I learned about Galton's link with UCL:



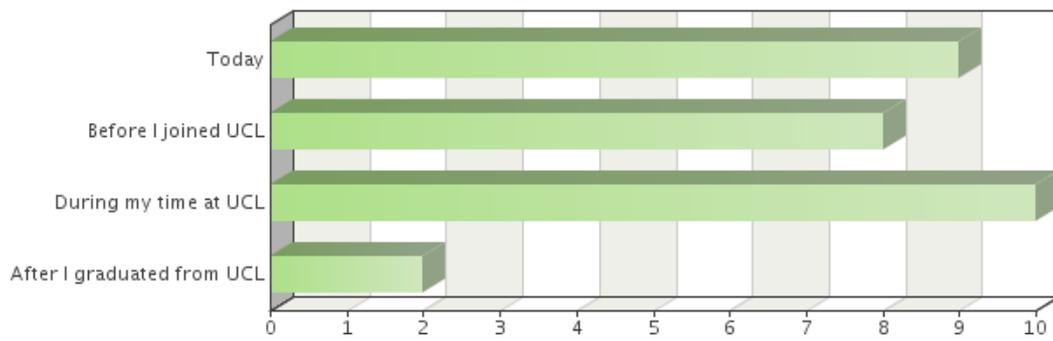
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Today	9	9	25.71%	25.71%	31.03%	31.03%
Before I joined UCL	6	15	17.14%	42.86%	20.69%	51.72%
During my time at UCL	12	27	34.29%	77.14%	41.38%	93.1%
After I graduated from UCL	2	29	5.71%	82.86%	6.9%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	2.24	Minimum:	1	Variance:	0.98	
Median:	2	Maximum:	4	Std. deviation:	0.99	

Total answered: 29

#### Question 4

I learned about Galton's ideas about eugenics:



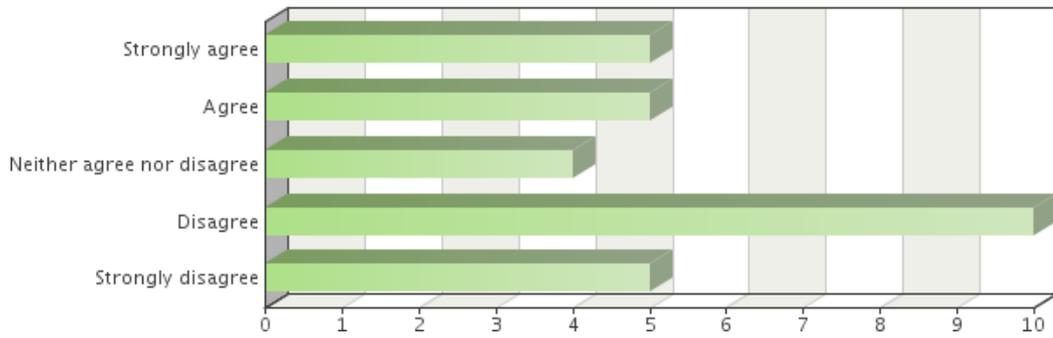
#### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Today	9	9	25.71%	25.71%	31.03%	31.03%
Before I joined UCL	8	17	22.86%	48.57%	27.59%	58.62%
During my time at UCL	10	27	28.57%	77.14%	34.48%	93.1%
After I graduated from UCL	2	29	5.71%	82.86%	6.9%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	2.17	Minimum:	1	Variance:	0.93	
Median:	2	Maximum:	4	Std. deviation:	0.97	

Total answered: 29

Question 5

I was very surprised to learn about the links of UCL with the history of eugenics.



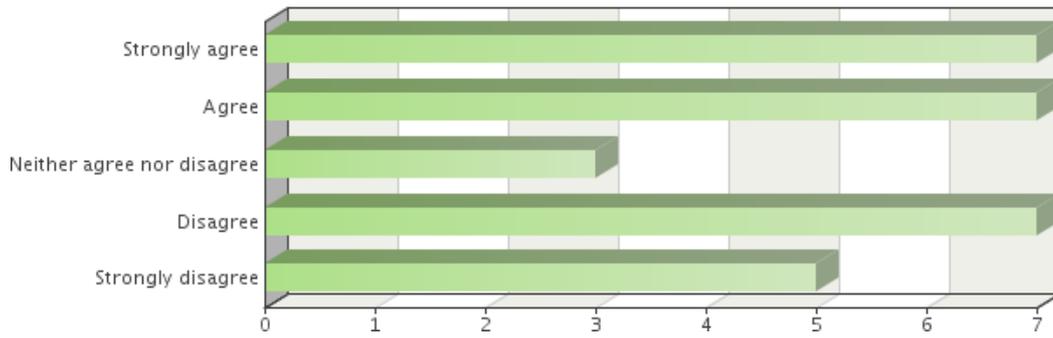
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	5	5	14.29%	14.29%	17.24%	17.24%
Agree	5	10	14.29%	28.57%	17.24%	34.48%
Neither agree nor disagree	4	14	11.43%	40%	13.79%	48.28%
Disagree	10	24	28.57%	68.57%	34.48%	82.76%
Strongly disagree	5	29	14.29%	82.86%	17.24%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	3.17	Minimum:	1	Variance:	1.93	
Median:	4	Maximum:	5	Std. deviation:	1.39	

Total answered: 29

Question 6

I am very concerned to be part of an institution that played a pivotal role in the development of eugenics.



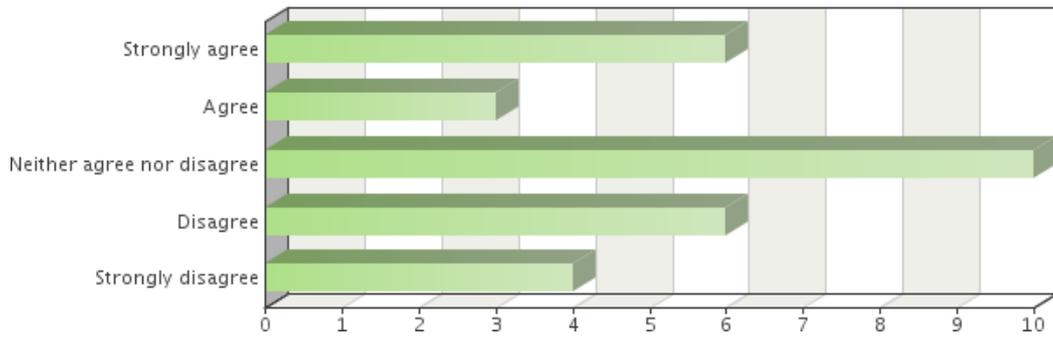
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	7	7	20%	20%	24.14%	24.14%
Agree	7	14	20%	40%	24.14%	48.28%
Neither agree nor disagree	3	17	8.57%	48.57%	10.34%	58.62%
Disagree	7	24	20%	68.57%	24.14%	82.76%
Strongly disagree	5	29	14.29%	82.86%	17.24%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	2.86	Minimum:	1	Variance:	2.19	
Median:	3	Maximum:	5	Std. deviation:	1.48	

Total answered: 29

Question 7

I believe that the legacy of eugenics is still very much present at UCL.



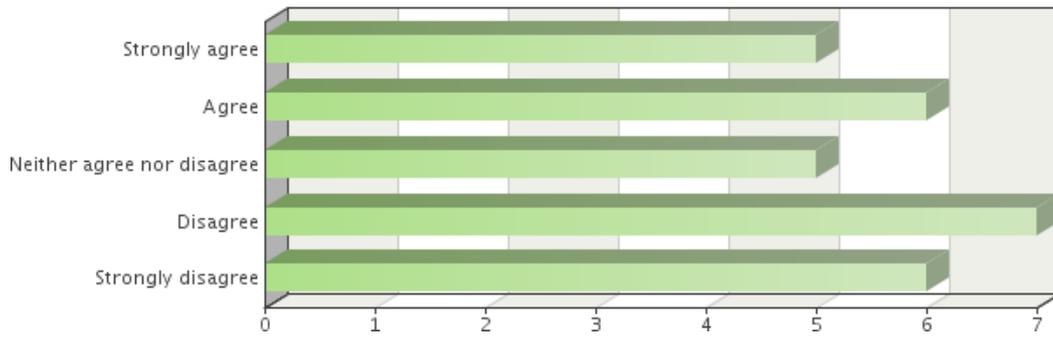
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	6	6	17.14%	17.14%	20.69%	20.69%
Agree	3	9	8.57%	25.71%	10.34%	31.03%
Neither agree nor disagree	10	19	28.57%	54.29%	34.48%	65.52%
Disagree	6	25	17.14%	71.43%	20.69%	86.21%
Strongly disagree	4	29	11.43%	82.86%	13.79%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	2.97	Minimum:	1	Variance:	1.75	
Median:	3	Maximum:	5	Std. deviation:	1.32	

Total answered: 29

Question 8

Having learnt about eugenics at UCL, I feel that UCL's claims on equality and diversity are undermined.



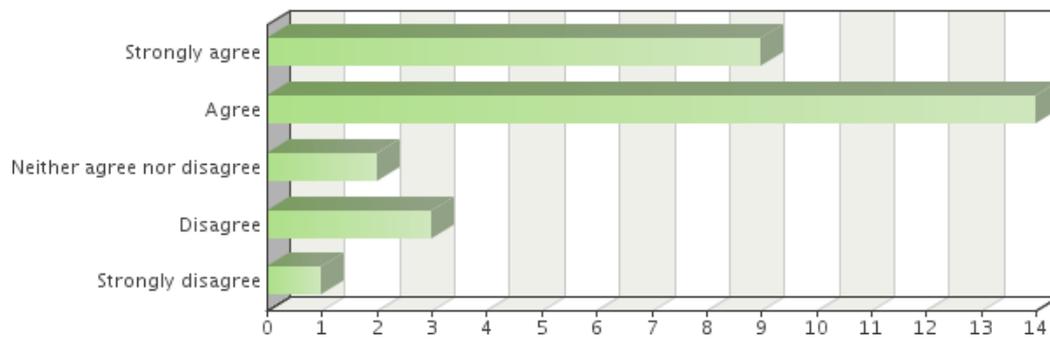
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	5	5	14.29%	14.29%	17.24%	17.24%
Agree	6	11	17.14%	31.43%	20.69%	37.93%
Neither agree nor disagree	5	16	14.29%	45.71%	17.24%	55.17%
Disagree	7	23	20%	65.71%	24.14%	79.31%
Strongly disagree	6	29	17.14%	82.86%	20.69%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	3.1	Minimum:	1	Variance:	2.02	
Median:	3	Maximum:	5	Std. deviation:	1.42	

Total answered: 29

Question 9

The eugenicist views of early researchers do not invalidate the scientific contributions that they developed.



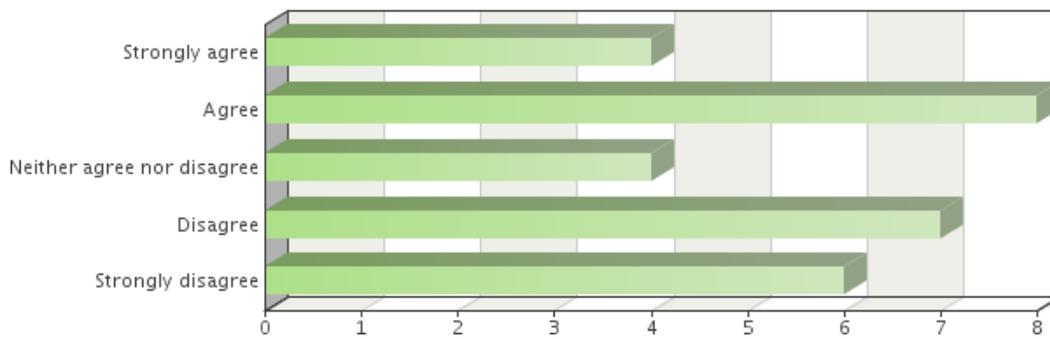
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	9	9	25.71%	25.71%	31.03%	31.03%
Agree	14	23	40%	65.71%	48.28%	79.31%
Neither agree nor disagree	2	25	5.71%	71.43%	6.9%	86.21%
Disagree	3	28	8.57%	80%	10.34%	96.55%
Strongly disagree	1	29	2.86%	82.86%	3.45%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	2.07	Minimum:	1	Variance:	1.14	
Median:	2	Maximum:	5	Std. deviation:	1.07	

Total answered: 29

Question 10

We should separate science and politics.



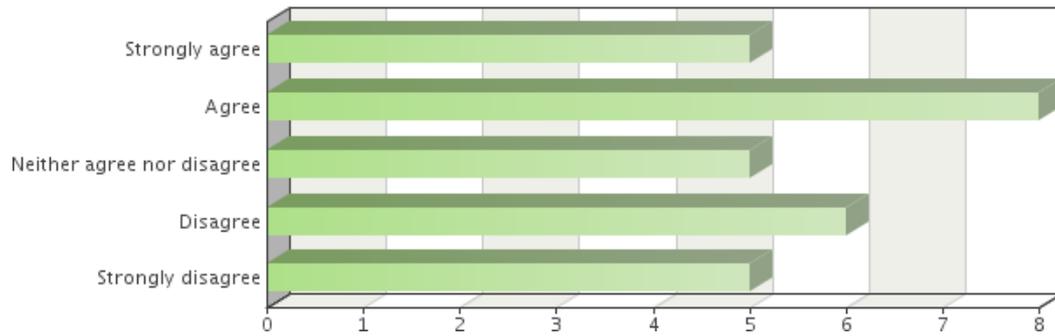
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	4	4	11.43%	11.43%	13.79%	13.79%
Agree	8	12	22.86%	34.29%	27.59%	41.38%
Neither agree nor disagree	4	16	11.43%	45.71%	13.79%	55.17%
Disagree	7	23	20%	65.71%	24.14%	79.31%
Strongly disagree	6	29	17.14%	82.86%	20.69%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	3.1	Minimum:	1	Variance:	1.95	
Median:	3	Maximum:	5	Std. deviation:	1.4	

Total answered: 29

Question 11

I believe that the history of eugenics at UCL should be seen as a feature of Victorian thinking with little influence on the current values and ideals promoted by UCL.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	5	5	14.29%	14.29%	17.24%	17.24%
Agree	8	13	22.86%	37.14%	27.59%	44.83%
Neither agree nor disagree	5	18	14.29%	51.43%	17.24%	62.07%
Disagree	6	24	17.14%	68.57%	20.69%	82.76%
Strongly disagree	5	29	14.29%	82.86%	17.24%	100%
Sum:	29	-	82.86%	-	100%	-
Not answered:	6	-	17.14%	-	-	-
Average:	2.93	Minimum:	1	Variance:	1.92	
Median:	3	Maximum:	5	Std. deviation:	1.39	

Total answered: 29

## Question 12

Please write here any comments you would like to make on the topics addressed in this section

### Text input

Don't forget about Flinders Petrie's work with Galton and Pearson. He sent hundreds of skulls and full skeletons back for biometric purposes. You might look at this article I wrote in 2010:

<https://www.archaeologybulletin.org/articles/10.5334/bha.20103/>

9. Probability calculus is valid or not independent of the social purpose for which it was developed. 10. That separation will never hold water, but of that scientists and students must be aware (hence neither agree nor disagree). 11. The strong programme of biological control of an entire population by a central agency (the state) has been replaced by a market of buyers of modern technologies of human reproduction, posing similar questions of quality and desirability of products, i.e. human offspring. The study and practice of medical genetics requires critical awareness of social and ethical issues and of catastrophic failures not that long ago. The problem is of course addressed by questions 9, 10, and 11. Of course selective breeding of humans is a terrible idea, we know that now, but they had limited knowledge compared to us. The problem is identity politics is seriously damaging science.

UCL won't get away from its eugenicist past without engaging with the fact that it's actions and encouragement of eugenicist thought have cost the lives of millions — it needs to openly and actively confront it. I would really like to help UCL achieve that endeavour if you'd like input from previous students ([jake.cable.15@ucl.ac.uk](mailto:jake.cable.15@ucl.ac.uk))

Many areas of science and art have had a shaky and morally questionable history by TODAY's standards. But the works of Galton, Pearson and many more is still highly influential and laid the groundwork for a lot of the research methods used today. We must be cautious in trying to hold people from over 100 years ago to our moral standards in 2019. We can denounce their racist beliefs while simultaneously celebrating their discoveries for what they were. It is imperative that we try to maintain some perspective when considering the beliefs of important historical figures - many heroes of the past who are widely celebrated held opinions that we would consider abhorrent today, but erasing them is not the answer.

Eugenics was fun based lmao

I think it's very important to acknowledge UCL's contributions to the eugenics research in history. Students should be proud of the great discoveries that were made from the eugenics research at this institution.

Eugenics is good and not bad

Any attempts to 'de-politicise' science is a redundant, rhetorical, exercise, and one which has neither basis nor possibility. Science is always practice within the political present, is funded by political institutions or industries with political agendas. During the nineteenth and twentieth centuries, the myth of scientific objectivity and neutrality served to legitimise notions of eugenics and racial supremacy. Rather than making overtures towards 'objective' or 'neutral' science, the fact that 'science' is a necessarily political exercise should be more broadly disseminated, lest we allow the same mechanisms that bolstered Galton and the eugenics movement to linger on. In order to move on from a dark past it needs to be actively confronted and dealt with not ignored. Science and politics are inherently inextricable. If people believe otherwise they need to study more humanities.

The history of eugenics at UCL should influence current values and ideals as we should learn from history. Eugenics may have been 'mainstream' for science at the time, but that doesn't make it morally acceptable even by the standards of the time. Eugenics (and thus UCL) spurred the spread of racist ideas, and gave them scientific backing. Many of these ideas are still present in our society today, and indeed at UCL. We can of course use the maths that eugenicists created, because it has become a part of our scientific toolkit, but we must recognise the reprehensible theories this maths was formed within.

Question 9 is confusing. I think, for instance that the statistical techniques Pearson invented should still be used (and are 'valid' in that sense), but not that he should be celebrated and applauded for them

Learned about it in my lectures in psych in 3rd year (3 years ago)

### Question 13

The Commission of Inquiry into the History of Eugenics at UCL is considering the issue of the renaming of spaces such as the Galton Lecture Theatre (1-19 Torrington Place, named in the early 2000s), the Pearson Building (Main Quad), previously The Bartlett and renamed in 1980 after statisticians Karl Pearson and his son Egon Pearson, and the Petrie Museum (on Malet Place next to the Science Library) named in the 1950s after another prominent Victorian eugenicist and UCL Professor of Egyptology, Flinders Petrie, 'the father of modern archaeology'.

As well as Pearson, Petrie was a supporter of Galton and his eugenicist ideas, such as the restriction of marriage and reproduction among the 'antisocial' (Galton, 1909). Petrie worked closely with Pearson on measuring ancient Egyptian skulls with the intention to create 'racial' categories. At the end of the 1800s and based on his findings on skull measurements, Petrie proposed that it was only after a 'superior race' migrated into Egypt and replaced the native population that Egyptian dynastic culture truly blossomed (Petrie, 1896). In addition in 1925, Pearson co-authored a paper concluding that alien immigration of 'inferior races' was a significant problem for the state (Pearson and Moul, 1925).

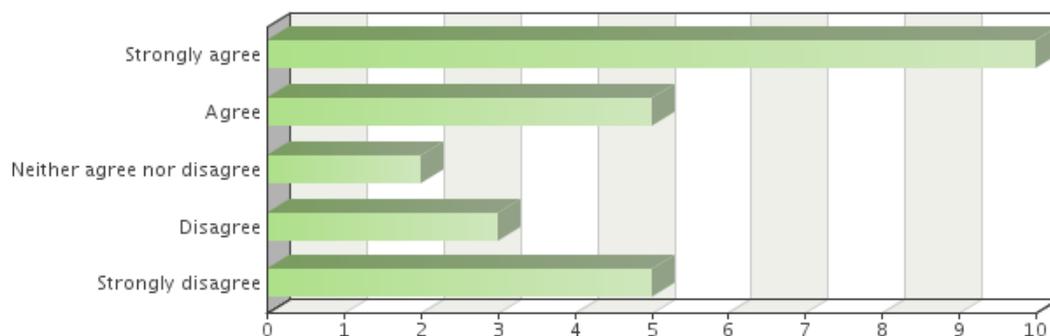
In 1963, UCL Professor Lionel Penrose decided to remove the word eugenics from the Galton Laboratory title. This laboratory was eventually replaced by the UCL Department of Genetics, Evolution and Environment. The present consensus amongst statisticians and geneticists is that eugenics is unscientific and thus they reject it as serious science.

Galton, F., 1909. Essays in eugenics. [Part 1]. The Eugenics Education Society

Pearson, K. and Moul, M., 1925. The problem of alien immigration into Great Britain, illustrated by an examination of Russian and Polish Jewish children. *Annals of Eugenics*, 1(1), pp.5-54

Petrie, W.M.F., 1896. Naqada and Ballas: 1895. B. Quaritch.

Eugenics and racism are the same thing.



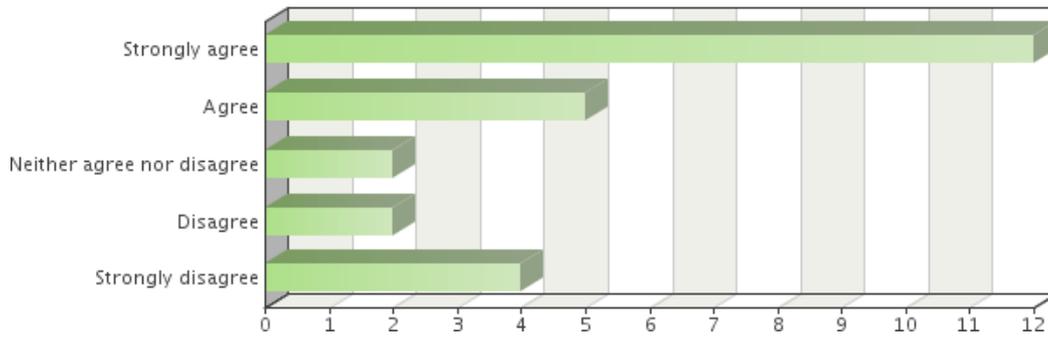
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	10	10	28.57%	28.57%	40%	40%
Agree	5	15	14.29%	42.86%	20%	60%
Neither agree nor disagree	2	17	5.71%	48.57%	8%	68%
Disagree	3	20	8.57%	57.14%	12%	80%
Strongly disagree	5	25	14.29%	71.43%	20%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	2.52	Minimum:	1	Variance:	2.59	
Median:	2	Maximum:	5	Std. deviation:	1.61	

Total answered: 25

Question 14

I am concerned that some buildings in UCL are named after prominent eugenicists.



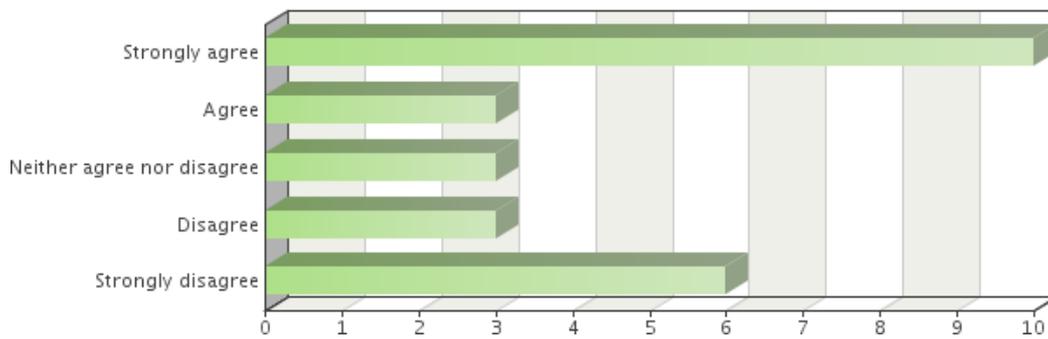
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	12	12	34.29%	34.29%	48%	48%
Agree	5	17	14.29%	48.57%	20%	68%
Neither agree nor disagree	2	19	5.71%	54.29%	8%	76%
Disagree	2	21	5.71%	60%	8%	84%
Strongly disagree	4	25	11.43%	71.43%	16%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	2.24	Minimum:	1	Variance:	2.36	
Median:	2	Maximum:	5	Std. deviation:	1.54	

Total answered: 25

Question 15

I find disturbing the idea of entering a space or a building named after prominent eugenicists.



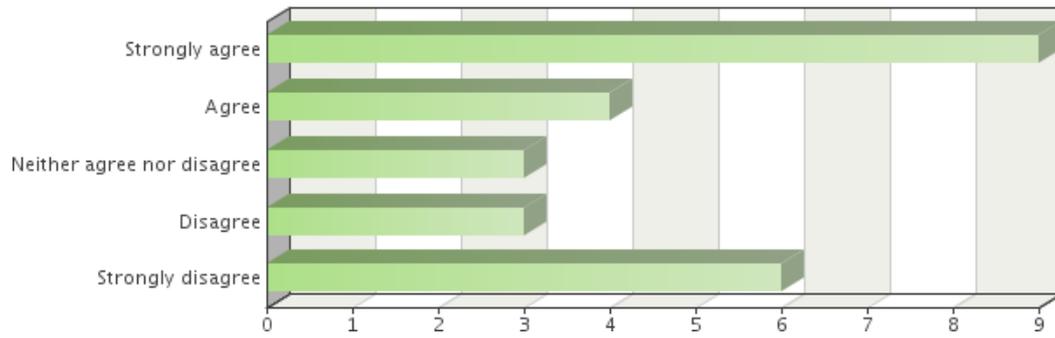
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	10	10	28.57%	28.57%	40%	40%
Agree	3	13	8.57%	37.14%	12%	52%
Neither agree nor disagree	3	16	8.57%	45.71%	12%	64%
Disagree	3	19	8.57%	54.29%	12%	76%
Strongly disagree	6	25	17.14%	71.43%	24%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	2.68	Minimum:	1	Variance:	2.81	
Median:	2	Maximum:	5	Std. deviation:	1.68	

Total answered: 25

Question 16

UCL cannot be a global university while celebrating Galton, Pearson and Petrie.



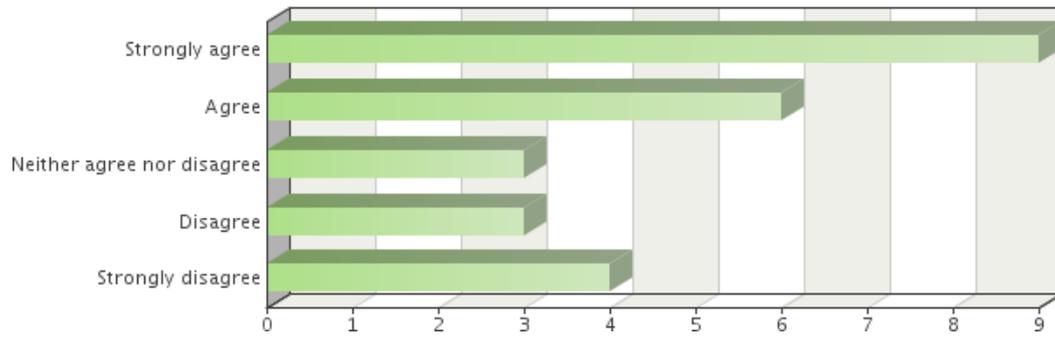
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	9	9	25.71%	25.71%	36%	36%
Agree	4	13	11.43%	37.14%	16%	52%
Neither agree nor disagree	3	16	8.57%	45.71%	12%	64%
Disagree	3	19	8.57%	54.29%	12%	76%
Strongly disagree	6	25	17.14%	71.43%	24%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	2.72	Minimum:	1	Variance:	2.71	
Median:	2	Maximum:	5	Std. deviation:	1.65	

Total answered: 25

Question 17

Retaining the names of Galton, Pearson and Petrie honours eugenics.



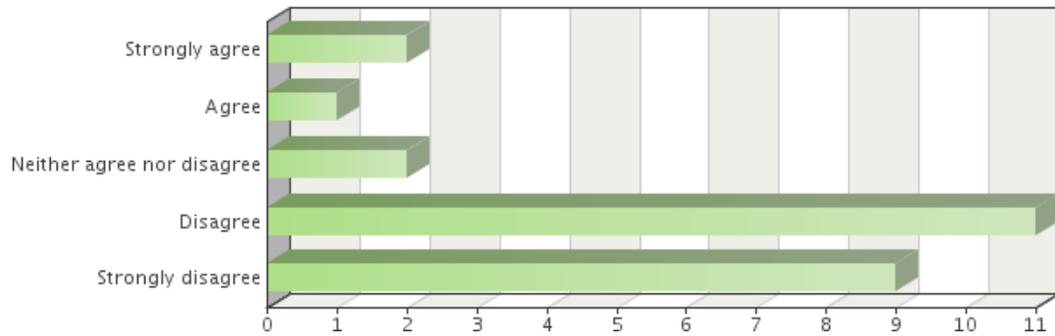
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	9	9	25.71%	25.71%	36%	36%
Agree	6	15	17.14%	42.86%	24%	60%
Neither agree nor disagree	3	18	8.57%	51.43%	12%	72%
Disagree	3	21	8.57%	60%	12%	84%
Strongly disagree	4	25	11.43%	71.43%	16%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	2.48	Minimum:	1	Variance:	2.26	
Median:	2	Maximum:	5	Std. deviation:	1.5	

Total answered: 25

Question 18

Removing the names of Galton, Pearson and Petrie would be a sufficient measure to address the concerns about the legacy of eugenics at UCL.



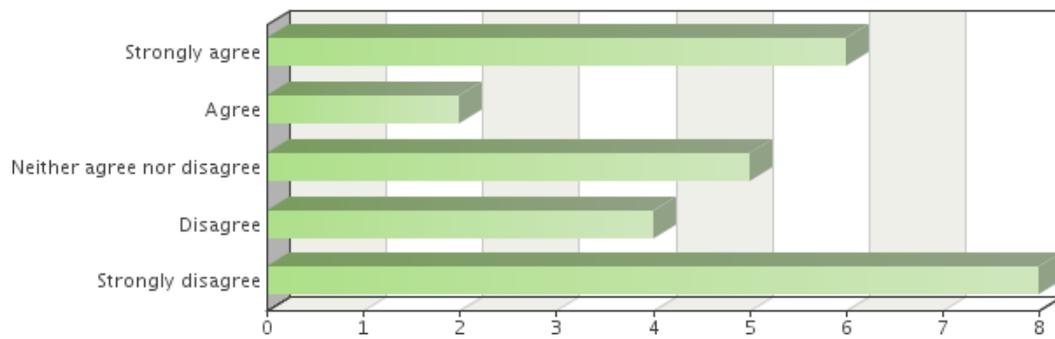
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	2	2	5.71%	5.71%	8%	8%
Agree	1	3	2.86%	8.57%	4%	12%
Neither agree nor disagree	2	5	5.71%	14.29%	8%	20%
Disagree	11	16	31.43%	45.71%	44%	64%
Strongly disagree	9	25	25.71%	71.43%	36%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	3.96	Minimum:	1	Variance:	1.37	
Median:	4	Maximum:	5	Std. deviation:	1.17	

Total answered: 25

Question 19

The names of these spaces and buildings should be kept.



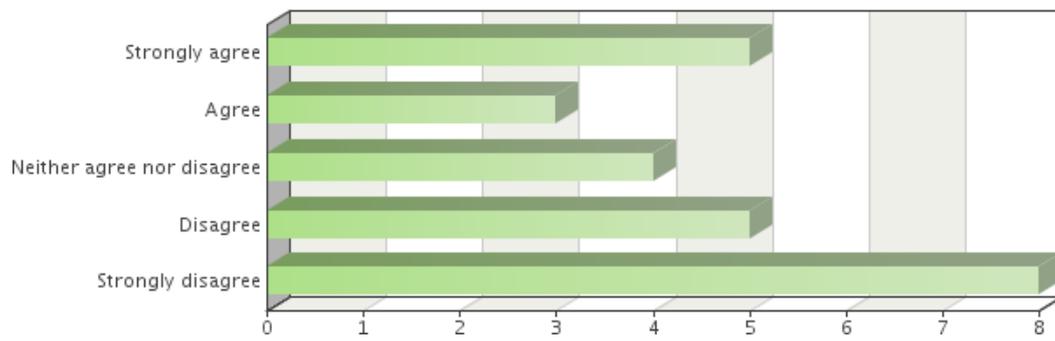
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	6	6	17.14%	17.14%	24%	24%
Agree	2	8	5.71%	22.86%	8%	32%
Neither agree nor disagree	5	13	14.29%	37.14%	20%	52%
Disagree	4	17	11.43%	48.57%	16%	68%
Strongly disagree	8	25	22.86%	71.43%	32%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	3.24	Minimum:	1	Variance:	2.52	
Median:	3	Maximum:	5	Std. deviation:	1.59	

Total answered: 25

Question 20

Removing the names of Galton, Pearson and Petrie would be an act of scientific vandalism.



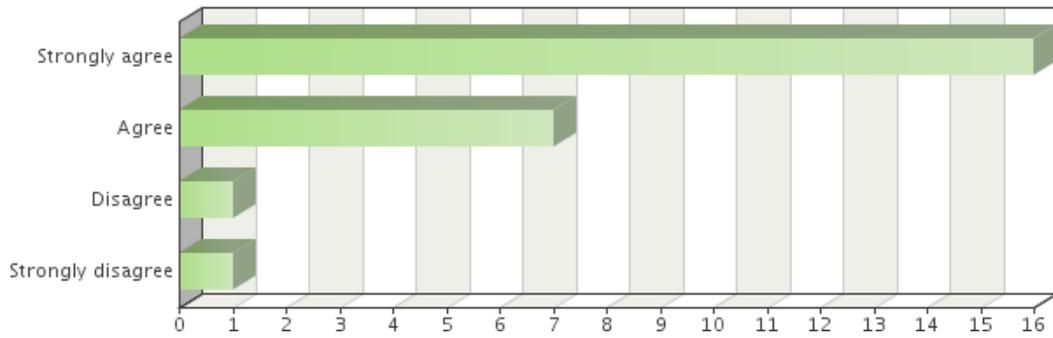
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	5	5	14.29%	14.29%	20%	20%
Agree	3	8	8.57%	22.86%	12%	32%
Neither agree nor disagree	4	12	11.43%	34.29%	16%	48%
Disagree	5	17	14.29%	48.57%	20%	68%
Strongly disagree	8	25	22.86%	71.43%	32%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	3.32	Minimum:	1	Variance:	2.39	
Median:	4	Maximum:	5	Std. deviation:	1.55	

Total answered: 25

Question 21

Whether the names are kept or removed, they should be presented in such a way that future generations are made aware of the history of eugenics at UCL.



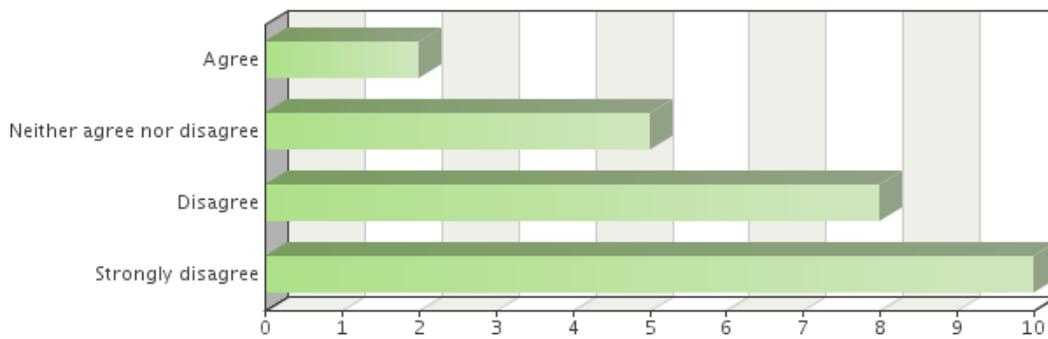
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	16	16	45.71%	45.71%	64%	64%
Agree	7	23	20%	65.71%	28%	92%
Disagree	1	24	2.86%	68.57%	4%	96%
Strongly disagree	1	25	2.86%	71.43%	4%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	1.56	Minimum:	1	Variance:	1.01	
Median:	1	Maximum:	5	Std. deviation:	1	

Total answered: 25

Question 22

I have no particular views one way or another about whether buildings and rooms should be renamed.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Agree	2	2	5.71%	5.71%	8%	8%
Neither agree nor disagree	5	7	14.29%	20%	20%	28%
Disagree	8	15	22.86%	42.86%	32%	60%
Strongly disagree	10	25	28.57%	71.43%	40%	100%
Sum:	25	-	71.43%	-	100%	-
Not answered:	10	-	28.57%	-	-	-
Average:	4.04	Minimum:	2	Variance:	0.96	
Median:	4	Maximum:	5	Std. deviation:	0.98	

Total answered: 25

### Question 23

Please write here any comments you would like to make on the topics addressed in this section.

#### Text input

You cannot erase their legacy just by erasing their names. In doing so you negate the negative things that UCL has contributed to. That's not a good choice.

The naming of buildings is an exercise in academic back-slapping. The Petrie Museum is an exception as it identifies the contents.

13. Sensu stricto not the same, as "eugenics" can exist without any notion of "race", but historically almost inseparable, so in this current debate the answer may be a qualified yes. 14/19. Naming those buildings to honour those men seems wrong

- if they didn't live or work in exactly those buildings. E.g. Ernst Haeckel, eminent German naturalist and racist, supporter of Darwin and of the theory of the historical Christ having been an Aryan on account of his noble character, lived in the house in Jena now bearing his name and accomodating the university department of the history and philosophy of science. If Galton and/or Pearson had their labs, collections etc in those very buildings, their names would serve a descriptive function, which should me made clear to the visitor. 15/20/22. Personally, I don't find those names disturbing, but if their sole purpose is to honour those men I would not object to renaming the buildings. That would not be an act of vandalism, but a statement about aims and values of research. 21. Historical background should be provided whatever decision is taken, and that is probably the only demand that should not be contested.

I think these needs debating and I do not feel qualified to decide.

While the naming of buildings/lecture halls etc after eugenicists is distasteful and abhorrent, removing them 'whitewashes' the unpleasant history of UCL. I think we need to reflect continually on the politics behind scientific progress. That way, we're better placed to question the political and other influences on today's scientific research - and we need to do this.

Galton was based

Eugenics where a great leap in British history and research. Students should know what these great scientists contributed to the world.

Re. Q15: Whilst I, as a person of colour and the product of an interracial relationship, very much enjoy the irony of entering a space named after a prominent Eugenicist, I also find it distressing and unsettling that these figures continue to be venerated.

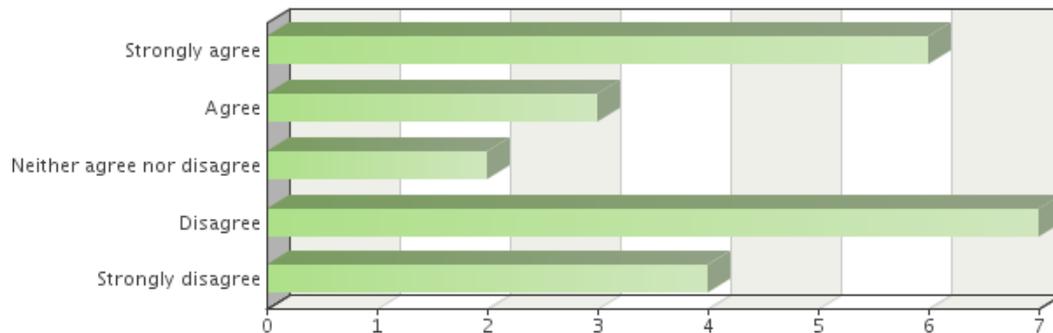
Rename them. Please. There are so many good names to choose from. Rename after women scientists

We name buildings for people and things that we want to commemorate, set in stone, and be remembered and recalled for generations. While the history of eugenics should be recognised and accounted for, it should not be praised. These spaces being named after such prominent eugenicists is pretty disgusting, and is a fairly easy thing to fix. Removing their names is not the same as erasing memory of them - we don't want people to forget what they did, we just shouldn't be celebrating them.

## Question 24

Critical courses looking at the implications of eugenics have been delivered for some time to students in the UCL Department of Genetics, Evolution and the Environment (Faculty of Life Sciences). The historic link between eugenics and UCL is addressed in courses from UCL Department of Science and Technology Studies, as well as in Anthropology, Psychology and through the Galton Collection, available via UCL Museums and Collections.

UCL should view its role in the history of eugenics in its historical context. Knowledge production constantly changes and need not be apologised for.



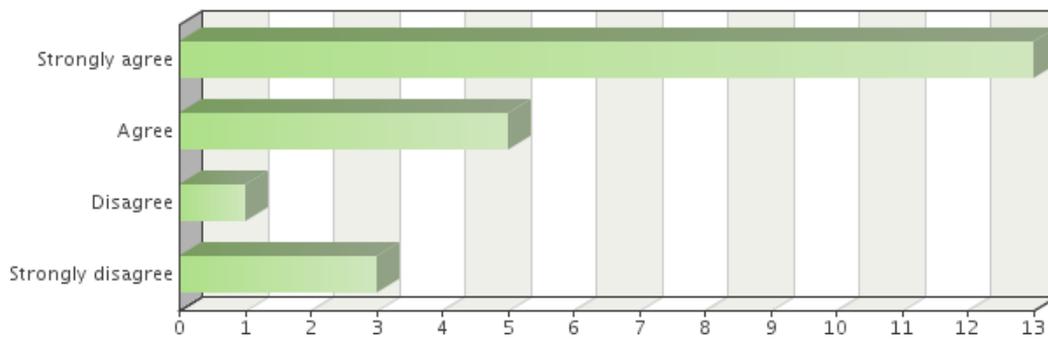
## Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	6	6	17.14%	17.14%	27.27%	27.27%
Agree	3	9	8.57%	25.71%	13.64%	40.91%
Neither agree nor disagree	2	11	5.71%	31.43%	9.09%	50%
Disagree	7	18	20%	51.43%	31.82%	81.82%
Strongly disagree	4	22	11.43%	62.86%	18.18%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	3	Minimum:	1	Variance:	2.38	
Median:	3.5	Maximum:	5	Std. deviation:	1.54	

Total answered: 22

Question 25

UCL was involved in knowledge production that was aligned to racism and needs to be honest about this.



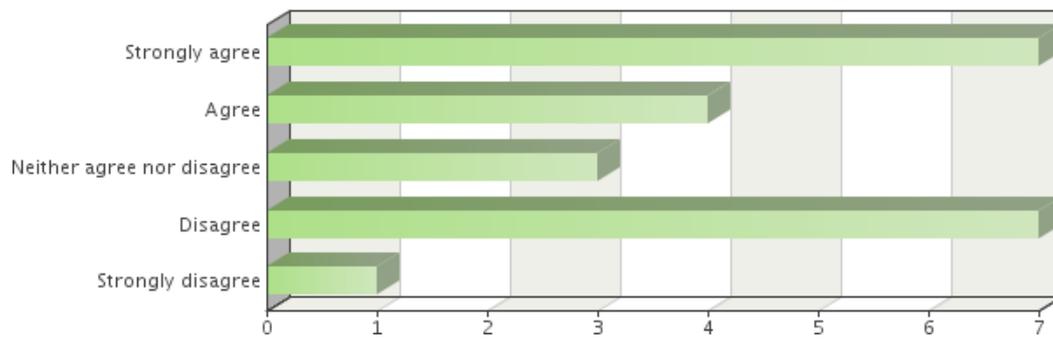
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	13	13	37.14%	37.14%	59.09%	59.09%
Agree	5	18	14.29%	51.43%	22.73%	81.82%
Disagree	1	19	2.86%	54.29%	4.55%	86.36%
Strongly disagree	3	22	8.57%	62.86%	13.64%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	1.91	Minimum:	1	Variance:	2.09	
Median:	1	Maximum:	5	Std. deviation:	1.44	

Total answered: 22

Question 26

UCL should embed a mandatory induction on the history of eugenics for all students and staff.



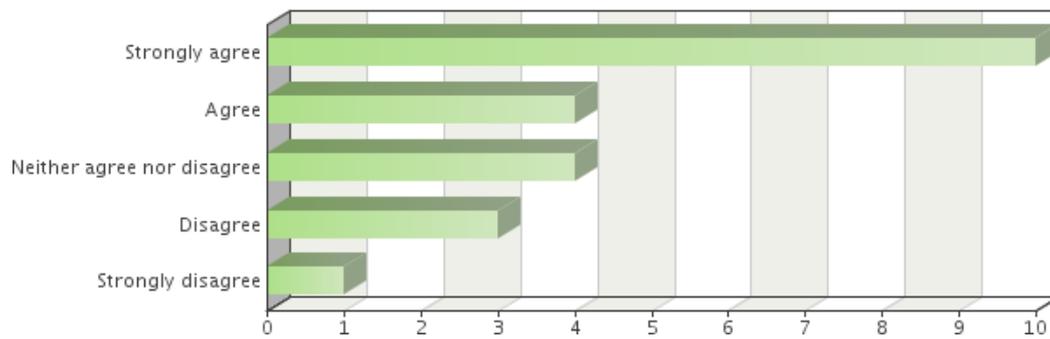
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	7	7	20%	20%	31.82%	31.82%
Agree	4	11	11.43%	31.43%	18.18%	50%
Neither agree nor disagree	3	14	8.57%	40%	13.64%	63.64%
Disagree	7	21	20%	60%	31.82%	95.45%
Strongly disagree	1	22	2.86%	62.86%	4.55%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	2.59	Minimum:	1	Variance:	1.87	
Median:	2.5	Maximum:	5	Std. deviation:	1.37	

Total answered: 22

Question 27

All UCL graduates should know about the history of eugenics at UCL.



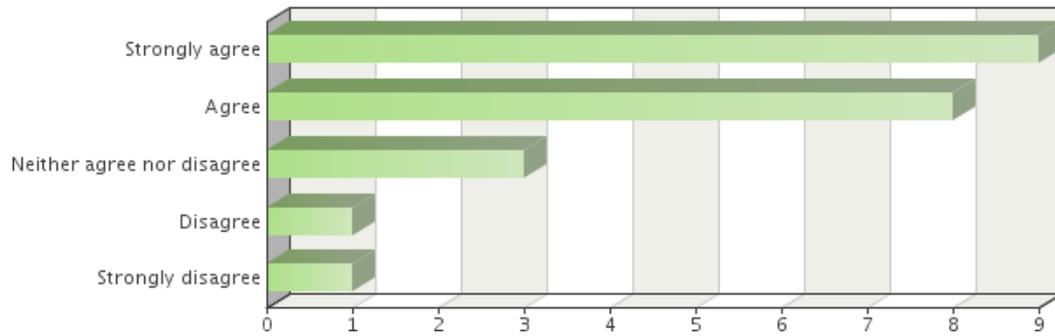
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	10	10	28.57%	28.57%	45.45%	45.45%
Agree	4	14	11.43%	40%	18.18%	63.64%
Neither agree nor disagree	4	18	11.43%	51.43%	18.18%	81.82%
Disagree	3	21	8.57%	60%	13.64%	95.45%
Strongly disagree	1	22	2.86%	62.86%	4.55%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	2.14	Minimum:	1	Variance:	1.65	
Median:	2	Maximum:	5	Std. deviation:	1.28	

Total answered: 22

Question 28

There should be a permanent exhibition/public outreach on the history of eugenics at UCL so that the whole university is familiar with this history.



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Strongly agree	9	9	25.71%	25.71%	40.91%	40.91%
Agree	8	17	22.86%	48.57%	36.36%	77.27%
Neither agree nor disagree	3	20	8.57%	57.14%	13.64%	90.91%
Disagree	1	21	2.86%	60%	4.55%	95.45%
Strongly disagree	1	22	2.86%	62.86%	4.55%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	1.95	Minimum:	1	Variance:	1.19	
Median:	2	Maximum:	5	Std. deviation:	1.09	

Total answered: 22

## Question 29

Please write here any comments you wish to make on the topics addressed in this section.

### Text input

There have been some of these. Debbie Challis and I held one at the Petrie Museum in 2012 (I believe) and her book *Archaeology of Race* was written about Petrie, Pearson, and Galton, and based on the research I did for my 2010 article (see previous comment).

The problem is that these questions are loaded already. Historical context is key to this knowledge. Perhaps students and staff should be taught about why these things happened in the first place? What was accepted in those days..

24 - poor question. I agree with the first part, and disagree very strongly with the second part. 28 - I don't know about this suggestion. How would a 'public outreach' increase familiarity of the history \*within\* the 'whole university'? Surely public outreach would be external? 31 (next page) - you've not allowed multiple responses, which will apply to me and several of my colleagues. I'm an alumna, ex-staff and currently honorary staff.

Different faculties.

Everyone should know eugenics was based

Why are these questions so negative towards eugenics? There should be a monument for the eugenics research conducted at this great institution.

I would want more details on these proposals but they all generally sound good. I really don't think anyone who works at or attends UCL shouldn't know about this history. I've told people and they've been shocked and that's not acceptable.

Information should be available and accessible but shouldn't be forced on students and staff.

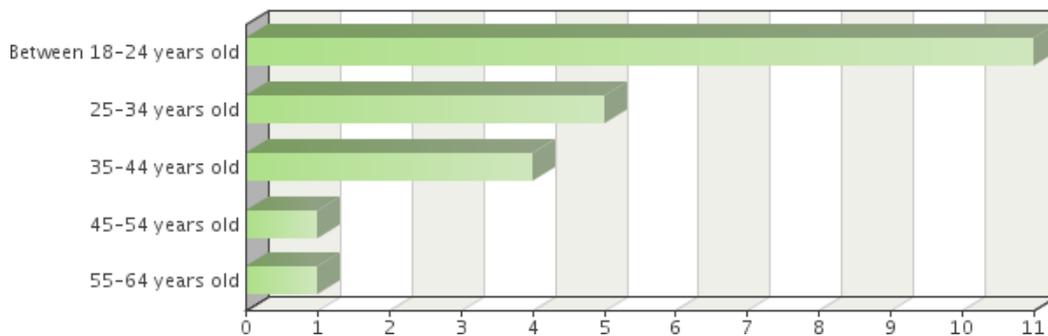
UCL can be honest about this history and recognise the awful part it/its staff played, while still carrying out excellent research and teaching. We need humility and honesty in this.

### Question 30

Your participation is anonymous and your responses, comments and demographic data will only be used for the purposes of the survey and will not be transferred to an organisation outside of UCL. The data will be transferred to the Commission of Inquiry who will retain it in compliance with the UCL Records Retention Schedule. The data will also be stored by UCL Information Services for 5 years and will then be removed from the Opinio system.

The data will be collected and stored in accordance with the requirements of the General Data Protection Regulation (GDPR), the Data Protection Act (2018), the UCL Institute of Education ethics requirements and the British Sociological Association (2002) Statement of Ethical Practice.

What is your age?



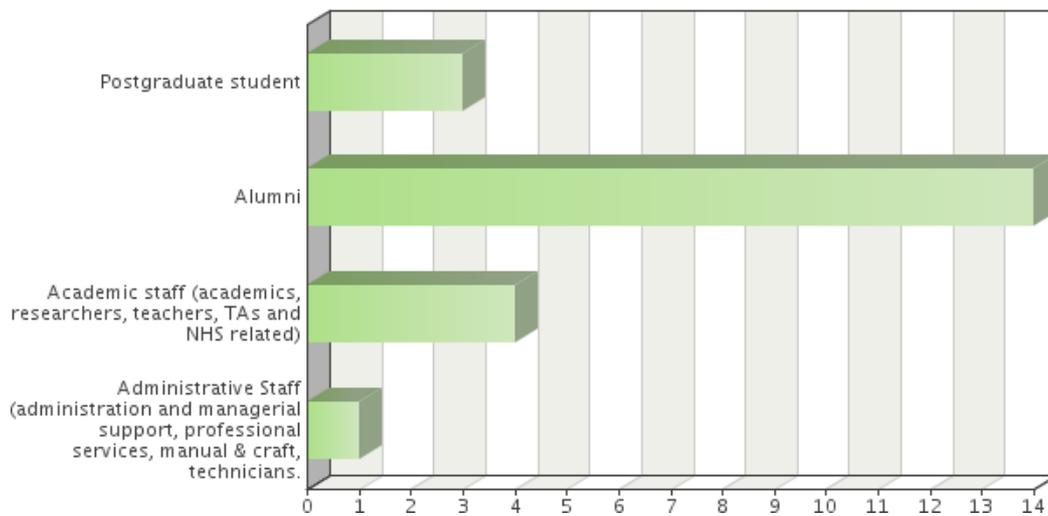
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Between 18-24 years old	11	11	31.43%	31.43%	50%	50%
25-34 years old	5	16	14.29%	45.71%	22.73%	72.73%
35-44 years old	4	20	11.43%	57.14%	18.18%	90.91%
45-54 years old	1	21	2.86%	60%	4.55%	95.45%
55-64 years old	1	22	2.86%	62.86%	4.55%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	1.91	Minimum:	1	Variance:	1.32	
Median:	1.5	Maximum:	5	Std. deviation:	1.15	

Total answered: 22

### Question 31

What is your position at UCL?



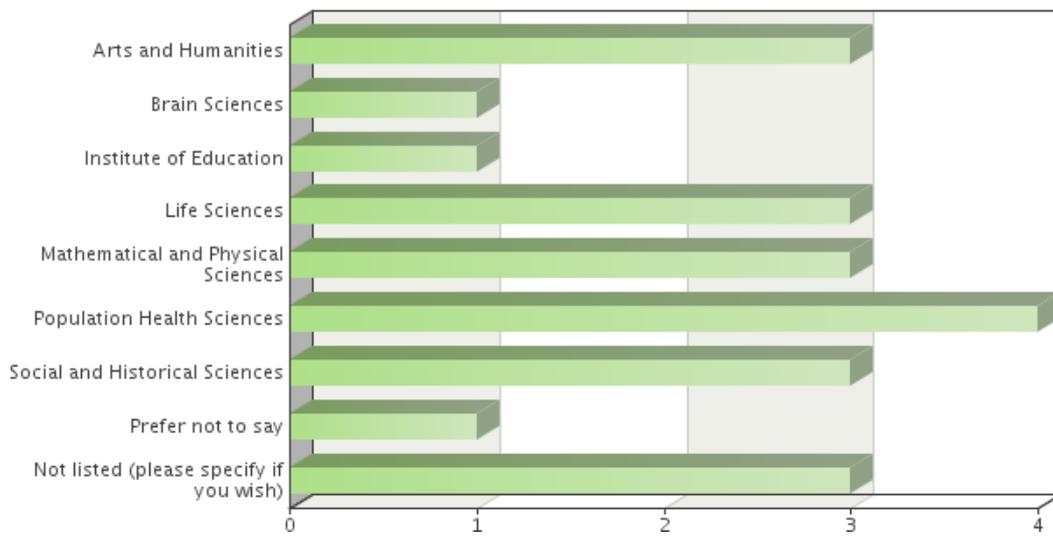
### Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Postgraduate student	3	3	8.57%	8.57%	13.64%	13.64%
Alumni	14	17	40%	48.57%	63.64%	77.27%
Academic staff (academics, researchers, teachers, TAs and NHS related)	4	21	11.43%	60%	18.18%	95.45%
Administrative Staff (administration and managerial support, professional services, manual & craft, technicians)	1	22	2.86%	62.86%	4.55%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	3.14	Minimum:	2	Variance:	0.5	
Median:	3	Maximum:	5	Std. deviation:	0.71	

Total answered: 22

Question 32

Which was your Faculty/Institute/Division:



Frequency table

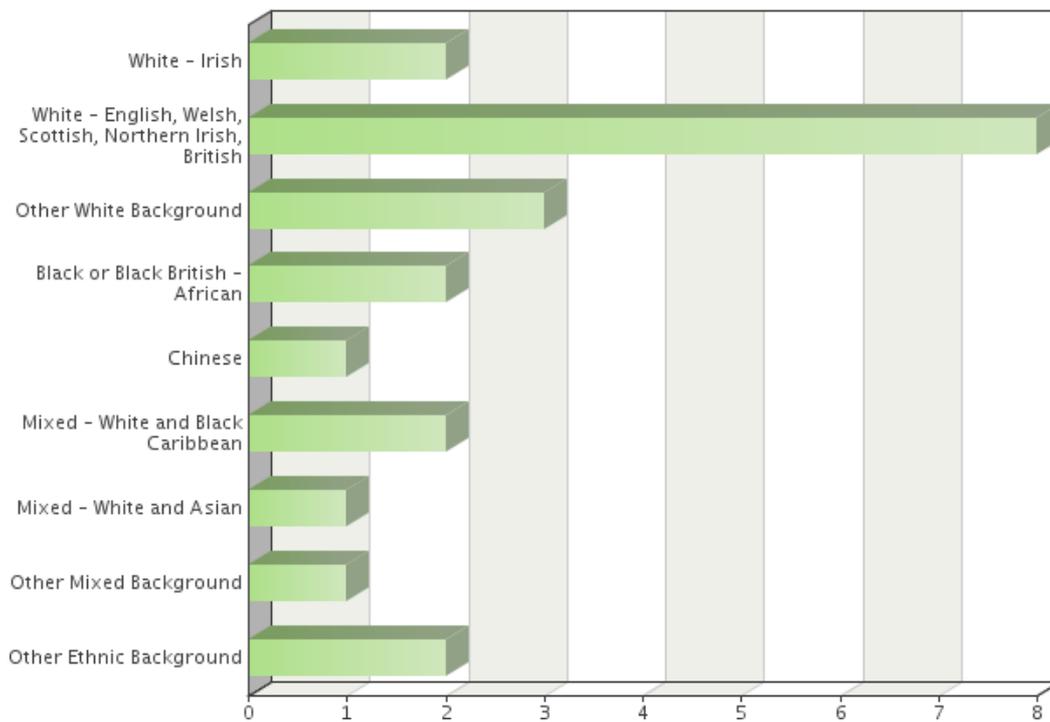
Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Arts and Humanities	3	3	8.57%	8.57%	13.64%	13.64%
Brain Sciences	1	4	2.86%	11.43%	4.55%	18.18%
Institute of Education	1	5	2.86%	14.29%	4.55%	22.73%
Life Sciences	3	8	8.57%	22.86%	13.64%	36.36%
Mathematical and Physical Sciences	3	11	8.57%	31.43%	13.64%	50%
Population Health Sciences	4	15	11.43%	42.86%	18.18%	68.18%
Social and Historical Sciences	3	18	8.57%	51.43%	13.64%	81.82%
Prefer not to say	1	19	2.86%	54.29%	4.55%	86.36%
Not listed (please specify if you wish)	3	22	8.57%	62.86%	13.64%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	8.73	Minimum:	1	Variance:	21.73	
Median:	9	Maximum:	16	Std. deviation:	4.66	

Total answered: 22

Last choice text input Institute of Archaeology Institute of Archaeology  
 Medicine with intercalation in psych

Question 33

Which ethnicity best describes you?



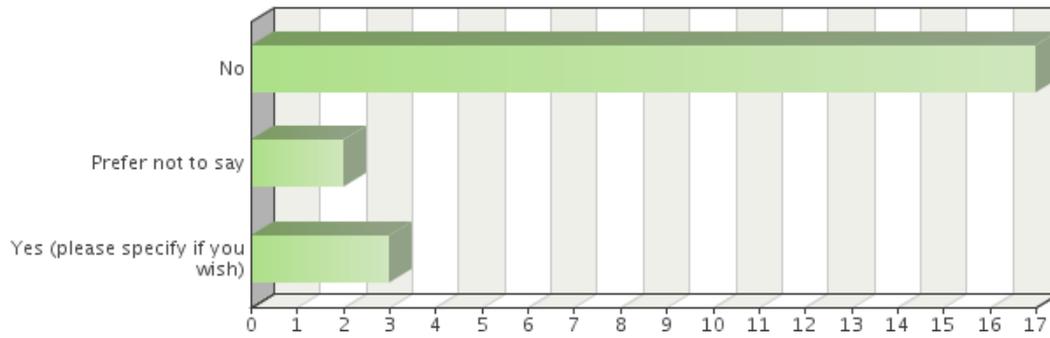
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
White - Irish	2	2	5.71%	5.71%	9.09%	9.09%
White - English, Welsh, Scottish, Northern Irish, British	8	10	22.86%	28.57%	36.36%	45.45%
Other White Background	3	13	8.57%	37.14%	13.64%	59.09%
Black or Black British - African	2	15	5.71%	42.86%	9.09%	68.18%
Chinese	1	16	2.86%	45.71%	4.55%	72.73%
Mixed - White and Black Caribbean	2	18	5.71%	51.43%	9.09%	81.82%
Mixed - White and Asian	1	19	2.86%	54.29%	4.55%	86.36%
Other Mixed Background	1	20	2.86%	57.14%	4.55%	90.91%
Other Ethnic Background	2	22	5.71%	62.86%	9.09%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	6.91	Minimum:	1	Variance:	43.42	
Median:	3	Maximum:	19	Std. deviation:	6.59	

Total answered: 22

Question 34

Do you consider yourself to have a disability?



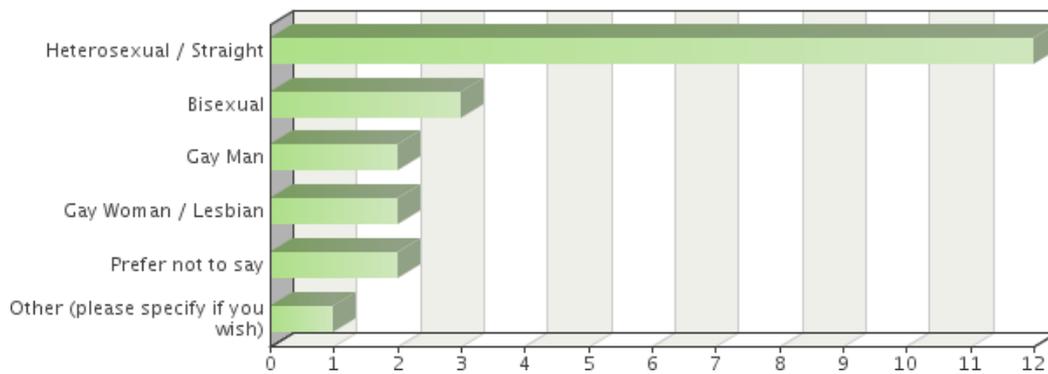
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
No	17	17	48.57%	48.57%	77.27%	77.27%
Prefer not to say	2	19	5.71%	54.29%	9.09%	86.36%
Yes (please specify if you wish)	3	22	8.57%	62.86%	13.64%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	1.36	Minimum:	1	Variance:	0.53	
Median:	1	Maximum:	3	Std. deviation:	0.73	

Total answered: 22

Question 35

What is your sexual orientation?



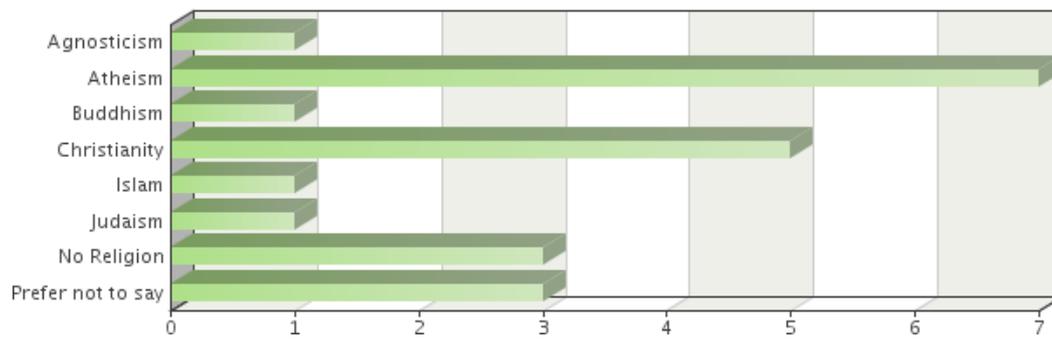
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Heterosexual / Straight	12	12	34.29%	34.29%	54.55%	54.55%
Bisexual	3	15	8.57%	42.86%	13.64%	68.18%
Gay Man	2	17	5.71%	48.57%	9.09%	77.27%
Gay Woman / Lesbian	2	19	5.71%	54.29%	9.09%	86.36%
Prefer not to say	2	21	5.71%	60%	9.09%	95.45%
Other (please specify if you wish)	1	22	2.86%	62.86%	4.55%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	2.18	Minimum:	1	Variance:	2.63	
Median:	1	Maximum:	6	Std. deviation:	1.62	

Total answered: 22

Question 36

Which belief, non-belief or religion do you feel you most identify with?



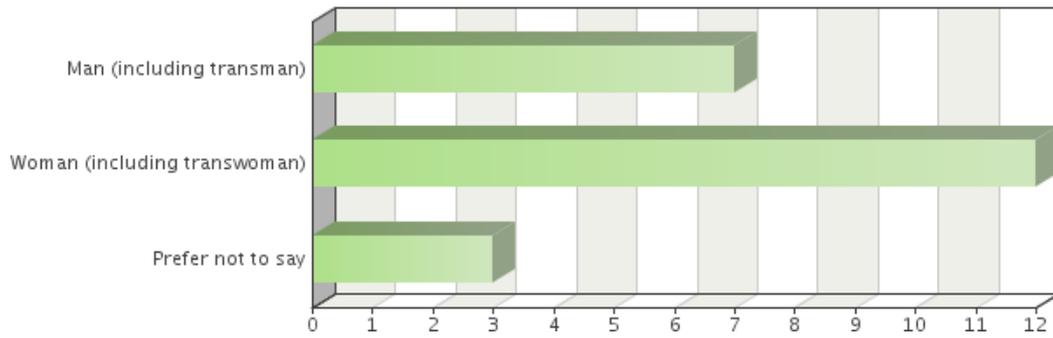
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Agnosticism	1	1	2.86%	2.86%	4.55%	4.55%
Atheism	7	8	20%	22.86%	31.82%	36.36%
Buddhism	1	9	2.86%	25.71%	4.55%	40.91%
Christianity	5	14	14.29%	40%	22.73%	63.64%
Islam	1	15	2.86%	42.86%	4.55%	68.18%
Judaism	1	16	2.86%	45.71%	4.55%	72.73%
No Religion	3	19	8.57%	54.29%	13.64%	86.36%
Prefer not to say	3	22	8.57%	62.86%	13.64%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	4.91	Minimum:	1	Variance:	10.28	
Median:	4	Maximum:	10	Std. deviation:	3.21	

Total answered: 22

Question 37

What is your gender identity?



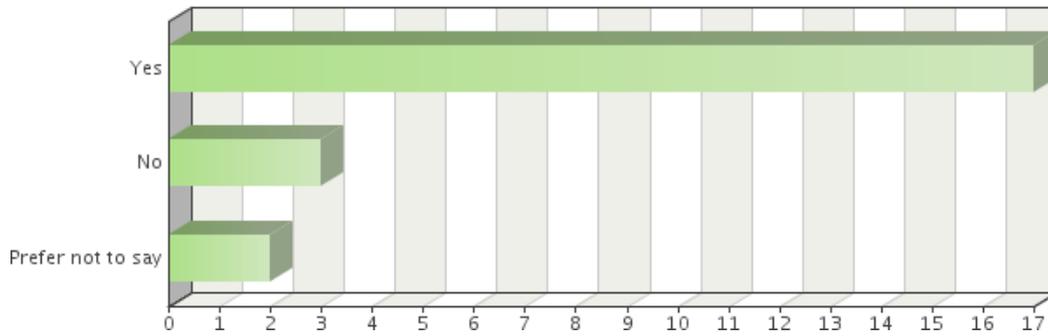
Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Man (including transman)	7	7	20%	20%	31.82%	31.82%
Woman (including transwoman)	12	19	34.29%	54.29%	54.55%	86.36%
Prefer not to say	3	22	8.57%	62.86%	13.64%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	1.82	Minimum:	1	Variance:	0.44	
Median:	2	Maximum:	3	Std. deviation:	0.66	

Total answered: 22

Question 38

Is your gender identity the same as the gender you were assigned at birth?



Frequency table

Choices	Absolute frequency	Cum. absolute frequency	Relative frequency	Cum. relative frequency	Adjusted relative frequency	Cum. adjusted relative frequency
Yes	17	17	48.57%	48.57%	77.27%	77.27%
No	3	20	8.57%	57.14%	13.64%	90.91%
Prefer not to say	2	22	5.71%	62.86%	9.09%	100%
Sum:	22	-	62.86%	-	100%	-
Not answered:	13	-	37.14%	-	-	-
Average:	1.32	Minimum:	1	Variance:	0.42	
Median:	1	Maximum:	3	Std. deviation:	0.65	

Total answered: 22

#### 4. Transcript of Focus Group with Academic Staff (24 July 2019)

**Facilitator (F): Please start by introducing yourselves (either by name or pseudonym) and talking about your understanding of eugenics and its links to the history of UCL**

**P1:** What I understand as eugenics is the belief or idea of a scientific basis for genetic superiority and the kind of social, economic and cultural practices that developed from that so it's more than just more than the idea of a pseudoscience. It's all the other stuff that flourished from that. You mentioned some people here but you haven't mentioned Cyril Burt who within the field of education was a major motivator but also falsified his data and even made up his collaborators. He succeeded Spearman in the Chair of Psychology at UCL and was an educational psychologist who had worked for the Greater London Authority or whatever it was at that stage. But I think it is important to look at the kind of work of people who took a kind of an overtly political stance on the basis of high dubious research to have a kind of pernicious sounding during influence on practice but also every day discourse. I suppose that's why I am here....is that...the bones of eugenics kind of exist in....you pick up the newspaper, turn on the radio, talk to someone on the street...they're still there and it's the kind of question the university should do about addressing that.

**P2:** In the early parts of my career I worked at the Petrie museum so obviously I know a lot about Petrie's connections to eugenics and I've just written quite a substantial chapter on Galton and Petrie which required me to look again at the Galton collection which I found it had been moved back to UCL ...appalling I might say conditions and I am interested in what's going to come up of this Commission for the future of the collections and that's why I was very interested to sign up as the first person.

**P3:** I'm here on both a professional and personal capacity. On a personal level, I am the granddaughter of four holocaust survivors. My family was affected in a very impactful way by eugenics. But I also studied East African History and my current research is in fingerprinting and biometric registration in Kenya. I'm interested in kind of the way that Galton's travelled across the British Empire. I think often biometrics is seen as one of his more neutral accomplishments but it had...it was implemented in a highly racialised way. I think it's very complicated to try to differentiate what is and isn't problematic about eugenics.

**P4:** I am a biologist. I know several aspects of the field in a number of ways and I've also been interested for a long time in the history of science so I struggle both sides. And I've actually published on the history of science. My interest in this is mainly....partly just to ensure that things stay objectively in the discussions because there's a whole variety of interpretations of even the word 'eugenics'. I'm sure here are many definitions of what that is. And also to somehow think about the historical context in which some of this was being said and what Galton and the rest would have known at the time and what is being said at that time which is very important to take into account.

**P5:** If not for eugenics we wouldn't have Pearson and if not for Pearson we wouldn't have all the advancements in statistics. But saying that we should look at this straight in the eye and acknowledge what happened. On the kind of positive side if you like, I just did this last year project called "The Colour of London". We did skin mapping or skin tone of a hundred people in London and I want to do that on an increasing basis. And that's actually linked to the cosmetics industry. Traditionally cosmetics will only make for one skin tone and now we see these many skin tones and now we can correctly get the real colour and then match them to different

foundations. Linked to that on a scientific level, if you take melanin which I think a lot of this stuff boils down, we still don't know the 3D structure on using an EM type approaches so I hope there's some positive things we can do at UCL by looking at this stuff straight in the eye and there's another research on skin tone and the correlation between how skin tones evolved. So there are some opportunities to do some research and take this notion of skin tones a bit forward in a modern scientific way and that's why I am here.

**P6:** I'm just here more on a personal level. I feel like /I don't know much about eugenics, certainly not as much as a lot we've heard but my concept of it is that is this kind of bogus part of science based on white supremacist principles. I think that it had a heyday in the 1800s maybe and that this was a hub of it and there's lots of buildings named after people and I am sure it has its tentacles throughout society even if the science has been delegitimised. I am interested in edges...things that aren't terrible like that that could potentially become...like maybe some people argue oh this thing that you wouldn't think is terrible does come under eugenics so that I know what the borders are, like if there is other stuff. But I think, from what I know, is bogus and terrible.

**P7:** Francis Galton and Karl Pearson are giants in social statistics and the foundations of demography. I know a reasonable amount about genetics...ehh eugenics. And yes, that's my interest.

**P8:** I felt it was also important for me to come here to hear what other people had to say in this kind of forum I hope that's ok. Because as a custodian of records I don't look at this subject probably in the same way that you might look at it. I've learned a lot about the subject since I came to UCL 10 years ago. I also responded this in the questionnaire and that renaming can be erasure of history and that can be dangerous. Also we have talked a bit about race but people engaged in this work were not just concerned about race, they cared a bit about class as well. And social class is a thing with me and something like contraception was used to control undesirable population.

6 people completed the survey.

## **DOES THE INFORMATION OF THE HISTORY OF EUGENICS AT UCL CHANGE YOUR PERCEPTION OF THE UNIVERSITY?**

**P8:** That was quite a hard point for me to answer because obviously I've been very conscious of it. And I am interested to hear from people that this might be a shock.

**P6:** I got my job here last January and the news came out and I did think Oh God! Because I didn't know about it and it did bump down and made me question things. Having said that, that type of thing doesn't shock me that an old institution like this would have it. I'm sure Cambridge and Oxford have similar stuff. Maybe this is a particular hub of eugenics and that's the history and the colonial history and all of that. So it's also not shocking given what we know about institutions in the centre of the Empire.

**P1:** Perhaps this is the wrong people to ask, we are clearly aware of that history. Institutions of this age doing this kind of work and the way this stuff is intertwined with that. I suppose what it would make a difference for me in terms of perception of the university would be how is the university responding to that history. And there are different ways of doing that. And I suppose I want to see some effective kind of engagement with these kinds of issues rather than the burying of them. So I can of figured pretty much that most of our trainee teachers know

nothing of the history of eugenics at UCL. Probably don't even associate the IOE so much. It was independent and it's now part of UCL. I do think we have to engage with these kinds of issues...

**P5:** I don't know about this...what is the IOE?

**P1:** Institute of Education. Se we were founded 1902 as the London day training college. Linked with this I suppose is Cyril Burt. A kind of part-time lecturer at the London Day Training College in 1902. And he then became a member of Faculty at UCL. And I think this is a question of how visible is this history and what are we doing to kind of address it.

**P7:** It does seem to me that there is a huge danger in reading history backwards which we inevitably do. So we start from the Nazi era and recognise the horrors of what eugenics can be put to or lead to. But then we project that backwards onto the Victorian age, I think quite inappropriately. Francis Galton was born nearly 200 years ago and he is unquestionably one of the towering figures in modern science. And I think to essentially reduce his reputation to that of being the person who coined the term that was then attached to very bad things that went on in the mid 1920s it's just unfortunate.

**P1:** But then that's why I think this is about the history of eugenics not the history of statistics or Galton or whatever. It's the language those things are intertwined with.

**P4:** Maybe at this point is relevant to talk a little bit about that context which is where Galton was in terms of what's been talked about in that Victorian era. In 1859 Darwin published his Origin of Species which overturned many beliefs largely dominated by the Church about creation. And also the ideas that characteristic can be acquired. So these were two dominant views at the time and Darwin comes in and says wait a minute. He went around the world and observed the diversity of nature, that things changed and that there is adaptation to the environment. And therefore, the species are different depending on where they live and so on. He then turns his attention to dogs and domesticated animals. And he realised that through selective breeding of certain characteristics of the dogs and other domesticated animals had been used by mankind to purify certain characteristics that were desirable in those dogs or animals for particular purposes. So you have dogs that are hunters, dogs that are guard dogs, and these that are nice companion and so on. So there's different types of dogs and all their different sizes and behaviours of the dogs have been purified that way for our benefit. So this is eugenics and this is not new and it's been done for thousands of years. The same with chickens, some for meat, some for laying eggs. The same for cattle, some are for milk and other for meat. Pretty much all domesticated animals. And in fact, Darwin subsequent to 1859 has another book that was just about domestication, I think it was 1863. They were wonderful books because he observed that the breeding of particular characteristics can affectively select the traits. He didn't know anything about genes, it was about selecting the traits, the biological characteristics that are responsible for those characteristics. So it's undeniable as a fact that, and this is what makes the Origin of the Species unique, there are specific things in our genetic makeup that through breeding can be either faded or bred out. And that's the basis of eugenics. And the engendered enormous debate across the British Society included Darwin's debate in Oxford and so on. That whether the species were mutable or immutable and the like but the idea of selective breeding of characteristics and that this can be used to improve certain characteristics for particular purposes or not in animals was something that was very much being talked about at the time. Sometimes even by the press back then. There were newspaper articles in the 1870s and 80s very much on this and even caricatures in magazines. But it's in that context that people like Galton and the like arise and Darwin himself talked about whether humans had been subjected to either natural or artificial selection. So essentially eugenics, if you remove the word eugenics from this and the implications that it makes

it in people's minds in terms of what it implies, the beliefs rather than the actual selective reproduction of anything. Plants as well by the way because all the plants that we eat are selectively bred. So in essence I think we need to look at that broader context when we look at this and so the question is are we objecting to natural or artificial selection or to eugenics or only to the application to humans or to its history or to the fact that some of that but not all was done at UCL. Yes Galton was at UCL and he coined the word but it goes way back. So that's why I feel that the questionnaire ...these questions are not so bad but it gets worse as we go along because the history of eugenics at UCL being some kind of problem. And I go with P7 here, there's nothing wrong with studying history even if the history of what you are studying is objectionable is still history and is still something that we don't know about it the danger is that we'll repeat it.

**P6:** But I think this is about reckoning with the history

**P4:** Yes, but as you go along you'll find that several of the questions are really confusing rather badly so that's where my alarm bell started to ring because I thought if I am asked questions like this in a questionnaire about determining the attitude of an institution to a word that is very poorly defined in the questionnaire based on general opinion without fact then we are in serious problems. We are very close to Trump's fake news because everybody has their own interpretation...

**F: P5, you seem you wanted to say something about it..**

**P5:** This often is not a white thing. Look at Ghandi, he was a real racist and he went to Africa and said things that certainly he wouldn't be allowed to work at UCL now. Similar to Churchill that forced famine in India. So I think we've got to look at history straight in the eye if you like and recognise what it was. But also learn from it but also not put it under the carpet like some previous attempts have been but also use that as a tool to do something positive. So I guess this discussion is about that and put the history into context as it was but then try to bring it to the world we want.

**P3:** I agree with P1 that is not how we grapple with these traditions and with P6 that I think you've said similarly but I ... personally I wasn't surprised by this history. I also knew a lot about this before coming to UCL. I actually was somehow excited to come to an institution that had Galton's archives. I still haven't been able to access his material collection which obsess me a bit. But I would say I do worry that maybe there is ...I've been following the inquiry and a lot has been done behind closed doors so It's hard to know what will come out of it. I do worry about each side getting ....their points of view getting I guess mis.. simplified. I do think there is a way of grappling with the history of eugenics without trying to sanitise the tradition and the fact that is irrevocably linked to the history of Imperial expansion and to racism. I don't think every effort to grapple with the tradition of eugenics necessarily has to be one that intends to bury that history. I think there are ways that we can wrestle with history and grapple with it in productive ways. So I'd say that I worry about the polarisation of the debate and the failure to hear people on both sides or multiple sides of the discussion.

**P2:** I come from this interesting situation that I've been in the place for years and I had no knowledge of eugenics at all. I started working here in '74 and in 1985 we had the big biography of Petrie and I was looking back at it recently and it just glosses over Petrie's connection with Galton and Pearson. And myself I wrote the history of the Egyptology department in '92 which I used your (looking at CP) records for and I don't think I mentioned eugenics at all. But in a way I'm proud of UCL for getting to grips with it but as I said at the beginning I am concerned about the possible implications and actions, especially with Galton. So you can work here for decades and not know.

**P8:** What do you mean by implications with the collection?

**P2:** I'm concerned that the Galton has now moved back to UCL and it seems to be restricted to access to say the least. I know it is used for some teaching but actual access to the collection itself is behind closed doors. It's in a tiny little room which once was a lab at the basement of Foster Court and it's literally just a cabinet so what is its future?

**F:** And this movement was when?

**P2:** Rather recent 2017 but access is really limited to researchers. Just yesterday I emailed the curator because I needed permission to publish my photographs and it came out that she's on study leave until the end of October.

**P6:** Can I just add one tiny thing...I'm interested in hearing that context, scientific context from back then and that was the sort of thing I was wondering there are bits of eugenics that make that rose smell really nice and grow in England. But just on the point of context and sort of it leading to Nazis and stuff and looking backwards in history. Well yes, that is one heinous blossoming over it but the other context is, contemporaneously, there's transatlantic slavery....is not like it went off paced.

**P4:** ..but that's not eugenics

**P6:** no, but what I'm saying is not that the social thing happened in the 20<sup>th</sup> century. To me it seems related that everything that's happening like transatlantic slavery and this science surely that's related, people behaving that way. It's not that everything was fine and later it went wrong. *(on this point, P6 sent a follow-up email later)*

I just wanted to clarify what I meant when I mentioned the pre-20th historical context around the 'science'. I was thinking that if people were subduing nations and enslaving people (including with attention to desirable characteristics of enslaved people) at that time, they already had notions of race / superiority going on and I imagine 'science' had a relationship to that. Maybe the science was running in parallel, or maybe people were looking for science to legitimise ideas they had and acts they were committing. I never have the right words / information to hand in these situations, but looking now I see what I might have referenced! Other allied scientific activity I'm thinking of, even if not at UCL, would include:

>

> Systema Naturae by Carl Linnaeus from 1767 which I think may have categorised humans in five groups, four 'racial' and one about disability, and was influential in thinking that prevails today around fundamental differences / traits in this group - whereas current studies show groups don't easily split don't these lines.

>

> Crania Americana by Samuel Morton from 1839 which I think applied physical features beyond skin tone to racial groups to justify slavery on the basis that it's natural for some groups to be obedient to other more intelligent groups. And that that 'science' has stuck around in for example ideas about IQ today.

>

> And there are other examples. So my point was that this important to bear in mind - even if Galton et al weren't responsible for everything and UCL was just one hub of eugenics - because that is the context in which they were working, and these are some of the ends that were being served by their 'science' in this area.

**P4:** I think they're not the same thing. One is racism and the other eugenics, they're not the same thing.

**P6:** But the science is racist....maybe not the roses and the dogs and stuff..

**P4:** the science is objective and it doesn't make any judgement of what characteristics are good or not. That's not science. The conceptual context of the application of it in terms of which human characteristics are favoured or not. But effectively the science behind this is only about selection, is only about whether characteristics can be purified within the population. That's it, that's the science.

**P8:** I think to claim objectivity for all the science that was done is quite difficult. I'd like to just say, in my collection, we have lots of record comments and we have one about prisoners of the 1890s. Jewish school children...there is a reason that people were interested in groups like Jews and prisoners and is not about pure objectivity. And something I'd like to point out is that Galton had his connection to UCL, he didn't work here. However, that was not right. Galton...he had a view point and that's why he wrote letters like Africa for the Chinese. So I don't think we can just say that this is pure objectivity.

**P4:** All I'm saying is that there are two aspects to this. One is the scientific background to the selection of characteristics be them whatever they are and the second one is the context to which that is applied or not ...

**P8:** I understand that but I just want to stress that I think they are very closely linked.

**P4:** So, can we define eugenics as being only the context of the application in relation to human characteristics that might be or might not be favoured by whoever applies this. Is that what we all are interpreting eugenics to be? Because I think we need to be very very precise, rather than the science.

**P5:** In Galton archives you have blond hair being good and dark hair being bad and I think those were judgements. That's because that was the science of its day. And I think that should separate it out of all the stuff on genetics.

**P4:** So the dogs' case. Is not that short dogs or tall dogs are better, is that they have different breeds that are selectively bred more to serve different users to their owners..

**F: P3, you wanted to say something?...**

**P3:** I just wanted to say..I think an uncomfortable reality is that is not that easy to neatly distinguish the racial science that associates with eugenics and what you are referencing which is the study of for example natural selection and artificial inbreeding...I just think that those histories are actually very intertwined in a way that is uncomfortable to deal with that reality but they are intertwined..

**P1:** ...Whilst there is no necessary links between the science and these kinds of colonial imperialist actions, an association has been made historically and we need to deal with it and so when we get to this kind of intertwining we are having to deal with the complexity of that and the contextual ....

**P4:** ...but we should separate the way that they may have been used of by these individuals and many other people thereafter from the scientific basis for selection for characteristics...

**P6:** I see what you're saying but also... I think always going back and analysing what scientific objective things were being done is appropriate, especially is some of those purveyors of it were people....and also as I understand it kind of race science as you call it now has moved on quite a lot I think..so I think within groups we

understand how diverse it is that we are more diverse within groups than between them and those things that I've seen... what I understand genetics... eh... eugenics to be about the ranking of humans. But those groupings I think came out of a racist idea and those groupings are not as simple as we think they are .....

**F:** Sorry we need to move on to the next question about your position on the naming of spaces in campus

**P7:** So I will say something at this point and that is that part of the context that we need to consider is the time and place in which these people were historically situated. And yes of course they were racist, everybody was racist then. There is no human being who died more than 20 years ago who would pass muster using contemporary royal standards. So if the rule is going to be that we cannot celebrate anybody who does not conform to our high ideals then we celebrate no one... we live in a perpetual presence of Western ethos and we'll have no history. I don't think that's desirable.

**P5:** I am not in favour of renaming the buildings.

**F:** So what would you do then?

**P5:** Just have a very good explanation under those buildings, that says this is the building and this is the context...

**P1:** I agree. I think there is no point in renaming buildings but I think we need to have a narrative that enables current and future students and staff of the institution to understand how these figures played a part in the development of that institution. So I mean the naming or renaming them erases that ...but I don't think we leave things just as they are without a narrative.

**P3:** I have to respectfully disagree. I actually think that renaming the buildings is symbolically an important step. And I don't think that renaming the buildings equates to erasing history. I think one doesn't necessarily lead to the other. And the fact that there are other people that associate with UCL, who graduated from UCL, who are major public figures that we could also name buildings after. And I'm curious to know more about the justification for retaining the names other than ...surely UCL is also more than the history of eugenics. I mean for one thing UCL has a dubious link to Gandhi whose own history of racism is very complex. But he's just an example. There are other illustrious figures that we could associate with..

**P1:** There are a whole of new buildings that are being ...there is a new campus UCL East of equivalent size to the campus here. A great opportunity to present a different kind of history.

**P8:** I do think we should bear in mind not erasing history. On the other hand, it can be an opportunity to acknowledge people that we know are important. I cannot think of more than one large building named after a woman for example... Kathleen Lonsdale...there are others in our history. Maybe it would be good to change to acknowledge them and physically acknowledge that this used to be called the Pearson building.

**P2:** I'd certainly advocate keeping the names 'cause it would be a problem if the Petrie museum was no longer the Petrie Museum for example. And it would also give a chance to talk about what I suggested about not knowing eugenics in the 70s and 80s because the Pearson was named as a building during the 80s. And also there is a perfectly wonderful podcast available which is absolutely brilliant. And she advocates to keep the names, BRICKS AND MORTALS.

**F: Why would it be a problem to rename the Petrie Museum?**

**P2:** Because people know it as the Petrie museum. And you can't rename a museum.

**P7:** There's a sort of irony that the pressure to learn about eugenics and to reflect on its history comes from the existence of the association and the fact that we do have buildings named after people like Galton and Pearson. If we simply swap them under the carpet we could conveniently forget about them and never think about them again and the pressure to give another thought to eugenics would simply disappear. I think it's precisely through the association and using that creatively to educate ourselves and others about what that means and what that can be, both good and bad. And as to whether one can name things after other people, well yes no doubt. But it's like saying we are not going to name things after Newton because he was a bit mad. I mean Galton and Pearson were truly at that level. There is no one else at UCL that has that sort of stature.

**P4:** I sympathise with both views to some extent but I'm in favour of what P7 just said. I think in a sense, keeping the name with a very clear historical explanation of what this person represents now and then. And is essence even to illustrate how ideas change in the context of society and would be very educational. And if nothing else, it would actually raise people's awareness of this issue. Whereas if you remove the name as several people have said already I think there's a danger that we'll be doing this again in some years' time. So in essence, having a place which becomes a place that people learn about the context between science and interpretation of science or application of science is very important. And there aren't many places that do that.

**P6:** I mean whatever makes this real through work and not. I'm thinking like Sarah Ahmed's work on complaint and how complaint process is can make complaint contained and not really blossom into something really..so, if this was that, if renaming was that, that wouldn't be good. But I do think naming a building is grand and is a kind of privilege and an honour to have a building named after you. So I think we should reflect on whether that's the right people. And I think we have to be aware of historical context and I think in terms of whether people were racist in the past I think is my job to keep checking on racism at all times but I think is an oversimplification to say everybody in the past was racist because there were abolitionist and there were confederate generals and they weren't equally racists and they just get a free pass for being racist for living in the past because not everyone was.

**P4:** So, we remove the name Darwin building as well...?

**F: Well we have the Rockefeller building and many other like that so....Well, the naming is a big issue but definitely not the only one so what do you think UCL should do to approach its historical links to eugenics?**

**P5:** So I think the notion of differences of skin tone and race are quite interlinked but I think we know how the notion of skin tone is really a function of how things migrated and an exposure to UV rays and I think what would be really good is that if there could be some research on the actual molecule in skin's melanin because we don't know about this molecule, we don't have ...

**P4:** Skin tone is not due to differences in the structure of melanin...

**P5:** One of the key things is melanin..

**P4:** Is melanin but not the structure

**P5:** Yes, but one thing would be good to find out what is the space of this molecule that makes us all have different skin tones for example and that would be one positive thing that I would say.

**P2:** I'd certainly advocate UCL using its collections and bring the collections into the classroom so ....you know there's a whole series of objects which could be used. Like the fingerprinting kit, the hair case of Galton. You know, I think it's being done but perhaps it can be done on a greater level..

**P8:** The main parts are because of the Galton and Pearson papers but the Galton museum collection doesn't have the funding ....stuff like the crafter is listed in a very rudimentary way in our internal database so it looks like we are hiding it...

**P2:** And also I should say the way UCL approached the Galton centenary in 2011 when the cancer web went online for the first time which is fantastic...so more projects like that so funding for collections and archives.

**P1:** So, just to add to that there's an object-based learning laboratory which it's being built just under the steps and lead up to a kind of main building which is to enable students to work with objects, archives, things from collections. There's a major object-based learning which is run as part of the BASC programme, so there's possibilities there. But I think this is a really kind of nuance purely from the political eugenics side of things, I would like to see that history more known and engaged with. There are elements on everyday discourse on education that are clearly informed by a 'folk' eugenics that people bring to near a set of assumptions about the way people are and how they got to be like that, but I actually think we need to enable our students to pick apart and kind of reveal. So aside from the scientific kind of argument there's a lot to be done in terms of how those ideas have entered everyday discourse.

**P7:** Well, underneath the moral complexity shown by the newer eugenics movement with a tendency which seeks to eliminate hereditary disease from the population. Now, one can argue about whether this is desirable or undesirable but there are bioethicists who would very staunchly advocate things that could be basically be described as eugenics in this day and age. So eugenics has its treat not only through benign selective breeding true to scientific racism but now perhaps at the other end into scientific forms of human improvement that may or may not be problematic but it's something worth discussing so that moral complexity I think is distinctively interesting. And added to that is the human complexity of our hero figures. You know people are imperfect and we can't restrict our celebration only to those who are as pure as the snow, not even the great religious leaders of the past will meet those standards. In scripture of any religion you'll find hard sayings that these days are frankly unacceptable in our current moral code. So I think part of what this discussion forces on us is the realisation that people like Galton and Pearson were great in many ways but of course they were also flawed and blinkered in many ways.

**P3:** I just wanted to agree with several of the suggestions and I do think the archival and curatorial stuff need to be given funding to properly contextualise and put on display this history, especially in light of these debates that we are having because I think there are ways to address these questions of moral ambiguity ....because now it seems like it's being hidden away. And that actually is a resource that can be put to use in a very positive and

productive way, especially for students and researchers.

**P6:** If there could be great searching nuanced conversations as a university about other aspects of eugenics which are more legitimate or whatever. But having that time for the intellectual growth that we can have and that can be meaningful. And maybe something a little more sort under that sort of reparations type of umbrella. So thinking about what some of the effects were and how we might, given the resources and the riches, how we might do some redressing and maybe thinking about who was doing science and who was allowed to do science and that working class people were not able to get in the lab and were able to you know...and who is in the labs now and who maybe can use some money. Like in how do we go forward to have better science and outcomes and all of that.

**F: Any suggestions to improve this research?**

**P4:** The one that I feel strongest about is the introducing the entire topic on the basis of conferences that were organised by an external individual of UCL, not on either Galton or Pearson or any of the people that we are talking about. The introduction is somebody who's not even part of UCL organising some conferences that you are not telling what they were about...I think this is lowering the dice from the beginning because I don't think anybody will condone somebody organising some conference about how to do eugenics in order to purify desirable or undesirable human characteristics. The problem is introducing a debate on the basis of one partial fact I think is a real problem.

**P1:** UCL's got to do this through a commitment, not a response to some idiot running some stupid conference.

**P6:** But also they should have done it ages ago before they got caught out last year, UCL knew about this ages ago so...

## 5. Transcript of Focus Group with Postgraduate Students No. 1 (31 July 2019)

**P9:** My name is P9, I'm 23 and masters student in publishing. That's a one-year course, and I've just come out of my four-year bachelor's which was in genetics. I knew about eugenics beforehand I kind of heard, you know things about it. What do I understand? I think specifically I guess it means the policy of kind of selective breeding among humans to like eradicate negative traits from the gene pool or perceived negative traits or increase the amount of perceived positive traits in the gene pool. I guess it can kind of be used as more broader term as well to mean sort of general wrong ideas about genetic or racial sort of issues. But I think more specifically it means the selective breeding type thing. How do I see UCL links with it? I think I only heard about it through this Inquiry when I got like to email and read about that. Yeah, so I think that's all.

**P10:** I'm a PhD student and my general work is around migration, like xenophobia, racism and attitudes towards migration in the UK and Brexit. So very very controversial topic as well. Yeah, I think similarly I knew a little bit about the definition terms of like about the selective breeding like I read about some association with like racist ideologies of like how the science was often used by some people to justify why some races or ethnicities are perhaps better than others in some ways. But I didn't actually know I can't say I was informed of the topic until I saw the email. I thought I looked at the email and thought obviously the people who are passionate on different steps, you know different angles of the argument and I thought it's important that you have someone who kind of became interested while seeing it. Well, you know, I didn't have like a yeah, I wasn't making, you know having those discussions with my friends before the inquiry kind of came up and I thought it's actually important to discuss this with my colleagues at my department as well.

**P11:** I'm a PhD student in statistics. So I don't really have any in terms of my studies in connection to eugenics. I think this looked familiar with but again only really learned about it when this kind of news came out about that Professor or the Inquiry started. I think yeah, it seems to be essentially a kind of pseudoscience with much of which has been disproven and it's kind of was definitely the ideas were taken upon by certain groups, I guess like white supremacists.

**P12:** I'm doing a PhD at IOE in the social science department. I think that eugenics is a term that it have come to my attention like many times but I never really explore what it really meant until like I was reading this book a month ago (Angela Saini's *The Return of Race Science*) and it really explain the history of eugenics and how it was a very prominent scientific branch a century ago, but it had come to a decline after the second world war and that book also explains how it was related to UCL and not only with this seminar that happened a year ago, but also like in the very beginning and the consolidation of eugenics and how it has changed like from the actual term and the concept that they have been using and it's still a branch or scientific discipline that is happening and it has some members that are still working at UCL and that is very upsetting. So the first time that I met Monica like a month ago, like while reading this book at the same time, I mentioned that there is a journal a scientific journal that publishes a lot of racist research and looking where are the institutional affiliation of those researchers, I saw that some of them were working for UCL and they have published like a month ago in that journal. So I say, all right. This is this is something that it shouldn't happen. Like why we don't know about these, why we are not discussing all this. So a week later than I met Monica through my supervisor so I thought that this could be a very interesting way to start talking about it or doing something about it.

**Does the information on the history of eugenics in UCL change your perception of the university?**

**P11:** I think maybe the fact that it's not like available information to people kind of suggests an element of some shame with this kind of information. They don't the reputation of the university to be tarnished. You know, they have this image of diversity that they want to be selling but they're not really willing to like be open and discuss like maybe the more unpleasant history that they should be a bit more honest about with the students. The first step to like apologizing for something is to acknowledge it.

**P10:** I agree, I think that what upset me the most while doing the survey and learned about this is like why didn't I know, I've been at UCL.... I've been to department trainings, worked as a TA, and I've been to staff inductions, you know, so never mentioned anywhere and the kind of you know to draw a parallel like revising the British citizenship test at the moment, they're not going to learn about the history. We don't learn nothing about the colonial history for example, it's all about you know, how good we are how diverse everything is. So if the information is out there at least you can you know be aware and make up your own mind. But you have to read in the first place. They have to know like know about the history and can be no judge for yourself whether you think it's good or bad overall, but if you don't have the information there you kind of have a biased image about the culture and the history of any University or any country for that matter.

**PP12:** Yeah, I really agree with what you have said all of you and I want to like, on that note, I think that the history contains many stories. So certainly, for sure for example Pearson had done very important contributions to statistics but he also has contributed to a very problematic field of this science. And I think that both stories must be told and we can't hide one and only show the other one because it kind of shines more and it might be more like ethically coherent but we want to explain or we want to express or we want to build an image about around it. But the problem is that the other stories are being hidden and they are also relevant ....you see that big buildings are named after those characters, those scientists. So, I think that it really is embedded in the identity of UCL or embedded in the history of UCL but in a way that is covered by a deep layer and very complicated to unravel layer of silence and I think that that silence shouldn't be there. We have to talk about it. We have to be aware of it. We have to make a decision knowing that.

**P9:** Just on the question of whether it changes my perception of the university, for me personally, it doesn't really but that's because even though I hadn't heard about it until this inquiry this wasn't any sort of surprise for me because I think when you you know, when you read any old science or scientists, even from fifty or a hundred years ago so much of it was wrong headed even if certain techniques for scientific process might have been there after a certain point the conclusions might have been completely wrong and even if UCL has a special connection to eugenics, which is a particularly nasty type of pseudoscience, I uh, I I'm sure this was going on, you know, when every kind of University especially in this country. If you went back and read the annals of medicine or anything, it would be it would be completely look like nonsense to today's eyes. Possibly another fields too away from science. But that doesn't that's not to justify it all. It's just that it wasn't really surprising to me.

**P10:** For me it was not surprising either. I just think like I was like, I was just wondering like why information is not out there in any form or why I didn't get access to it. It's not surprising like especially because I've been to Oxford before and I've heard so many scandals there an all sorts of stuff and I was like, okay, it's just another one. I think it depends on the context depends on your previous University or like, you know, what university are aware. I mean, I live in Cambridge and every other week I have the newspaper app on my phone and I've ever wonder when there's a scandal of a different sort of Cambridge and Oxford probably followed, you know,

like the actions on the colonization and so on. So, yeah, I think it depends on the context. It is not surprising, but yeah, it doesn't mean that we don't have to address and speak about this.

**P11:** I think actually the attitude of UCL and maybe Oxford and Cambridge unfortunately actually reflects a kind of certain of like how history is told. When I reflect on history classes when I was like 11, 12 years old and we were learning about Imperial Britain and it's very different to when I talk to for example to my German friends and it's all about that history. It's like there is this very kind of like a biased showing like the successes in our industry rather than the things that maybe we should be talking about and acknowledge it.

**P10:** I think it's like a way of frame of like the diverse and because it sells especially to international students or someone not born in the UK. That's something that sells abroad. So when I was in Romania and I was like in my school in Romania and I thought the UK is the most open country, of course you want to go there and all my classmates applied to the UK. I wouldn't really think about going to France or Germany because we are sold the idea of being more welcome in the UK than we were perhaps be welcome in France or Germany or other countries. I mean make of that what you want but there's this image that's projected abroad as well. So the universities especially the ones like especially Oxford lot of efforts to recruit students, especially knowing that you would pay a lot of money to be here and any it kind of projects this image is so like obviously it's bad to say this kind of stuff or any of the colonial stuff because then people may think well, I don't want to spend 20K to come here to the UK if that's how it is. But if you are portrayed as being like everyone's welcome, like we know our history is not that great then maybe people may be more inclined ...and it makes money as well like so in the end of the day is also a business element. It might be how you project and why you may not want this stuff to be, you know out there just you know.

**Facilitator:** what do you think public audiences think when reading the book?

**P12:** I think that the main problem is not what has happened inside UCL in the past, is how UCL deal with it now. Because yeah, it won't change that Petrie had this museum with a lot of like terrible things and like body parts from everywhere from the world. So it was yeah. All right, but should we recognize that that was wrong and should we recognize that that is not what we want to create or to promote as a scientific discipline related to that or for example with the Pearson building. All right, he was paramount to UCL history but do we glorify him despite that all the things that he has done or should we tell a more complex story and telling all right, this is what happened and this is what the way that we think that's that science and professional careers to nurture for the future. I think that's the main issue. I'm not very ...I'm not very surprised that this happened inside UCL because probably all academic institutions have a relation with any kind of problematic business. But the thing is that currently there are little spaces that are engaging with those and are glorifying those as that aspects of the scientific research. And that's the problem.

**Facilitator:** Besides the names, can you think of any other way which eugenics is still present at UCL?

**P9:** That happened like surprisingly recently. That was one thing that was surprising. What was it like, the seventies or eighties? The department change from eugenics to genetics. So I guess it might be quite true to say I don't know really but it might be an established fact that there's a clear link between people like this Pearson, Galton who lived nearly a hundred years ago and certain academics who are still at the university like you know, like an academic for that person studied under this person and so long, but I'm not sure that's really that relevant because to me, I think there's kind of two major chunks to this discussion. One is what to do about the previous

historical issues, the ills and should we should we rename things based on things that people are long dead did and then a completely separate not completely but I think we can kind of separate it is the issue of what's going on at UCL today, whether there's any wrongdoing going on. I'm just not sure those two things need to be so firmly attached. Obviously it's over the same discussion, but that's my view on it.

**Facilitator: what is your position on the naming of spaces of UCL campus after persons who founded and promoted eugenics?**

**P12:** I think if I had to make a decision, what I would do is to change the name of those buildings and to make probably not only those buildings but there are like more ethically problematic not only related to eugenics but maybe to colonial past maybe.. I don't know. And change the name but not trying to silence that history. So at the same time creating a plaque or something explaining that this building was before was named for these persons and but we chose to change the name of these buildings because of our current stance on these topics. And we thought that these are not acceptable behaviour or acceptable development of the scientific research, so we decide to promote another identity from UCL. But not trying to silence because that's the same thing that is happening today: we are glorifying only one story of UCL history and not creating a conversation and creating a more engaged debate on the topic.

**P10:** I share a similar concern because when I saw the question about actually changing the names ...personally I don't have like a very strong view. However, like I really feel like I feel like this may just a tick box exercise. Like yes we change the name, we have like a more progressive person or like a woman or someone like not just there so it will show how good we are, so promote again our diversity mantra and that's it, we tick the box. That's what I felt that like, you know, what's the point even me having a view on this question because I don't think even if you change it I'm sceptical that even if you change it you have like a different result, but it's you know, maybe me but I feel like I'm yeah I go to different. Yeah, I had different conversation about your changing names or like, you know, how to quote different authors of which authors should we quote and so on but often some exercises are just tick boxing like I included this person on the panel, you know, just for diversity or included this person in so, yeah, I don't... I agree with the conversations that whatever happens I agree that the information or the conversation is perhaps more important than perhaps just replacing a name.

**P11:** Yes I agree, I think changing the names isn't enough. I think there were other suggestions on the survey about having exhibitions and telling the story I think. But I think the history of the people is always going to be there and their research but I mean why glorifying it. I'd say remove but that should not be the only thing.

**P10:** I think it depends like I think you know just changing the name and doing nothing else is less effective than just keeping the name and having the information if I have to choose between just you know, changing the name so have a nice media headline about how UCL is super inclusive now suddenly because that's why you changed the name because that makes them better media headlines and saying we did this information program for stuff that would make The Guardian headline or whatever but changing the name would make both the left-wing press and the right-wing press will come after you and say that look at those leftist people who want to change the name so that it can get media attention throughout the board. So I think that's one of the intentions that you have a drastic measure so it's actually in the media. So UCL gets both positive and negative press but more perhaps more positive from the other approaches. So I would say rather than having that kind of just media show, you know you rather have you know the information and keeping the name, but if I had to choose I would remove the name and the information but if I fear it's either remove the name and get the media attention or have

the information. So yeah, it depends what the options are. But personally, I think personally I don't have a strong opinion but I know others do so also consult the majority of the student population and the staff to see what they say, it's quite difficult.

**P9:** On the name changing I think the reason these things are named after these people are because of their achievements which are undeniable, nobody's debating about that. The reason we're thinking about changing them is because of the worst things they did or thought. And I think there's kind of three ways you can judge people on paper who are long dead based on the bad things about them. You can judge them by today's standards, I think that's definitely silly because today's standards are not necessarily correct. I think just because we have them right now, I think it's just a little bit of kind of arrogance to think that we know everything and they didn't and they're not rigorous on who's to say what people think what we think now so I think judging people by today's standards is definitely wrong. Or you can judge them by their standards of the day. I was somebody told me yesterday that I think Pearson was kind of a progressive by his standards of the day and Galton was a regressive he was kind of like wanted to go back a little bit in time. I don't know it with what the technical details are so we could go back and put ourselves in their time and then see how people matched up in terms of whether they were, you know, just oblivious to things that we now know and it wasn't their fault what they thought or whether they were actively sort of malicious or whether they were actively benevolent and trying to move things forward. I think that's one way of doing it, I don't really have a strong opinion on that. I think a third way is to completely ignore their bad things about them, the opinions or the pseudoscience or the things they got wrong or the malintent they had. You were saying something about earlier P11 that we kind of learn about the good things these guys did but not the bad things. Is it necessary, is it important to learn about things that they thought that were wrong? And obviously this is the good argument that we learn from mistakes. We don't have to learn about like medical students don't have to learn about leaching or like, you know, bloodletting and things that are just, you know, remedies that you see people used to do that are just completely silly and outdated and don't work or like homeopathy herbal remedies that humans used to use. Maybe this is a little bit different because it has to do with ethical issues whether those things don't really but maybe not so I don't personally have strong opinions on the renaming issue, but I don't think it should be based on present-day standards. I think that's definitely a bad idea. And also literally everything would have to be renamed there's no one who lived in a previous generation who didn't have thoughts and opinions which are no longer considered politically correct. And that's I think what we're seeing a lot of nowadays every as you said every day in the media, whether it's Oxford, Cambridge, America, statues, everything was going to you know and we have to make a decision I think on what standards we are going to judge historical figures on.

**Facilitator: What do you think UCL should do to approach its historic role in the teaching and research of eugenics?**

**P11:** I think there's a difference between making something obligatory enforcing up on people. I think there's a suggestion to have it mandatory and then a different approach would be to make it very accessible and open and available but in a way, you know, not in the sense that it's on the internet somewhere, you know, it's so easy information about the history of eugenics and none of us really knew about it. I think it should be, you know a place where people who didn't know would find it without having to look for it. I think in my opinion that would be the best approach because it's not something that should be everyone.

**P9:** Yeah, I think something is probably going to be done and I think the crux of the issue is how much effort and resources and, you know, thought should be put into making students aware. I think I haven't yet heard

anyone really put forward a strong case for why we should do it. I'm not saying there isn't one. But what actually is the reason that we need to tell new students of this university about this. And you know, I don't know maybe what people think of this analogy but I think about the other fields like Medicine and things that are long out of date or Physics. In your first lecture of a Physics course you learn a bit about what Copernicus or Aristotle thought and the ancient Greeks, you know, maybe something like that. I'm sure some genetics courses do you know touch on these issues but for students who aren't necessarily learning about genetic issues or statistical things, why this issue above anything else, above other types of pseudoscience or unethical practices that you see in every university and every department in every type of institution. Why is this one so special and if it isn't special that we have to do it for everything and what will the cost of that be.

**P12:** I definitely agree that it shouldn't be mandatory that it should be more optional and of easy access to everyone and I think that yeah, this eugenics thing is also like is very specific and narrow in terms of the broader perspective of scientific research. And for sure, there are a lot of other bad practices that have happened in scientific research and I come from Psychology so Psychology itself is horrible that I think that yeah, the issue is not that is related to more maybe to genetics and but it's the problem is that we are living now in a very racist society and we are living now in a society that promotes specific relationships between different groups of people. So I think that that specific case that I insist is embedded in UCL history and eugenics has contributed enormously to what is UCL now and vice versa UCL has contributed to what eugenics was and still is. I think that issue has to be addressed in order to create reflection and to build a more ethically responsible stance in all our research. Is not about only eugenics or what eugenicists did but is what we are all doing. And I think that that issue is the most important thing. I think that the contribution that these people did to contribute to differentiate between races of people and to create a scientific foundation for the exclusion of some people, it's also happening in all our different research. So I think that is something that we have to learn and in UCL case in particular it has to be related with eugenics and for sure for example Stanford which we has this horrible experiment of the prison and they had to address that and I think that is the way to reflect and to be sure that you're not promoting those kind of relationships and those kinds of knowledge that promote racism in our current society. And that's the thing. I think that how we are promoting racism today is related to not addressing issues that have happened in UCL history.

**P10:** So is it more about like using this as a case to send a broader message? So like using this as a case study to speak about the broader issue rather than because as you said there are different types of pseudo sciences, but it's here just picking on this one to kind of okay, I see. Yeah, I think if something is done about the format. So if you do it through induction material like honestly I didn't read any of my induction materials so I think the question is if some money some budget is invested into this is the most difficult thing is like what format would you disseminate it in? I mean it has to be something more public like the information is nice but if you have an exhibition on Art I'll go to it because I'm interested in arts, but some of my friends who are not interested in art, they wouldn't just even if they pass by they wouldn't stop and think like that's interesting. So yeah, how do you make it accessible at this point? I agree it shouldn't be mandatory, but it's a very difficult question, how do you make people have access to information and actually read it. Because if you put it in a booklet or on a Moodle site that it's you know, when you open your Moodle the first day and I can just get dumped there it won't work. So, how do you even put information there? And I'm not sure that's my main question about this. What would be the way to disseminate actually make people pay attention to it because all the kind of... I remember we had the induction for the PhD so, you know, there's some slides and it's like a two-hour thing and like we actually have historical facts about UCL being the first university to allow people that didn't identify with any religion for example so have this kind of historical facts now PhD induction like the positive ones of course, but yeah, other

than that because that is actually compulsory, but then you don't want to make it compulsory. So how are you going to make it not compulsory and people pay attention?

**Facilitator: How we are now, how we make decisions UCL is related to this history?**

**P9:** Well I said earlier that I separated the two completely but that I'm also perfectly happy to accept that there might be a direct link, you know that, you know, there was a part of eugenics the whole last century that there might be an unbroken link between Pearson and Galton and their ideas and the present-day academics at UCL. This is kind of an important point I think because, you know, if any modern-day academic, you know academic or whoever says or does things that we find unacceptable if they should be punished as appropriate and immediately. And I think that's what happened in this case like this immediately that given that Professor was axed or whatever and the conference banned. I don't really immediately see the importance of whether it's connected like I kind of think it is connected. I just don't see why that's important but I'm perfectly open to have my mind changed. Like if this had happened at Kings' this conference and it was no link with UCL, it will still be the same just as bad.

**Facilitator:** so do you think addressing eugenics would be an entry point to address racism more broadly?

**P10:** I can see why people from BME backgrounds are more like is more personal because when I heard about that conference on intelligence, I googled the name of an author and one of the articles he published was an article ranking different nationalities and their criminality and I remember it shows Romanians as the most criminals in UK. That was a very bad dataset, it was a very bad argumentation does I kind of making the point that you know, those Eastern Europeans are more likely to be kind of inclined to be criminals like rather than looking at other reasons as to why the prison population may be higher in certain, you know, I think minority groups than others. So it was kind of narrow. So my problem was mainly with the methods. So like I obviously I felt offended that someone promotes the same stuff that the Daily Mail does but on the other hand I also thought this is actually poor research like in terms of the methodology and the sampling used so yeah, that made me think that of course people from BME backgrounds would feel more strongly about this issue because if you read some of the stuff it is about us, it's about people of different ethnic minority backgrounds. So some of my friends who are white British don't necessarily feel related in the same way, but yeah, I think it's different when you have a lived experience of those kind of things being sent to you in your daily life. And then you read the same thing in the wonderful paper. But yeah, I think it's.. it depends. It's like a personal is political but also personal issue. Many people relate on a personal level to this but on the question of racism, like my personal view is that in every country there's a minority of very, you know outspoken racists and that's yeah, I don't necessarily see it linked as you know, to eugenics at UCL specifically I see that in every single country there is this group of people who express this so I'm not sure what is the solution to you know, mediating some of the attitudes.

**P11:** I think reviewing the legacy of poorly conducted research and think like of very different examples like the MMR vaccine, people don't forget, you know, what like some kind of prejudices that people just cling onto even though it's been disproven and I think whilst yeah racism in the university like institutional racism is not necessarily directly connected to the history of eugenics like it is like a good starting point for having those conversations and like being able to discuss race that universities because I think you know someone like UCL would like to think that stuff isn't going on but actually just have to talk to some students and experiences to know that is super prevalent. So I think it's just like a good way of starting those conversations, like owning up

to it.

**P12:** I was thinking that it's very hard to think about that direct causal relation between the history of eugenics at UCL and nowadays racism in this institution but making a more interpretive analysis is it always related to racism and different kind of exploitation and domination between different groups. So from that perspective I think that what you were saying is very enlightening because maybe and probably I think, this thing of eugenics wouldn't be such a big deal if we weren't living in a racist society and the UK has been highlighted for being racist, especially the last couple of years and but especially UCL is known for being a very discreet native institution and like and it has happened like for in every day quotidian, like situations that international students as myself or other people lived experience, but it's also very inserted in institutional policies, especially for what I have seen for international students. For example, this thing that you have to sign a thing that you're working every month ..

**P10:** That's the Home Office policy and part of the hostile environment

**P12:** yeah, like there are some requirements from the Home Office but on top of that UCL has created their own policies extras like more with more requirements than the Home Office made. So that's a very particular thing. So I think that it is very complicated to explain how one this have these experiences related to these three persons have created nowadays research that has been conducted at UCL, but it's very simple to see that is overall a society or environment that has a resistant like implicated in its own constitution. So I think that it opens up a lot of questions that maybe we have to address and we have to change it. And yeah, and there are a lot of experiences very quotidian, but at the same time very institutional that I think makes this eugenics issue more relevant than it is. Probably if like if we would have expected in a different institution it wouldn't be such a big deal, but we have a very special institution.

**P9:** I think if we want to combat modern-day racism and if we're living in a very racist society digging up a racist pseudoscience I don't see how it's a good way to do that or good tool in your arsenal. The only thing I can see coming of it is enlightening modern-day racists to a new way of thinking if they hadn't already known about it so that they can go and peg their ideas to these previous pseudo-scientific findings. Racism is wrong, we've decided its wrong to society not because it's scientifically wrong, even though it is, but because we just said it is wrong and we need to be very careful if you start pinning our anti-racist ideals to scientific findings that we hoped to be true and then maybe don't even want to look at. It's impossible to prove with science that some people are inferior or superior to others because we've decided that inferior and superior are our moral judgments that we're not going to make on people that everyone is created equal, but people are different. And if you start to pin your hopes and ideals to claims about science that may not be borne out, no matter who does the research whether it goes underground or whether it's above ground you're going very dangerous territory because they're holding your morals hostage to the facts which we don't do. Our morals are our morals and people we treat people equally because it's the right thing to do not because the science books tells us so.

## 6. Transcript of Focus Group with Postgraduate students No.2 (07 August 2019)

**P13:** I'm a master's student in psychology of education at the Institute of Education. I do like to make that distinction that I am psychology student at IOE rather than UCL because of the history of eugenics at UCL. I like to just distance from that. So that's kind of where I am. I kind of became aware of it after starting conversion course at IOE last year when I was doing an essay about individual differences in intelligence and just like all of the dreadful stuff that comes out of the whole study of intelligence. Something that has been a concern being part of UCL since then.

**P14:** Hi everyone. I'm P14. I'm a post-grad studying Environmental Policy here at UCL. I guess I learned about eugenics after coming to UCL as well. I did my undergrad here in Biology, so Pearson and Galton came up as part of our course and I kind of have an interest in the history of science...so did a little reading of my own and then yeah saw the kind of the debate that was coming to the fore somewhat and wanted to get more involved.

**P15:** My name is P15, I'm a master's student in the Institute of Archaeology right next door. I study African Heritage, African diaspora, black identity formation.... My introduction to eugenics was in undergrad from Anthropology studies we were talking about social evolution, different ways in which in history different classes of people are put into different typologies. So I knew about eugenics before I came here, but my confrontation with eugenics was ...first semester I took a class in the Pearson building, happened to walk by the sign and kind of just read who Karl Pearson was and I was just amazed that there was a placard that said it kind of frankly. So on the one side I was like, okay, at least you're being honest about it, but there wasn't much of an apologetic tone or anything. So that was interesting, especially as an African studies class. Something that I want to talk more about the people didn't really seem to know about it. That's why I was interested in participating.

**P16:** I am a MSc student in cognitive neuroscience. I suppose I was somewhat aware of UCL's connection to eugenics before coming here. I think that eugenics is being political and social slash intellectual movement its goal improving humanity through selective breeding. But also working in kind of the early 20th century to with that goal in mind, but with the goal of measuring human abilities particularly intelligence, and of course there is associated with its implementation.

**P17 (P17):** I'm doing a PHD at UCL but IOE. I was for many years a history teacher in London secondary schools and so I found out about Eugenics when I did my first degree, which was a few years ago at Sussex University. So I've been interested in it because also of the influence it had on education, education thought and basically how our education system is structured in this country still today. I find how returning to the university after many years away I find it surprising but anyway there you go...it's a university challenged view of the universities. So it's had massive influence obviously and still continues to do. So I didn't really know too much about the nitty-gritty aspects of eugenics at UCL. Obviously I've come today because I'm interested in the concept and the influence it's had and I'm also interested in what the university ought to be doing about it for practitioners point of view, for future generations of students and also for all young people out there that are going through their education.

**Facilitator:** Thank you. So we have one question in the survey and it's about where you surprised...so some of you say you knew before but then at the moment you knew, were you surprised by the association between eugenics and UCL?

**P16:** I would say I wasn't surprised by historic connection not just intellectually but also in politics. But I was I was surprised by the issue of the conference...because it seemed to build up around continuing the project of eugenics.

(a new participant arrived a minute before)

**Facilitator:** Thank you for coming. We were just introducing ourselves and then briefly talking about your understanding of eugenics and about your knowledge of the link of eugenics with the history of UCL.

**P18 (P18):** I'm doing my PhD at the Anthropology Department so I'm studying activism in East London. I'm quite familiar with the history of eugenics and its links with UCL. I've attended various of the different discussions and debates or agitations against it. (Understanding of eugenics) ...yeah, the principle of race and using it to filter out undesirables. UCL's role in it being shrined in architecture, in the naming of buildings and in the practices that takes place amongst the academic staff in the way that they deliver the curriculum and the curriculum teaching to students and their resistance at managerial level to change because I've been at UCL for about five years now and I've seen when the when the topic was a small topic and there was a fantastic academic Nathaniel Tobias Coleman. He led a protest against it. The university initially welcomed discussion and then it shout it down and ejected him form its campus. He lost his job here ...so the institution is very robust in actually running away from making positive transformational changes. At the same time, one of the good things of that area id that it wasn't a students that were leading the campaign against it, there was also many academics who actually felt the same way that things had to change and that's why it's still important. I did almost lose hope but it's good to know that the fire is actually from both sides. That's helpful.

**P13:** I think I'm sort of linked to what you've both been saying. I wasn't particularly surprised that an institution would be hosting said conference... like rooms that were outsourced to certain groups and those groups are not necessarily vetted for appropriateness or to what extent the core users of the University campus are in agreement with direction of those kind of opinions or that that pseudo-intellectual study continues and so on ....it is more that I mean, I don't think there's any institution that's as old as UCL that you know has had a history in the 19th and 20th centuries that is going to have clean hands when it comes down to sort of racist and what we today look back and think as reprehensible areas of study. It's the continuing relationship that I think is a concern. And in order to sort of look forward and say yes, we will distance you can keep building of the good ideas that people had but when they have bad ideas is ok to reject and to admit that and to move on and there's lot happened since the early 20<sup>th</sup> century ...

**Facilitator:** let's go the first questions about your perceptions of UCL. Here we have had, with the previous focus groups, some differing positions coming from social and natural or mathematical sciences...

**P15:** I mean I'm an archaeologist and archaeology is definitely one of those social sciences that tries to put its legitimacy in being scientific. So they're saying we're using physical material to understand and to use scientific methods to analyse that material to understand social processes. So there's really this whole humongous debate in archaeology about objectivity. If that's even a thing if that gives mirror gives value to what you're studying and I guess eugenics was kind of the same in that like it was trying to use scientific methods to talk about actual societal things. (In regards to perceptions of UCL...) So for me, I'm an international student so I didn't have a very good grapple on really what UCL was ...I was coming in to work with a specific faculty member so it wasn't the Institute or the University that attracted me, it was this relationship so I didn't really care that much

but I was fully aware of what Britain represented to global white supremacy because that's a lot of what I study right. So it wasn't surprising to know that an old.... just like you said (looking at P13) that an old University would have those kinds of ties but it's very counter to the identity that you UCL projected to me. I was confronted with things like we're the first school to accept women, we have a ridiculous amount of international students, we're a very global university, and I think those were used all the time. Yeah. So coming with that perception, okay, that seems maybe a bit welcoming and then confronting the connection with Karl Pearson I was just like shocked. It was like, it doesn't really match what I thought you guys were trying to do, at least just being up front about like here's a placard on the side of the Pearson building and he had a big statistics lab right in this building that you're in and we're proud of that. So I was just kind of confused. I was really I really want to talk to people about it when I was there. I mean when I when I when I learned that information so not surprised but maybe confused on the strategy of what they were trying to do by naming the building after him.

**P13:** In Psychology one thing that did surprise me when doing this conversion course last year is that when we did touch on the contributions of Karl Pearson and of Francis Galton to psychology that the genocide wasn't mentioned and I think that's a huge omission, something I'd have liked to bring up with the lecturers at the time. But you know, like I think that you need to have it out in the open. But at the same time these are ideas that've been shown time and time again as not be correct, you know and to go back to the sort of supposed objectivity of science ...of course scientist aren't objective because people who are making these decisions on what to study are making those in the context of the real world and you can't escape that from who you are and what your identity is in the real world in order to make those decisions and what we should be doing is examining ourselves and looking at who are making these decisions and looking at the history about how it's come to this person making this decision.... just to be honest about the access of who is involved in that process.

**P18:** Pretty much what everyone's said...the history of universities in general, you know that colonialism goes for back to slavery. So that's not ...that's a given and on objectivity, again, we understand how these things happen, I think make a really good point about the fact that it's not open. That's a big issue. So, I mean, I've been to the Galton Museum and Subhadra does a fantastic tour explaining the situation and that's a good approach, kind of like at least acknowledging the issues and place it in some kind of context, so we understand what's happening then what's happening now. But there's a problem with the way UCL brand itself to international students....I find it reprehensible. It gives us whole idea that you know, this is like what...I was born in the UK so I see it differently from some of my friends and peers. I'm constantly reminded at this is not my home, I don't mean that ....it's very hard to explain it. I know I'll finish my PhD but then there's not really a space for me in UCL unless I turn a blind eye to the systems, to the infrastructure that is actually trying to invalidate my very existence, my very humanity and deeper than that, that of my ancestors. That's very very problematic for me. That's something that I struggle with it on a daily basis in ...I mean everybody's department...basically the only African males that I see tend to be security, tend to be cleaners. I have no academics to speak to, no peers on that level to speak to. I am the only African male in the Department of Anthropology, which is known as the handmaid of colonialism..

**P15:** Same for Archaeology ....I am the only African American on any postgrad course, actually the only black person... there may be, I've seen some undergrads walking around...

**P18:** Undergrads are different but that's part of the success of the brand of UCL. UCL is fantastic attracting students here.

**P15:** There's I mean ....Archaeology as a discipline also has to do with that. There's not many like black parents

really ...go ahead and be an archaeologist, anthropology the same thing! what's that going to give you as a job but same connotation.

**P18:** So there's this the history of eugenics, UCL and how it brands itself is a problem ...is very problematic. UCL is very good at marketing, it purchases different institutions, IOE, whatever it does and it kind of like... it's a trap! I'm a nerd. I love sci-fi, manga and all those kind of things I'm part of that and so its rich research culture is fantastic, you know. I've been in a university where the research culture isn't so fantastic so I can appreciate that difference, I can appreciate the resources. What I can't appreciate is the justification for keeping these tokens, these symbols of essentially white supremacy, which is actually in ascendance as we speak now seeing what's happening in El Paso. We can see that there's a trend going across the world, not just in America but also in Europe. We've got Bojo in the number 10... UCL is almost like a church. It's not like an evangelist church for white supremacy, but it is actually a church. I'm not just talking about that conference that was hosted here but is the fact that they felt safe, that's the problem. I mean, it's an issue for UCL policies and regulations that allowed that to happen, but that can be fixed. That's not my issue. My issue is that they felt safe to actually even attempt to come to a research place like the university which is normally known for liberal ideas. Ideas that are supposed to transcend these issues of racism and they were actually cool that UCL had that reputation that we could talk about eugenics. That's the problem. That's the problem I think UCL is not addressing.

**P14:** Does anybody know why?? ...was it was a kind of a pilgrimage or something for them to come here because of Petrie and because of Pearson, do they come here for that reason?

**Facilitator:** the Commission knows the same that's already in the media, that this was an honorary lecturer that lost said status after the conferences were discovered

**P18:** They didn't go to SOAS for example ...they know to come to here, that's the problem. What is UCL doing? What is it projecting out into this world that says that even though we openly say that we quarrel with these kind of ideas, but actually, you know what...there's space here, we can find the corridors where you can discuss these things and I'm not against discussing eugenics but it's the support of it and I think in those Town Hall meetings and I understand, I'm a social scientist, of course is that artificial distinction between physical or hard sciences. There's going to be an argument about you know is eugenics ...I think someone used the horrendous term positive Eugenics. But I get it, I mean we do need to have a debate. I'm not a person who's going to say we shouldn't discuss these issues. I'm saying we shouldn't be promoting them or promoting eugenics as something that's cool, something that is actually fine, that is no problem. Especially since we know better.

**P14:** Yeah, I agree and to go back with two words that P13 was saying. I'm really surprised.... disappointed that in your course they didn't actually discuss kind of the context of Galton and Pearson's work. I mean in contrast, and I'm kind of pulling my department as an example, but when we learned about Galton and Pearson's in statistics it came along with this is what is being a being applied to and I do feel that we got a fair amount of exposure to their ideas throughout my degree. We do a retreat once a year to think about the ethics of the work being performed within the Biology department and the keynote speech was about Francis Galton. So I kind of came out of my degree feeling that I had a reasonable grasp of their ideas but I did feel that that wasn't reflected in, you know, in other faculties and departments and I was surprised at how few people were aware of the debate around building names, etc. And yeah, and I clearly see what you said (looking at P18) about...in the sense that this was a place for them to come to hold this conference and I was shocked by that maybe naively but yeah, given UCL's branding as London's global university it is shocking how this event happened.

**P17:** I don't totally agree with your point at the beginning about dividing people up into disciplines. I mean we're all students, we're all academics, we're all people and I think that something such as eugenics affects everybody. I think we need to recognise it. They might want to recognise it in a particular way according to a study but I think universities hide behind that too often, you know, I'm a scientist, I'm a biologist, whatever. But we're not, we're students and that's why I've come here today. I used to do a lot of work with young people in London in getting into universities through diverse schools in particular backgrounds, and I don't think, this is true with me when I returned, I don't really think in answer to that first question, I really thought much about the eugenics history at UCL. Certainly, I think many of undergraduate students think like that. But actually I think you could ...at IOE a lot of the international students I speak to, come because it's number one internationally in the world and that's how it's marketed. Yeah, I actually am disappointed in what I find because it doesn't live up to the expectations. I mean, you were touching on that (looking at P18) the number of Black academics, the number of academics of different backgrounds. It surprised me considering that doesn't reflect the community. And also, the dropout rate of young people from different diverse backgrounds at the university is still incredibly high. So schools do all this work to get people to universities and universities haven't changed very much and that's reflected in that a lot of these kids drop out. I raised that question here since I've returned just to sort of what how do we treat students, whether is a PhD student or whether is a first-year undergraduate and I think if the university does take on board its history, and you know I was history teacher, you know in our families, we all have bad history good history, you know our countries. I used to teach about colonialism, probably not very well, but I did try to teach them about the negative sides of it and for a long time that's been sort of hidden away. So why not have the university embrace its background and say what this is a bad chapter and look at what is money, all these academics, these buildings, but recognise it and say that in this modern world and I'm very interested in the whole debate about populism, you know, no academic I can't find any academic in the country that predicted Brexit. Yeah, I knew from working in the communities that I did, that a lot of people very angry about what was going on about what wasn't happening to them. So I'm not saying that's an excuse but it's just about universities understand what's going on out there. I still think incredibly of an Ivory Tower. I'm surprised. I'm defending schools because I think schools embrace that a bit more actually, not perfectly, so I see it as an opportunity. Actually, if UCL does not sweep this under the carpet, does recognise it along with other things, and say yeah, okay, this is our background and this is what we're doing about it. And this is what we think we should be doing about it in a modern diverse world with all these other tensions and pressures that are upon us, particularly upon young people and about how universities can reflect that. So going back to me personally, I don't think...well it has changed my perception of the university but I'm still here. Okay, okay, but I think that I would like for that to be much more upfront. And I think university ought to do that. And I think actually it could benefit from doing that. It's negative but it's not a negative if you understand what I mean. By not recognizing it as you were saying in its way of working and you know, I'm incredibly surprised how conservative universities are really, I really am, how they replicate and how they operate and you know, I've thought they've changed. Actually I was a student during the halcyon days when people talked about, you know, their numbers of students all that kind of the very left wing university and I'm not seeing much of that at UCL, but that's not necessarily negative, but it's from this debate. How can the university take this and modernise?

**P13:** It's about looking at the mistakes made in the past and then look into the future, isn't it? This is where we are right now and these are the things that we know, but what's the end point? If you were to keep the names, keep the associations and go forward with that, that's one thing that I wouldn't be in favour of ...I think the you know change starts with changing the names of the buildings, but it can end there. We've got to look at what kind of world do we want and how to create that kind of world but you know, like you said, we're in a position where we've got a racist prime minister who feels happy making public comments about, you know, women

hijab and things, you know, like if this is the world these leaders that we have right now, like if that's going to be reflected in universities in the country, then what kind of future are we looking to? And it's frightening. You know, that the change has got to be positive in terms of embracing a view of the future that it's the kind of ...better than it is now.

**Facilitator: Now, about keeping or removing the names of the buildings..**

**P15:** I could personally go either way. I mean, I see the merit in keeping the name, I see the merit in keeping SOAS' name ....keeping whatever the tropical medical school name I mean, you know, it is powerful to be able to have a reminder of where we're coming from, how that affects today global white supremacy is still very vivid, the ideas that eugenics promotes still permeate every single day today. It's not like we're in this post racial society that we like to think that we're in, but then changing the name as well. I mean, that that could be useful, that could say we reject this past and we're trying to pursue a better future. So I think both could work but I think it's important to relate the corporatisation of higher education to this decision. Like I'm not sure if UCL just decided to give the Pearson building that name or if it was the Pearson family made a sizable donation to have that ...I mean you do the same thing happened at Harvard Law School has a crest that was a slave-owning family, Georgetown University has done a really really big research and reparations initiatives. I don't really know what the feeling about reparations are in the UK but reparations initiative in the US where people who descend from the slave-owning family that helped build Georgetown University are getting free tuition to go to the school. I mean, so if you're doing something like that, they're these kinds of initiatives that we're going to pay it forward and take the next step for how we benefited from this or we're going to you know, try to somehow economically, socio-economically and change generational wealth. Keep the name. Whatever you do. You got it. You have to do something bold if the ethos actually has changed but I wouldn't be surprised if it hasn't because I think a lot of people walk around the world thinking that their ancestry, there's evidence that something to do with their intellect and their competency and relating that to other people that they see walking down the street I think is very real today. So I wouldn't be surprised many things haven't completely change but I think I don't really know if just on face value changing the name or not changing the name if there's more merit to that.

**P14:** It's interesting that it's always put into this either, we keep the name and just talk about the history or we remove the name. I don't see why we can't remove the name and talk about that history. I think it's about not celebrating some yeah, some of the more kind of heinous acts in UCL past and I think based on that alone we should we should not be putting Pearson's name on our buildings, that's just my opinion, but I do think that every student that comes to UCL should learn about this stuff and I and I don't see why that's so hard. I mean all that happens during freshers week is people getting, you know, get drunk and ...I don't know why people couldn't have okay cool, like every undergrad or postgrad couldn't have, you know a lecture it doesn't have to all be about eugenics but about the history of UCL. Most people don't when it was founded, what the context was and talk about some of these issues. I think, as we discussed, most people just don't know and that's a big problem and I think just has to do with the conservatism which is just so pernicious at UCL and yeah, a lack of creative solutions to that.

**P13:** I think these are sort of the conversations that we don't really have in the UK. We don't talk about reparations, we don't talk about race and it's something that we kind of should be doing. It feels like is something that is swept under the carpet, we think that is somebody else's problem but is not. Inequality in general is an issue that everyone needs to be thinking about. It can't just be the marginalised people that are

thinking about aspects of inequality. And when you're somewhere that has the potential to make changes, the names of the buildings and as long as conversations are happening, knowledge is spreading and there is an effort for changing society. So, you know, if changing the names of the buildings could be a means of furthering that conversation, I mean that's only going to last a generation of students, isn't it? Like, you know, three years' time then that isn't going to be something that is like me hanging around but sort of like position the university as a force for change and for improving equality is more long-lasting.

**P16:** I was born in South London and the first time I became aware of the Tate family's connection with slavery was when the Tate Library renamed various spaces ... people often talk about removing statues or changing the names of buildings as somehow sweeping that history under the rug. I think it's ...it can actually be a very visible way of acknowledging that history and making people more aware of it. And I... that said I don't have a strong commitment by the way to this question that ..I would say that I'm not sure that, in reality I'm not sure that continuing to have a building named after Pearson for example would, even if there's a little flag next to the entrance explaining the problematic aspects of that history. I'm not sure that that would necessarily impact or lead people to think about the issue very much. I think, naming a building after someone will always kind of be a way of honouring them in a fairly uncomplicated way. So I'm not really convinced personally about ...not hugely convinced by the idea that keeping the status quo in that respect would in fact, lead to more conversations, more productive conversations.

**P14:** Yeah, I think that's really a good point. I think it's important that these kind of decisions about whether to rename a square or whether to take down a statue take place on a case-by-case basis and you know Charles Darwin for example was sexist and racist, but in that respect, he just wasn't rejecting the kind of hegemonic ideas of his of his time. So, I don't really think that's a reason to take down and kind of every ...you know, all the rooms across the UK that are named after Charles Darwin. Francis Galton was a horrendous racist, even for his time and I think that's an important distinction and that should factor into these decisions. That was the first point I wanted to make. And the second is that this is also an opportunity you were talking about the lack of diversity within academic staff and that's compounded in the in the way our buildings and classrooms are named. This is a great opportunity to change that and have a room that it's not named after a dead white guy.

**P13:** Present ideas are also product of our present time. But who gets to have the ideas? It's what we need to look into and who gets to have the ideas now what kind of lessons we leave.

**P18:** ...probably this is a fusion of everyone's contributions. So from the reparations' discussions actually, less than a week ago there was reparations march which I was a part of. A thousand of us walked from Brixton Square to Westminster Parliament, it's six years that's been going on. I've organised a group and we got celebration of African Freedom Fighters in Haiti in City Hall is taking place you are all welcome to come on the 19th of this month but no one knows about it. BBC aren't reporting about a thousand people walking through the city about reparations because debate doesn't exist in this country, but it does, it's just that we don't know about it. So if we want those discussion to happen, you're right, we've got to do something because maintain the status quo clearly doesn't work. So if keeping the statues there, and this is very funny because on one level is the nerdy academic side of me which hates the idea of eradicating history, I'm not into that I'm very firm on this. But the veneration of racist white supremacists and kind of nasty human beings or people with nasty views makes me ill. And whilst I was talking I was thinking how do I explain to someone that feels like myself walking through the different campuses in UCL. And I think the best way I could think of is.... imagine if I was a student studying human rights. And so every time I want to study human rights I go into a building called the Goebbels building.

Now, I might have heard of Hitler but I might not know who Goebbels is and they played Wagner in the background. So I'm studying and I'm doing well and the one day all of the sudden the penny drops. Maybe someone has a conversation with me or there's something I've seen on a TV program. What happens is that as a student, as a person, you feel like you're being taken a mickey out of, you feel violated. And I know it sounds very dramatic but I call it a spiritual violation. You actually feel as though someone's know that Goebbels and the veneration of this disgusting kind of ideology is happening in front of your face, but because of your lack of knowledge and you are in a space which trades on the production of knowledge .....the idea about dreams. One of the things that universities can do is imagine the future, it's why I love sci-fi. Its whole potential to take knowledge, test different ideas of mass crazy biscuits and sandwiches to give them see what you come up with and create a new dish with nutrients that slows... That's what we're supposed to do and to think that there's some kind of ...I know conspiracy is too heavy, but there's some kind of glue, the status quo glue which is saying, you know what, this institution will fight to preserve this conservatism, it'll fight to keep everything as it is because if we dare, you know, let something go slightly, we'll be diminished. We're betraying the legacy of the past. But the legacy of UCL also includes the godless campus on Gower Street, you know, it has these things about first woman academics and no religion. It has positives that it can trade on as well. It does has to also acknowledge that in the real world, it also has negatives that it shouldn't trade on but it should share. I mean for me, you know, it sounds weird you think I'd automatically knock all the statues down. I don't want to see it though. I don't want to see it in the rooms but I recognize why they're there. I am more inclined for the time being, if they're going to be renamed, first of all, that we could say "formerly was blah blah blah" and then the history comes up. So the history is still there, but the actual fact that the change has taken place, that was decision at this time to change them, kind of me give a bit of both worlds. You're kind of saying we've recognized it was a problem and so we are eradicating its status but we recognize as part of the history. It wouldn't be UCL without contributions of eugenics.... Winston Churchill holding a conference on ...you know, I mean all these things wouldn't happen. So you do that, but then there's the activist. I'm a scholar activist so that's the scholar side of me. The activist side of me is quite different. The activist y side of me says that actually changing the names of the buildings that should be the last thing that's done because I'm not yet convinced that this process is not motivated by a desire to capitalise on the growing.... I know it sounds really funny...neoliberalisation of the higher education system: the need to pull in more students, the need to talk about inclusive diversities, to attract more global students. And that means that if the statues or the rooms or whatever it is are renamed, then the process to take meaningful change will stop. So I see actually as the last process. That's a thing to say, you know what, we've done all this hard work, we've got some benchmarks and almost at the end one of the big things that we can do now to say that we've actually done the hard infrastructure work, institutional work and then now we're going to rename these this sites. That I'd feel more confident in. **If the names just change today, I would know that nothing has changed. It's a symbolic gesture which commercially makes sense. It's a fantastic business decision and it makes the case for superb branding.** We are the university that decolonized. It's a great moment in time for UCL campaigning for this liberal fantastic university, but everything stays the same. And I say that because I've been here for long enough to see it go through these changes, these you know... we got to decolonise the curriculum, we got to...what is it that we're going to do? Forgotten. I've seen it come and go so because that's what the managerial side seems to want so much right now, there has to be ....what's that word? There has to be prerequisites. There has to be something before that comes ....we can't give that to them without actually proven that something's good before long term as well.

**Facilitator:** What would be those prerequisites then to make it meaningful (the changing of names)?

**P18:** I would say that there needs to be an institution created by UCL. And I say this because one of the issues is that most of these kind of issues come and after a few years, they dissipate the energy goes. And that's why the status quo remains, because of the institution. So we have to bolt on this idea of decolonization, if that's what's going to be called, as something that's intrinsic to UCL. I've found in my time here that most of the change has been generated from students up, members of student union... I think that there should be a department, maybe a building that's devoted.... I know there's going to be a Centre for Race ...something like that, but that's a project as far as I see. I'm not saying it's not going to make good change but I'm saying it's a project, after three years is finished, I'm pretty it will be terminated in result. I think this is something beyond that. This is something that has to say that, okay, we're looking for the truth. This is ...we are recognizing that this approach is actually not just putting off students or making attainment lower. It's not just about that. It's actually distorting the way we learn, is distorting the way we produce knowledge, it's actually reproducing inequalities. So we have to have a department that says right, this is what we do... and that department has to be picked... that team must be not just pulled from academic staff but it also can be pulled from students on interdisciplinary basis who decide actually, okay, I finished my masters or whatever and you know, I'd like to take a paid job there for a period of time. It has been to be an institutions and I know it's a big ask, but anything else just becomes a project and it vanishes, so that that would be my prerequisite.

**P17:** You've articulated it extremely well... the decolonization. I agree with what's been said, it should be more than just changing names but I think names do matter. I would not want to say this before the end the meeting. I think there is an opportunity, the university is creating the opportunity to discuss this and I think if something didn't happen, even if it was superficial, I think we would be missing a bit of opportunity to do what you say we should be doing. I think it could be a vehicle into having a debate about that. I may be totally wrong because I'm talking to this issue from my white privilege. And you know, I don't know I think that maybe... I like your idea about you changing the name formally but I think symbolically that could happen. In some buildings it needs to because I think it would promote the discussion. The Daily Mail would be on it straight away! and you know we might have Tommy Robinson come down with a few of his mates to demonstrate ....and I don't think the university should shy away from that. They could just sort of do this issue and I think they've done it and I totally agree with you. This is only the beginning, but I just wonder whether if people don't say that is some need to change some symbolic statues names or something, then we're missing a bit of a trick here in terms of engaging so that people can see you know, the students go 'you know it has changed'. And what's the name? I mean, it could be doesn't you know doesn't have to be a name that is got loaded with anything really to be some sort of almost not neutral names, but I don't want to go to a system of just numbers. I think it is quite nice to name after someone, but also reflecting the history of the journey that the university is on and how it's trying to approach that. So again, I can't explain that very well, but it's just to sort of take ...we all bothered to come along here today. The university is obviously taking this seriously. And I think we need to embrace that opportunity and do something. Get out of your comfort zone and do something.

**P13:** You mentioned the Daily Mail....I mean the context on reporting about universities at the moment is looking at grade inflection, they're not looking at issues that are particularly meaningful within the universities. They've got their narrative ..... as a way of criticising universities and that's all I see in the wider press in the UK. And talking about the wide picture, what people think of universities in this country is representing. And the change does need to be institutional but also needs to be nationwide but you know, there are things that we can start by having wider discussion with students here, like improving access for faculty members from different backgrounds because you don't see that, you know, and that's where the change needs to come from.....decolonisation is a buzzword but what that means, is that Britain should start like redistributing all the

things that it stole from the rest of the world...

**P18:** But it's the opposite, that's the whole Brexit imperialism. It's empire part 2.... it's like you said (looking at P17) we should seize it and make it meaningful. But the fear is you're right, the Daily Mail would pick up on it. .... he will you know have some protests that will last for like a couple of months and then everything stays the same and I can only say ...my research was on activism and universities are ....that narrative against universities is because there's always this argument that we're producing activism ....as always there's a statistic that people who voted for Brexit were less educated blah blah blah blah. There's only that was a hostile environment to knowledge production. And is that kind of that kind of resistance to people thinking and debating things through. So I hear what you are saying (P17) I'm never one to say you shouldn't do change.

**P17:** I suppose all I'm saying is that if the university wants to take things further, there's going to be some discomfort. They may not want that so they may shy away from it. Yeah, but I don't think they should charge into it but on the other hand, I think they could create a discourse which relates to the discourses that are taking place not just in this country not just in this country. You see what's going on. I was in Italy recently, what's going on there politically? So I'm looking at that in a positive way, academics should do, should critique what's going on that's our role but in a way that takes people with us. I think this is a moment to reflect on our history. As a history teacher I used to spend a lot of time talking about race in America and I was blindfolded to that in the UK until very recently. And I think the History curriculum unfortunately does again now in schools, but and it's on our doorstep. So I think that we ought to be embracing that, the university ought to be doing do that, but it's not going to be easy. Because of the strange, the rhetoric, you know that the political discourse as we speak, it's changed. But universities need to be out there doing something about it. I don't think that's necessarily 'damn those people that voted leave' because I have ...my family voted leave! I have every sympathy in that. It's that sort of disconnect and the globalization that hasn't affected them. And so what are universities doing to reach out in this changing world? I think that it's really important that this is an opportunity and UCL could perhaps lead a little bit on that in terms of **if it wants to remain number one in the world**. And I'm critical of the university but I love it. That's the dichotomy that I have. So I love the fact that we are having these discourses and debates.

## 7. Transcript of Focus Group with BME Students (14 August 2019)

**Facilitator: Please introduce yourselves and talk about your knowledge/awareness on eugenics and its links with UCL**

**P19:** I'm a PhD student in Philosophy and I'm a postgraduate teaching assistant in that department too. Roughly what I know about eugenics and UCL is that some of the founding figures in eugenics were settled in UCL: Francis Galton, Karl Pearson and their work informed policies around the world, that were basically involved with a lot of violence towards people of colour and disabled people and also, I followed the story from last year, 2 years ago now, about UCL hosting a regular conference for modern-day eugenicists.

**P20:** I actually don't know much about eugenics at UCL so I'm really here to learn. Also, because one of my colleagues who works with the Union asked me if I'd be willing to support and that's why I'm here.

**P21:** I'm based in this department (Science and Technology Studies). I know a fair amount about UCL's involvement with eugenics. I'm actually doing my master's thesis on like the relation between intelligence and genetics, sort of that is basically eugenics at the start of the last century. So yeah, I think when I arrived to UCL, I did my undergrad here as well, I knew about Galton I did not know about Pearson or Flinders Petrie at all. I sort of found out about that more when things bubbled up last year after the London conference on intelligence was exposed. And I had no idea that there were so many lovely eugenicists at UCL. Yeah. I think also part of it was last year when they put Jeremy Bentham's head on display, there's also some stuff that Petrie dug up in Egypt. I remember reading some of the stuff on display there and being weirded out about the way that he describes skulls of people who weren't white. And then obviously having done some research now this year for my thesis. I know a bit more about what exactly Galton got up to while he was setting up eugenics and find out a bit more about the general gist of the field, how it grows, how it fell after the 20s in America.

**P22:** Like P21 said, I'm also doing a masters at the Science and Technology studies department. I've been at UCL for now, this is my fourth year. So I did my undergrad here as well. And I guess it was in probably the final year of my studies my undergrad degree, which is in natural sciences, that I started to really kind of seek out the information that I could about the history of eugenics at UCL. I was doing a science journalism module and that was kind of my insight into we had we helped organise a protest with the BME network which was specifically around the London conferences on intelligence but also James Thompson. We were protesting outside the Provost office and to try null his title. I think he's had to resign or step down or at least has lost his honorary position. But he was one of the senior members organising that so I was involved in the protest which was really good actually a lot of students turned up and I think the thing that's really lasted from that protest was kind of the anger surrounding kind of this lack of honesty and transparency about kind of from potentially management at UCL and the student community as to what's happening and kind of like what they were planning to do about it. So I'm really pleased that the Inquiry is taking place. It took so much work to get to the stage so that's really nice to be in a room full of people who will be able to talk about it a bit more. But yeah, that's me.

**Facilitator: What did you guys know about the conferences?**

**P22:** So I guess actually weirdly so one of my friends was the person who wrote that whistle blowing article about the conferences and happening. So, he's a student journalist and I guess the thing that was most shocking

was probably the fact that it was obviously quite a small group of people that regularly met and I think it was the idea that it's an annual conference that had the UCL logo and was kind of presenting itself as though it was legitimate in the current kind of socio-political climate. I found that really shocking that it had been going on for so long and that unfortunately even after it was exposed the kind of response was pretty lacklustre from management. I was really shocked about that but then maybe I shouldn't be shocked. I don't know, there's a feeling of being quite let down. I've been quite like disappointed to say the least with kind of the response and I think it's taken a lot of individuals who've had a lot of motivation to keep coming back even with a lot of pushback. So yeah, it's mixed bag that I feel towards UCL.

**P23:** I do the masters here in the Department Science and Technology Studies. Whatever I know about UCL and eugenics I came to know after I came here. I didn't know much about it before. I've heard the term eugenics but I didn't really know much about it. But we had like bits and pieces of eugenics history to study as part of the course. Like history about phrenology using skulls to classify people and a bit about how the Rockefeller Foundation is connected to eugenics economic history. But yeah, so yeah. At first I only heard about Francis Galton, but then, you know, I came to know about Petrie and other people. So yeah, I don't have a lot of knowledge in eugenics and the history.

**P24:** I'm a PhD student in the department of Geography and the Institute of Global Health, a social scientific study of global health and racism in the wake of colonialism. And the Geography department is located in the Pearson building. So since the first day of starting my PhD at UCL with a couple of friends we always joked about working in a building that is named after someone who would never have allowed us to work on there, less of all do research. So I guess I just learned about eugenics mostly by learning about Karl Pearson. I researched him and some of the things that he wrote for my PhD a few years ago now and then when last year happened that sort of became very topical. Yeah. I also..Subhadra Das made these explanatory signs and so one of them is at the entrance of the Pearson building. Some of it is actually been removed and we're not quite sure. I'm in the equality diversity and inclusion Committee in our department and we don't really know how or why or if it was vandalism or someone because some of the parts are still there, but some of the middle has been ripped off. So when she put those up I must say I still feel a bit ambivalent about like, I think it's good that they're there and I get the whole discussion around name changing and should with like I'm not in favour of erasing the history and moving on and calling it the diversity building or anything but I'm still not a 100% sure ...if like the general student body at UCL knows enough about eugenics to joke about it because her take is very humoristic and I get that is a strategy but yeah still feel a bit conflicted about that. So yeah, I guess I know mostly about Karl Pearson and consequently about Francis Galton was his boss more than the others and that's both through the research that I've done and having the pleasure of working in the building that was named after him.

**Facilitator:** **Does the information about the history of eugenics at UCL change your perception of the university?**

**P21:** So I feel like when I applied to UCL, I guess it'd be 2014, there was obviously a lot of the marketing and a good thing about UCL was that they were the first University to let people who weren't, you know, like the classic white Christian men in, so that was really quite exciting and you feel good about that. You feel like you're in a university that's always been like open and welcoming to everyone and then you get their own to be honest for a couple years I just hadn't even noticed. And then when things exploded last year I was like hang on a second. Why on earth are you advertising yourselves as a really open university which is you know, the amazing things for equality when actually you've also, like the people who worked here and people who were

given research grants here were responsible for introducing... I mean Galton created eugenics. And eugenics inspired countless horrors of the 20th century. I just think it's yes. Oh, yes. My perception is that UCL has not been responsible or up front with the history. The only reason I ever found out about Pearson was the BME Officer last year wrote this long like expose piece on the whiteness of UCL. So before I had no idea, I didn't even find out from the University itself but from one person. And that all happened around the same time as the ....maybe I wasn't surprised when the London Conference on Intelligence information came out. I mean I was surprised but it came in the context of the whole white campus scenario from the month before ....on its own it was dumb but then some of the responses from students as someone said oh if they don't like it here then maybe they should go back to Africa and that was a student. That was a first-year history student. So I suppose that sort of atmosphere already felt a bit like people weren't as open as expected. So, you know, and when the London conference on intelligence came out I was absolutely shocked obviously and that yeah, I lost a lot of faith in UCL and also yeah, I guess some of my peers who were defending it and saying oh, it's just you know science. I think there was a girl who studied anthropology and I've actually got.. I've saved the message something like guys, but wouldn't you want to know the truth? It's good that you can say that because you're very white. I am half Indian and like this 'truth' which like is so politically motivated and not at all whether our science can ever be like motivated by some like objective truth. It just really angered me that there were people who were supposedly at this globally leading institute which had equality at its heart but obviously that message had not seep through to everyone and I understand why sort of in the context of things have happened since then and I'm really happy that this is happening. This has made me feel I suppose slightly better yeah that something is being done and not just that something is being done, but they're actually making a big process and asking people and talking about it and they're not going to pretend that nothing happened. We really reject it and talk about it constructively make UCL a better place as a result of the events that happened.

**P24:** I think I agree with P22 with what you said earlier that is less....It's also that the history happened that is horrible, but it's more how it was handled over the last few years and how this feels like an active attempt at ignoring the problem and the reality by UCL's management and not taking attempts by students and members of staff to sort of say actually this is a big issue and I think we need to address that seriously. I think it's felt quite a bit belittling and yeah, I mean I was so shocked when you just said that someone's reaction to Ayo's post was go back to Africa. I think and what that reminded me off was I didn't go to the town hall meeting that happened last year. I think but friends of mine went and correct me if any of you went and it's wrong but they said some of the opinions that also senior staff expressed about how eugenics is not that big an issue and whatever else, horrified me and the fact that we then use academic freedom and intellectual freedom of expression and whatever to hide behind that and say no we are totally entitled to keep spewing these hateful messages is appalling and yeah the fact that the management takes so long and in effect does very little very late to say, Oh, I guess it's a problem we can't ignore any more so we'll do focus groups and I'm glad that we're all here. But still I'm also angry. Yeah, I just find very difficult. So if that just come out like straight on years and years ago, and said, this is the history of UCL and it's not pretty and we knowledge that and we are ashamed that these things that we supported this kind of research at UCL and all the consequences that have had, that would have been much better and much more honest. I think yeah.

**P22:** Yeah just to second that, I think to be honest I feel like the position I'm in now after going to that Town Hall meeting it would have been very different. I think I would be thinking very differently had the response in the room been maybe what I'd expected which was we finally got an Inquiry can we actually talk about what we're going to do and instead there are lots of people who especially in the staff which is the thing that makes me feel the most disheartened because until now I think I thought a lot of the lecturers would be on side and just

didn't have the power to kind of voice these things but there are definitely I remember specific individuals, but potentially it might not be worth naming them, who were seriously just saying that it would be ahistorical and unscientific to do something about eugenics whether that's name-changing whatever the actions it was like a complete blanket statement. You see all the time the media of a snowball effect of us being a snowflake generation and it's still really gets to me even now because we were just sitting and thinking Oh my God, we've worked for years to have this space to talk with the public and have an honest conversation about what we can actually do and instead of this conversation has been completely hijacked by individuals that are worried that certain people's reputations will be smeared and that's just not the case. It's also just so frustrating because so many figures in history have done all kinds of horrific things and it doesn't mean that we don't remember the contributions they made but of course, we also remember them for their flaws and I just don't think it's that complicated to wrap your head around and that's why I think I've started to feel so cynical about people's response because it's not that difficult to kind of just have these conversations. This focus group could have been done as you said years ago. It's not a difficult thing to do and I don't think I should be as a student feeling so grateful to finally have the space with you know, like I hate to bring money into it, but we are with paying for an education we shouldn't have to feel like we're still proving our right to be here as people of colour and as students and it just it I think that's why I've started to really kind of lose my own personal kind of energy to have these conversations because it feels like for such a long time we were talking to a brick wall then we finally had this chance to actually talk about it and it was completely hijacked by racists and then it's still like it's it feels like a small step to in the right direction, but it probably will be after I graduate that anything actually materialises. And even then I think it's so off of the backs of people like Subhadra Das and individuals of staff who have exhausted themselves repeatedly and been you know screaming into a void until now so I don't think that UCL has anything to be proud of to kind of be having this Inquiry and patting themselves on the back for finally doing something that is very simple and very sort of like it hasn't even started yet. We're only at the beginning of the process that could have been, you know much more in a better position by now. So I don't know that's my feelings towards UCL. It's gonna keep coming out I'm just very exhausted and it does make me feel very conflicted to have it on my degree certificate or something somewhere that I've studied at one of the you know, the top universities and behind the scenes It's just been exhausting me and crushing me. Yeah, that's all.

**P19:** Yeah, I just wanted...cannot put it any better than you, I completely agree with that and I was there as well. Some senior White staff who it felt like we're not on board with the whole process and didn't really pay attention to the fact that they are in a position of power and seniority, they didn't feel there was anything worth to talk about. P21 said something about that, this whole perception that the university wants to generate. Like this diverse harmonious community. Like if anything, if we start suggesting oh maybe you shouldn't like name things in honour of Francis Galton, they'd said oh you're erasing history. But if anything erases history is this one-sided portrayal of what UCL is about. So yeah, I guess yeah, I guess if anything we should be about changing the perception of UCL and not necessarily always for the better, right? We're not just here to manage a brand, we have to be honest.

**P20:** Like I said, I have not had much, any formal exposure to eugenics through my studies. So it's just you know, you hear the word and you know, when I heard about this Commission of inquiry and I read a little bit about it and I'm learning so much from the focus group right now and, I am surprised that UCL has been so involved in that because like everyone has said I mean it's all over UCL's website. We are a global university, we are the first to admit everyone ..that's how they advertise themselves and maybe it stands out to me and maybe to us because of our ethnic backgrounds and maybe some people completely didn't even pay attention to that when they were choosing UCL. They just chose it for the name. That's why they did it. It isn't, they're not

really open minded, you think that they are here because they're open-minded. So I am disappointed but UCL advertises itself in that way and then just tries to cover up its involvement in things that are actually contrary to that. Just that it can continue to as you said manage their brand.

**P24:** Can I just add one more point about the branding because what that reminds me off was I remember I think earlier this year that this big announcement that EDI was going to move to be moved into the Provost. I'd like it was going to be moved I think from HHRR under the Provost. I don't know jurisdiction or something like that?. It was in the UCL news. And that was to say, "you know, this is how seriously we take this and to signal that like the Provost is going to like listen in on everything and it's just again, it's like such a stark contrast between look at all the things that we do and then the like incredibly tedious labour of getting UCL to like do teeny tiny things and to like listen to I think the Pearson building we wanted to put up a plaque before Subhadra put the signs up. So just say like well, this is also what this person did and you can't because that's managed by UCL Estates and I mean, obviously, it's like this massive like academic bureaucracy that like doesn't allow you to do anything. So, I don't know I guess I'm just frustrated again by that stark contrast between "oh look at all the things that we're doing" and actually like anything that student-led or that sort of like if it's not even radical like it's not radical to say this shouldn't be happening.

**P22:** Just one really quick one as well. I'm on the perception kind of this contrast between I think how UCL is presenting itself and how students might feel, I definitely know with myself that as I mentioned that particular meeting was really harrowing and I don't feel like there was any sort of responses for people's kind of mental health and well-being as students. I think it's very.....and I actually had a really lovely conversation with Subhadra, like about two weeks after the meeting we were both just really really exhausted and really upset and it kind of just appeared as though this kind of meeting had happened and It was like is officially done and then that was kind of a standalone event and I think the thing that's not taking into account is the toll that it takes on students or staff or anyone attached to UCL consistently over the years how much that drains us. And I think it kind of it makes me sad to kind of think that actually the perception of UCL seems like it kind of really ...one of those student well-being and stuff. We've got this kind of new shiny office and in the building just next door for student well-being, but I don't feel as UCL actually cares because if they did then they should have been really signposting us to like after that meeting where you should go if you're feeling really harrowed And I think it's great to see that in this document (the Information Sheet) with the information for referral. I just think small gestures like that are important and they've really been missed until now. So if UCL actually does care about its students and that's a perception that that we should have that it will look out for us in our mental health and I think they need to do much more work about on that because I think that contributes to this feeling of okay, UCL saying one thing about caring about its International students, but to me, it seems a lot more like a money-making sort of grab to get International students and then not take care of them. And yeah, I just think that kind of balance is really not right at the moment. So as the Inquiry goes forward, I think well-being of everyone involved really needs to be a priority. Otherwise, it's just going to fall between the cracks.

**Facilitator: What is your position on the naming of buildings?**

**P24:** I actually passed Mary stopes, which I was not aware .....I was aware of her but I didn't know that UCL had a building or lecture theatre or whatever named after her.

**P21:** I feel quite neutral to be honest, like I obviously despite the more I think about this. I don't know at least

with Galton he made some huge contributions to other fields. Obviously, we all remember him from eugenics and I think that that is a good thing that we mainly remember unless you're a specialist. But I don't see the point in just being like right now we are going to change all these names, but at the same time UCL is like well I'm here we've got a really great figure who would like to honour with rename a lecture theatre. I wouldn't be opposed to that. You know, if they could think of a good yeah looking good justification for it. I yeah, I'd be up for it. But like I'd be happy but at the same time I think renaming is like quite a surface-level thing to do and it really makes very little difference if people still don't know about what those people were doing. And so that they were part of UCL history. So, if I mean I yeah, I think I probably more in favour of keeping the names but actually having people at UCL know a bit more about who they are and that they were the people I mean, I think you don't really is I mean obviously most UCL's buildings are named after people but do you think about that? This is the Pearson building and you don't necessarily associate that name with the person. I think more information and more education about who these people actually were would be better than just pretend they never existed in UCL's history, I think that's pretty dumb.

**P19:** So I agree that like renaming things is like sort of superficial change. I think they renamed like ...there was a position called like The Eugenics Chair which they renamed The Galton Chair and obviously that doesn't change anything. But ...and also for some reason, especially a certain kind of white person seems to get like really fixated on these symbols, naming things after people. And you can just end up having like that conversation over and over again which distracts us from like the really more important stuff. But, I actually do think there's good reasons to rename these spaces if like the issue is going to be brought up so the way I look at it is like, why do you name something after someone in the first place? It's like it's an honour. You want things to be, like an individual you want something to be named after you. That's a good thing. That's the way of like, it's a way of showing me you respect someone. If there's people who actually they're not ...you know we decide as a community in UCL, we actually don't respect what they did. We actually don't think these figures are deserving of that sort of respect, which is not to say that they didn't make any contribution or that we should be trashing them or something. But like there's not a very large proportion of UCL's alumni that have done things like that. So why don't we pick the ones that..... to me that's quite simple.

**P22:** Yeah. No, I totally agree. I think I've gone back and forth with what my stances on this. I think part of me agrees with what you said earlier about kind of if you do change the name that some of the history might be easier to brush under the carpet because I think if the kind of legacy isn't in front of your face and all of the simple truth is a lot of students won't see that information out. Like that's everyone's just busy with their own...Like I've noticed him from conversations with other students. It's not something that they know about and I think maybe having these names in our vicinity kind of forces us to be cognizant of what they how they were part of the history. But the same time I totally agree with you that actually naming something after someone is always going to be an honour and it's a something that I think it should not be reserved for people that have done such horrible things. There are a lot of in between people. These aren't in between people that were talking about, they're just like really actually they've done some really abhorrent or had ideas that have inspired some really abhorrent genocides and I just I remember thinking in the meeting that actually the emotional impact of kind of being a student of colour navigating the campus full of these names that of people that wouldn't want me to be doing the work that I'm doing or studying the things that I'm that I care about. It does have it does give me it makes me feel some kind of way and I think yeah, so that's kind of why I think it would make sense. To just basically focus on walk and rather than the names themselves to focus on what can be done to educate people as they already said and maybe having some so one of the points that Ayo had about kind of having a centre which offers courses related to kind of colonialism. UCL hardly offers any modules about post-colonial theory or

anything in this sort of school of thought related to eugenics or its history. I think that's much more valuable than faffing about the names personally, but I do feel the emotional resonance of these names lingering on campus of people who I don't think should deserve that kind of commemoration.

**P23:** Even if it's possible to take the names out and still remember what they did. You still have several museums. You can have one more...gallery of horrors.. I think we have enough collection on eugenics to start a museum. But where do you find it now? Like you need to know about Galton and the collection to look for them.

**P21:** Just to add to that, UCL has so many like induction like events in the first week, what about formal induction trip to see racists?

**P23:** I'm not surprised when I learned about the history ..I mean this was established in the 19th century which was not a great century for anyone not white. It's really hard to say that there was this one university where none of this existed.

**P20:** I think is about the hypocrisy of UCL acting a bit better, they've got to this place to being diverse or advanced before everybody else.

**P21:** And is not just that UCL was involved with eugenics, they had the literal father of eugenics. The first Chair of Eugenics was at UCL. I think you'd find it hard to find a university where there weren't academics who supported eugenics, the vast majority of society supported it to some extent. It was even like a left-wing policy the time like it's you know, it was a thing that people test it out. Obviously, there was some people just like we should encourage intelligent people to breed more and people we should sterilize like black people. You know that would have had levels but in society it was kind of a given thing. But in UCL that presence is sort of you know, unnegotiable. Yeah, you can't like pretend that it's like it without UCL's sort of involvement. I think eugenics if it had emerged to be honest it probably would because the ideas for it to sort of cultivate it were around at the time and might have taken a vastly different character if it hadn't been supported and nurtured in the way it was.

**P22:** yeah, I think just I the thing that stands out about that I think is partly the level of nuance keeps getting lost , so I think when you talk to academics who kind of don't ...who think that we're arguing for something like changing all of the names and kind of these really blanket statements, the nuance is lost partly the fact that we're not talking about people ..the in between people ...it's not that we're saying we understand that you're judging those people by society standards, but even of that context time these people were at the forefront of those ideas and that's why I think it's really like it makes much more sense to view them as such rather than we're not .... One thing that really bugs me I think is we're not actually judging those people by today's present standards, we're judging them by their own by their own context and that time period but even then as P21 said Galton was the founder of these ideas and also all of the people that were commemorating were actually proponents in a very sort of active way and not in line with many of the people of that time and I think that's partly why I think something like a name change is really small but it also seems it's quite it is symbolic and I really understand I actually when you think about it in those terms, I really see why students do feel quite strongly about that. Yeah. That's the thing that I think often gets lost. We're not kind of making a big fuss about something that wasn't significant even by its own, even by that period's standards and norms.

**P23:** The thing is if you just change the names then most people, those people who would know by their names

would not even know it so needs to come with.

**P24:** In Geography, I actually talked to one of the professors in my department it was really awesome. And we were actually talking about how the way UCL.... so two three years ago we were sort of saying okay It'd be really good if we could change the name of Pearson building and then that sort of became really difficult and they said well that's not possible. So maybe we can just put like a plaque out or something that explains who he was and then we were talking a few months ago after the town hall and we're talking about the town hall and he was saying so we were talking about how the way that UCL handled the process and the way in which the town hall revealed the story about the horrendousness of some of the opinions and stances about eugenics at UCL actually made us then say actually like the name needs to go and so we sort of got to the point where we said, okay well the name needs to go we need a name change but we still need a plaque that sort of says this used to be called Pearson building and it was changed for these reasons and etc. Etc. So that exactly what you said if you then walk past I don't know whatever building you're not like. 'oh, that's such a nice name!' So yeah, I guess that's where we got to in that was actively because of this entire process and yeah, how UCL handle it.

**Facilitator: Do you think there's a current legacy of eugenics at UCL and if so, how to move forward?**

**P21:** I don't think you can necessarily change the opinions of students at UCL. Obviously. that sucks in some ways because some people are going to be really awful, but I think Yeah, but part of it is the vast majority are quite neutral in all of this and probably is a privilege to be able to be neutral. Yeah, they don't know as I'm quite white-passing obviously and I don't think I'd ever really put much thought into it until it was sort of thrust into my face obviously. Yeah, I yeah, I am often here. So I was somewhat interested in it before but it never be yet never be like thrown out me until I you know to those were thrown everyone and even then of some people could just ignore it and pretend it had nothing to do with them, but I just feel like giving people the opportunity .... not even just giving people the opportunity because let's be honest this idea of the museum is great, but there are like two or three museums in UCL campus and I've been here for four years and I have never once felt the need to go into anyone of them I don't know some of them are closed at weird hours but honestly, I don't really care. I think it needs to be something that's integrated into the campus of UCL maybe a plaque but not just it can't just be like a little plaque because there's a lot of stuff there's a lot of stuff to sort of get out there and the plaque if you put that much stuff on it's going to be really small and no one would bother reading it. It's a really difficult one because I just feel like yeah, I'd really like people to know more about it because people should know if you spent as much time in the university and potentially like embark on a research career it's really interesting the history. It's grotesque but at least it's a huge it shaped a lot of world events. It should be something that people want to know. I think a lot of people say that our generation are snowflakes and we want to erase history, but I think it's actually completely opposite. At least what I want is for history to be acknowledged, to be out there in the open and yeah, I think that would be the main thing. I think there's always going to be some people's minds you can't change and this shouldn't be about trying to make this sort of like a completely like one brain institution. But for the people who might not think about it, what we should be doing is giving them, not like forcing it on them but like making sure that it's an opportunity for our awareness to be heightened as a whole.

**P20:** I feel like one thing which to me seems relatively basic but what was the name of the...James Thompson? One really basic thing is that if you hire someone or give someone an honorary lectureship or whatever, check their publications. Yeah and check because it's not difficult, yeah, I think I take this very personally because I did my masters at LSE and as I was starting at LSE there was an evolutionary psychologist who published a

paper in Psychology Today about how objectively black women are the least intelligent and the least beautiful and I think I'm just really tired of universities employing people who and that's not science like don't start with but we have different opinion. That's not it's not like their methods are not scientific. So I feel like at the least what the university can do is not appoint someone or get someone to hold an honorary whatever or like give them a pay check if their views are openly demeaning to big parts of the population. Like it's not it doesn't seem that difficult.

**P21:** The thing that gets me is that UCL claims to have these values but do they actually have these values underneath it? Like I feel one way to get around this just kind of a small piece that is to sort of yeah actively assert these values UCL supposedly have because not just as a marketing campaign, but in what they do, in what they research. They have that like five strands whatever, like Global initiatives, but then he was got a lot of weird research going on under the surface people say, oh academic freedom blah blah blah. But UCL doesn't have to be the place where this happens if they want to make a conscious commitment to say actually our institution doesn't want to be known for supporting these kinds of things. At the end of the day, it's a lot of the defence is about freedom of speech academic freedom, but it's like freedom of speech you can do it in the government is not something you're doing it, but you know what? I like in the same way that I don't have to let you come into my house and chat to me about like racist stuff, UCL doesn't have to let you come into our institution to pay you to do stuff that they don't agree with. I feel like Cambridge made a really good step in the direction when they fired Noah Carl recently. Like that guy is a complete nut job, I've read his like defence of what he was doing and why we can't shy away from controversial topics and it's just like this weird half of us like half philosophy. Look it's a philosophical argument, but it's also not, it's really cheap, but I think you know Cambridge there's a lot of other problematic stuff going on the surface there but in this specific case, in terms of like detoxifying like the current stuff, they came out to actually you know what, we don't think this fit with our ethics. I think we can consider the kind of research we want to be putting out. And I think UCL could probably benefit from evaluating the stuff that's going on here. I don't know saying they need to have like a one size fits all sort of you can't research this you can't research that but just ....even with research that could be controversial like in with somebody being within STS. There's a lot of ideas of how you can make your research more responsible. If you're doing research which could be considered controversial which could be taken as when you're doing that borderline research which isn't necessarily racialized or gendered or.... it doesn't necessarily have 100% short applications or something making the people who are doing the research come out and state like what exactly like in layman's terms what exactly we're doing what exactly it means? You cannot be like saying you can't use it for this is not what it's for properly engaging with the consequences of their research. Especially when it comes to this sort of borderline cases where you know why you might be worse yet why you might be searching intelligence in genetics, but not mentioning any through race, but also, you know that someone's going to take and make it about race actively coming out and saying that it's not and taking on to policies of responsible innovation and looking after what you've researched and the conclusions you put out after they've after you found them just as a general thing should be done anyway, but I think it would help with the situation.

**P19:** And the other side of that is like how many black professors are there at UCL? How many women professors are there? If we are talking about the legacy of is sort of a sort of scientific racism which eugenics was a part of, that is a large part of the legacy is like ongoing discrimination. Frames white men as the most intelligent and we like not deliberately perhaps be like every any University that has like differential rates of employment and promotion and pay which is pretty much every university in the country but is continuing to perpetuate that right? So if we're talking about sort of putting right some of the wrongs if you go to UCL like

really like leading on recruit and promotion of those groups.

**Facilitator: and what about students?**

**P22:** I think they're totally linked personally because I think seeing having four years at UCL and only having been taught by one black professor for me is or one maybe a handful of professors of colour in my whole time at UCL does have an impact on how I think of myself and my position in academia. It's only really like in the last few months that I've considered doing a PhD because I just don't think I can really hack it anymore. So it definitely these things I don't think our that's why I think I feel such a strong sort of connection with the staff as well because these things really do feed into each other of student perception being a product of how many professors you see who reflect your own experiences. And personally I've had, to be honest, I just I don't think there are many professors any professors at UCL that I've related to on some level even if they've been women because they've always been white women and yeah, so that's why I think that point reads sticks with me. That was one of the actual points I was thinking as well that there needs to be some kind of quotas or something actively being done to change that because we are really far behind in terms of the number of professors who are people of colour and I just find that really unacceptable because we're talking about... these things just all seem very linked. It's not an uncommon situation in the UK, but considering our history really should be the frontrunners of this and furthermore, I think the main kind of theme that I always that seems to keep cropping up in these conversations for me is still kind of well-being and the psychological and emotional repercussions of not seeing any = professors who have any sort of common ground with you is quite devastating I think for students and I think the impact of that has been really unlike belittled in the past but going forward I really think that the student and staff mental health needs to be a priority and I've said that throughout but instead we've seen cuts to the student Psychological Services, which I think is really appalling given all of this given then there should be a support kind of buffer considering that the Inquiry is happening now and that doesn't exist. Um, so that I think would always be my priority going forward that the resources that we are using for other things need to be put into well-being if UCL really does mean that there needs to be some action behind that. Otherwise, they just is empty words ultimately and I think from the student perspective, especially having studied sort of psychology and seeing the attainment gaps for students of colour. There's a big part of me that thinks the responsibility of staff to make sure that students of colour who do have to fight so many extra obstacles even just considering all of this it takes a toll on your head space and your mental health and I think ultimately UCL is really failing to do these extra put in place a support system that will allow students of colour to achieve the same as their peers or better. Yeah, I think that's the main thing from what P21 said about having the privilege of being neutral, all of these things I think were a function of my identity that I've had to think about these things and I've had to take time out of my undergrad my final year to help organize a protest or to you know, chase up management to make this Inquiry happen and that isn't that shouldn't be my responsibility. You know it that's part of the reason why I'm so angry because that shouldn't have been something that took away from the extra marks that I would have gotten in my final year and like thankfully I still got the grade that I wanted to but that's really not ...that's something that's about in that I think is based on so many students and so many staff that just is unnecessary and actually kind of inexcusable. So the main thing I would say in answer to that question is definitely just like was more funding into the Psychological Services and I've been keeping such a close eye on that for the last few years and I've just been disappointed and quite shocked by the opposite happening. So I think unless that changes I'm really just done with the words of kind of like things are happening and everything is changing because I just don't see it and I don't definitely don't feel it in my own mental health like yeah.

**P21:** Is like, in this department (STS) is there like more than one BME staff member? It's \_\_\_\_\_ and that is it. I

think there's more Indian like teachers but like they're always visiting but yeah, there's no permanent and it is always going like we have modules on like equality and then every single module like .....I think it's difficult because in each of the modules have done if we do anything on equality is relegated to one lecture and it's always in the end of the course if you want to write your course essay on it like you're screwed because you've got a week to write it after it showed up in the syllabus and that's not okay. I feel like if there were more BME professors like I'm not I mean obviously, you know, your interests aren't necessarily going to be about your identity, but I feel like definitely in this sort of gotten like yeah this day and age the sort of political climate you sort of forced us to think about how you are situated compared to other people. I feel like in terms of generally decolonising the curriculum that would happen more automatically not necessarily but statistically on average you get more of a diverse curriculum and people complain like I've been to the \_\_\_\_\_ department decolonise curriculum and there's like me, a couple other mixed girls and like a bunch of white people being like but why is the curriculum so white? Oh, I don't know why that might be. I don't know firstly I think a lot of departments which want to cover it. They may be white academics but they're not in a place to cover it which isn't always the case, but it's definitely something that is like respectful of them to think actually maybe there's someone who could cover this best but at the same time as I'm not asking him to step down from their jobs, but also like if you think you can't cover it best but you also want someone to cover it best like maybe think about that more maybe encourage more BME masters students to do PhD students, to take teaching assistant roles, but the teaching, you know, put the people who take that guest lecture on and postcolonial science into the second lecture of the series that make that make it easier for people to engage with this kind of stuff. Don't put at the end of the term when everyone's tired already and their lecture topic is come up already so they're not going to bother coming to any lectures after that. Like there is something there are so many. It's like really small like really small things that people could I'm not done I sort of thing on quotas. I'm not necessarily sure how I feel about quota specifically. I don't know what a quote or appropriate quotas would be. I don't know how they would actually go about practically putting that in place because I feel like that might it just open up a whole can another can of worms that it just even take away from the whole thing generally, but I do think there needs to be more effort. Despite the fact that the institution itself is sort of bullshitting when it's as long as Global University but the student body is incredibly diverse like, you know, was it like 40 percent international students? and like a big chunk them BME and of the home students as well, a big chunk of them are BME. It's like I'm wearing a really diverse city where I think it's actually like white British people are the minority in London now.

**P22:** I don't think that's reflected in higher positions.

**P21:** Exactly so like the undergrads are all diverse, but I like smaller and smaller. And I think even master students at STS are quite diverse. But all the lecturers in our department are very white and that doesn't make them bad lecturers it just makes them bad teachers. As I said, this is quite like an awake department. It's not like most of them are not trying. I don't think any of the lecturers here that I've had have actively might not tried to explore it but perhaps because they don't have that personal experience with personal connection to the topic. They do think I can just teach this at the end whereas for me I might want to teach earlier and I might want to go more in depth. I might want to have three lectures dedicated to it because when you are especially in science and technology studies, if you only focus on Western science, you're literally missing out like continents worth of scientific developments. And I think it's the same in other departments like anthropology where you know, you have your introduction to social anthropology and then two lectures at the end that like about anthropology elsewhere and even within those there might be like a Victorian man who went to the Amazon. It's not you know, there's a lot that sort of can be taught about. If you have a master student who is BME and he was considering or doesn't mean they're not even considering do PhD at then you think they've got the potential and

we'd like your electorate and you think their topic is interesting and you think they're interesting and you think they could be good like tell them like encourage them into it makes them feel like they are welcome because currently I don't think it necessarily people might feel like they're welcome because just seeing it, you know, I'm BME but I'm very white-passing as you can tell and I yeah, I don't necessarily experience the same things as everyone else and you might feel at all like walking into the classroom and it's just me and you guys like make them feel like that's not the case that you want them to be there. And then that sort of will breed itself more like and you'll get more of that relate to just make those first steps the rest of it becomes so much easier.

## 8. Transcript of Focus Group with Administrative Staff (21 August 2019)

**Facilitator:** Please introduce yourselves and talk about your knowledge/awareness on eugenics and its links with UCL

**P25:** my understanding of eugenics is effectively doing for humans what humans do for a lot of other animals and plants, sort of selective breeding to bring forward various qualities that seem as desirable and also conversely to prevent the spread of various things or qualities that are seen as undesirable. Stretching out often an undertaking by white men so often including their own peculiar biases here and there. As for associations with UCL there is the... I looked last night into the history of UCL, basically, that professor Galton and professor Pearson were academics at UCL who were instrumental in the foundation of the subject as an academic study and that other people at UCL for example professor Petrie the Egyptologist also held views along those lines although they wearing necessarily the primary focus of their academic work.

**P26:** I suppose there are specific elements of eugenics around those positive and negative attributes basted intelligence and facial features other kinds of visible aspects of the individual and obviously the buildings named after those like Galton, Petrie and Pearson which are visible around the university and the in which is taught IT courses and students understanding that link is taught and students understanding of eugenics doesn't seem to be consistent or easily accessible.

**P27:** I mainly came because it's a very controversial topic I must admit I don't have much knowledge on the subject but I am here to learn and to hear other people's opinions. Also, we live in an age where a lot of things are questioned and like looked upon differently by the younger generation may be so maybe things that we took for granted or that information that was passed on for generations were unquestionable or we didn't really raise questions but now we are more aware the social media or the different platforms or the fact that we have information so accessible so it's a good thing that we are questioning things and rethinking and looking into them. I just want to see what this would bring.

**P28:** I guess I am coming from the point of view of what I heard in terms of Germany and what they did and it appears that it was wrong for them to do it but it's ok for us to do it because we can pay for it. But also it's controversial because of slavery where they would get the strong men and women to mate each other in order to have stronger slaves for the slave masters. And I guess the name itself has connotations that we need to move away from because when you use the term eugenics it brings to mind a lot of the negative consequences or things that people have done as a new form... Some of the things they did in Germany were cut off people's hands and swap them over just to see... and we are going to do the same thing it appears if we are going to do eugenics at UCL in order to teach it for the development and well-being of us all.

**P29:** I think there is often a perception that eugenics is something of the past and in reality, it isn't. So we talked about eugenics in terms of historical figures like Galton and Petrie there where many of them if you scratch below the surface people we look on as renowned scientist the views that they held are often not the views that we hold today. We do still practice eugenics in terms of the definition of eugenics we do because we screen for disability that's a form of eugenics. And I think I agree with what P26 said, UCL like many institutions has a history of figures like Galton and Petrie and what we don't seem to have done is to come out of the closet and own them.

**P30:** My concern, the reason I've come is what P29 said that is not purely an academic exercise is an important underpinning tenet of many of the practices which are justified today. Not just in the UK but elsewhere around treatments of people at a fairly inhuman level on the grounds of any perceived difference whether that's race whether that's sexuality a whole range of deviances which ideally should be eliminated and that's at the epicenter of the notion of eugenics that these are faults, these are problems, these are less than the perfect and therefore eugenics is underpinning to justify things like the cure of disabled people on the grounds that they are never going to be a useful contribution to society. and whilst I am a strong advocate of women's rights to choose the only grounds on which abortion can take place after a 32 weeks? 36 weeks?, again that is quite interesting that's legitimised through notions of eugenics. So that's my drive that's why I've come because I think UCL does research which either can contribute to or challenge eugenics ideas.

**Facilitator: When do you find about the connection eugenics/UCL?**

**P29:** my background is in biological research so I know about Galton and Pearson and other modern people. One that comes to mind is James Watson.

**P27:** through the Inquiry

**P30:** My first course that I delivered was in The Galton lecture theatre I remember I say went in there my trainees where they said .... by the way did you know?

**P25:** It was back when I was doing a degree at Birkbeck and we looked at the weird and wonderful notions that people had 1880s and 1890s this was introduced to us did you know this about UCL.

**P26:** I've found out since working here at UCL through colleagues and I think there was a student movement why is my curriculum white? and it touched on eugenics at UCL.

**P28:** I got it from this but I do remember there was something a few months ago and there was a picture of a man who have fought the British or the French it was a French general or something from Haiti but he was something associated with that brought it to mind. But generally I was reading this book about what people did back then.. it spoke and lot about what we did in the name of science and for the good of the population.

**Facilitator: Does the information about the history of eugenics at UCL change your perception of the university?**

**P25:** For me it does because as I said it's not mentioned really in the history of UCL ... It's mentioned a bit in the current edition of UCL which you can get the download from UCL press but it was not mentioned in previous editions. And one thing that I feel very strongly about is that the history of the college should be far better known and far more efforts should be made to present it in general and with eugenics in particular. And there's no opportunity like 2026 which is the bicentenary of the college and I thought that a far better and more comprehensive history of the college should be written for then. In addition, I think that the way buildings are named the Wilkins building, for example, there should be a poster saying who is named after and what they did for the college and why it's named after them. Partly to explain a lot of things for people passing through also highlight were buildings were named people who have had what we now consider rather peculiar notions even

as it's been said that these notions still inform a lot of practice of Medical Science today. Finally I'm very strongly of the opinion that we should keep the names as a warning of what happens when people adopt.... UCL wants to be at the forefront of research but research would not always going to have a happy ending and it's going to stand the test of time in terms of how eugenics was originally proposed and I feel it should be there as a warning if, a cautionary tale, you may think that you're doing the right thing but are you? But are you

**Facilitator: let's now talk about the naming of spaces as well now that Ed has introduced the topic.**

**P29:** my perception of UCL I don't think it has changed but it possibly could change on the basis of how this is addressed. My position on naming spaces on campus, I'm afraid I take a slightly different opinion from you Ed because I think in the naming of spaces we are actually they memorializing and celebrating people who did things... one could argue that in the times they lived there was a different social structure a different perception but those views have changed and we are still celebrating them in the same way. I'm not suggesting that they are wiped out of History and this is where I agree with you Ed that we should learn from this, I think we should teach our students about it I think we should have it in the history of UCL, we should have possibly information put outside the rooms that were formerly known as the Galton explaining why but I do really feel very strongly about memorializing them going forward.

**P30:** I agree entirely. I think Galton is our Rhodes statue, it's become symbolic. We should be aware of these issues of both our past which I think we should own it but also our willingness to contextualize it and addressed it. Because it's still going on even now. It's a symbolic thing and therefore ... our difficulty in contextualizing this is the uncomfortableness with the application today of sort of these ideas in current thinking. so we find it easier two contextualizing it in a historic context but the problem with doing that is that actually some of these ideas underpinning some scientific endeavors today, some social attitudes today and that's where I think we stumble.

**P27:** I'd like to add something I feel also because I'm speaking on my younger generation not many would go to the trouble to actually research or look into something so like you said if the name is being presented like that it's going to be idolized or symbolized they're going to remember the name not necessarily the full background even if we make the information accessible not many would go to the trouble to actually look into it so maybe by having the name continuously they would see it as a historical figure a scientist that I should look up to. And maybe they have reasons to look up to because they also had good findings and bad findings but I mean to say the name having it out there is like we are promoting it maybe, not necessarily or intentionally, in the wrong way. Because not everybody is going to read into it or access this information.

**P29:** Am I right that we still have the Galton chair? I believe we do I believe that just proves the point, it's not just the building..

**P25:** Just going back to where you were saying your point about this was formally The Galton lecture theatre but we changed it, that is so much better idea than mine and I think if there was a vote of how I'd like to proceed to see how things were I think with the Galton chair definitely things that are problematic there in a way that it perpetuates the name and the person who holds the Chair is the best person in the world. Are they still legitimizing that and the bequest to the university that presumably stills funds it.

**P29:** I wonder how if people who hold that Chair are asked about this and know about the history of Galton I wonder how they would feel. I mean I would feel deeply uncomfortable about that. I think the other thing sort of

looking forward is that, I'm looking backwards to a degree in that we pride ourselves of having this history of being progressive as the first to admit women the first to admit non-denominational. So we pride ourselves on this and we sit on this history but moving forward and having sort of a progressive culture in terms of equality diversity and inclusion it sends very very poor message to be moralizing people that were advocates of eugenics. And I say that from my own lived experience I would feel absolutely mortified and feel that this institution has double standards.

**P26:** I'd like to add on those two points. I don't think it changes my perception at the moment but is very much please on what happens next and whether it is a good exercise in PR for the University or actually goes beyond that. I think one of the frustrations about this general movement across the border is that people limit it about should we keep the name of the building or shall we took the name of the building and actually the wider movement is about decolonising higher education and establishments and I think it cannot simply be about buildings, it's about what's the next step after that and I think the way eugenics is taught about in the university is a really important part of that and it's about how you talk about it with people who work here in a way that is really well-thought-out and it's critical and encourages discussion. I've seen something recently on the UCL website which was about Galton and it almost looked like promotion for him and there was no critical engagement, there was no ... At the end of it was almost like oh how much can you remember about Galton after this, I don't think it would lead someone thinking oh this is how it has influenced the university and I think that's actually really dangerous because it's like the university has a tick box to say we're teaching it but then if it's not actually having the intended outcome of make people consider what eugenics means, and what it means to decolonise the university, what it means to talk about institutional racism, then I think it hasn't really addressed the issues to begin with.

**P27:** So should we remain neutral?..

**P26:** I don't think we should remain neutral, I think it needs to be critically engaging, it needs to be thought-provoking and it needs to make people have a discussion about it. Actually I find it quite difficult to answer that question about plaques on buildings because I do agree that is memorializing but then I keep hearing people talking about removing history and I think it's about balance and I'm not even sure what is the best way to do it in terms of how you prevent memorializing people like Galton and at the same time not removing history because I think it's really important to talk about it. And I don't know whether that's addressed how is taught or more information available and maybe removing the plaques at the same time. I don't know I don't feel informed enough. Also my question is about focus groups, I'm sure you're doing it but I can of expected to have a bit more information at the beginning before we got started, because how does that impact how our opinions are and the discussions. So I don't think I have enough information to answer those questions.

**P25:** One thing that is not mentioned is that we talked about Galton and Pearson and Petrie but we haven't talked about the people who made it all possible which is the people who were Provost and college secretaries at the time and that's people like Gregory Foster who Foster Court is named after. I think he was Provost between 1904 and 1927 and college secretary before that. It seems to me that if it's about scratching below the surface there's all sorts of things that might pop up whether the position of naming buildings might be looked at more widely by the Commission rather than concentrating in a lecture theatre and a couple of buildings I had a discussion with my manager coming today and he thought buildings shouldn't have names at all, that they should be named science library or main library or given numbers. But I said I feel they should be named after people that had something to do with the university like the architect Wilkins but it seems to me that you can't sort of say some

people are fine because they were well-loved by students like Gregory Foster and other people were actually confirmed by the university authorities at the time and we can let the authorities of the day off the hook.

**P28:** But this is like you said this started out as the working man's university when Bentham started at the main campus and it's gone through a number of cycles of development because it's no longer for the common man you have to be quite wealthy to come here anyway.

**P25:** Birkbeck was the Mechanics Institute beforehand and the public schools were not for the children of the rich but for scholars to get into. The radical tradition that UCL often spells is often used now to justify conservatism or rather the stasis of the college.

**P27:** Maybe the history, in general, should be reviewed and maybe like you said you try to look up and do some research so have more information accessible to the public because like you mentioned UCL is no longer just London based but is worldwide and maybe people have the right to access this information and also maybe when we review it with the current outlook that we have things to criticize or things that we can learn from.

**P30:** I think that the key thing is about the Legacy and the leaving Legacy actually of eugenics. If this was purely just looking back at history it wouldn't matter so much. I mean it is important to get it right and explain it, understand and analyze it, but it is more important for me and I think for the UCL and particularly for people from minoritized communities and for everybody really because of its application today. I think that makes it more important that we understand and reflect from a current perspective which may well change again. The other bits are the bits that we are not so proud of that we need to understand. And I think it's more important because of its relevance today. For example, it is the essence of much of the work that is done in SLMS to eliminate impairment. And some of that might be a good thing but is it always a good thing? And I think we need to critically engage with that as an idea and challenge it and discuss it from the point of view how that fits in with our eugenics history or with UCL eugenics intellectual basis because I think there is a connection there and it doesn't necessarily always follow but nonetheless if we talk to many of our current living working early career researchers and scientists they do see part of what they are doing around the elimination of impairment. Not the elimination of illness, not the elimination of death or suffering or pain but the elimination of impairment and that is viewed as a good thing. And that's quite a controversial thing, for example, P29 I think it is fair to say for the deaf community.

**P29:** yes absolutely I think it is a controversial thing per se and coming at it from a completely unemotive perspective if you like and linking it to the foundation of our business which is education, are we creating well-rounded individuals by not allowing them to appreciate the fully rounded picture in their education. So if you are teaching undergraduates human genetics or whatever why are you not bringing in people who have lived experiences of disability to come and talk about their lived experiences to give them a rounded picture and allow them to make good judgment about whether really eliminating impairment is a good thing or not. But more than that, allow them to appreciate that actually who is the judge of someone else's quality of life.

**P27:** it's a moral question I think in general and we say we are evolving more and more and genetics is expanding they are thinking like making the superhuman that we can actually decide not only physical features but also other things and how much we can play with it and back it up with science, is it acceptable? are we not going too far? whether those differences are good and I don't know maybe at the end we would all become the same produce.

**P30:** The thing about eugenics and to finish up my point, If you can identify impairment in the womb or you if you can prevent impairment or if you can cure impairment does it then become irresponsible to be a person with impairment? are you going to burden? and perhaps that doesn't link into eugenics but for me it does actually, that's the problem for me is the current application of this and we need to own that and I am not saying that we don't want to make people's lives with impairment better, we certainly want to challenge the history of impairment and the history of racism and the impact that slavery has had on communities today through the history of what UCL has done amongst other universities and many other things. So it's not just about impairment but I think that's one of the things that I think about a lot in terms of the impact of those ideas today. I don't think our genetics scientists are encouraged to think about it enough and, as you said, looking at it from the point of view of is it always a good thing or what's the impact of the notion that we want to create this superhuman, this idea of eliminating the badness.

**P25:** I work at the actual hearing loss library for the Ear Institute so we've got a library about deaf history and Culture hundreds of books about how to cure ears and ideally cure deafness and lots of our patrons in the hearing loss library are deaf from birth they don't necessarily want a cure for deafness because it's an extremely political thing whether people are deaf from birth, deaf from loud noise, death from disease and this is very much a deaf culture which hasn't prioritized suddenly being able to hear. And just going back about your point of impairment that you have a floor of people trying to remove this in permanent and a floor of people who don't particularly want to be unimpaired necessarily.

**P28:** A thing I take out of that is in society you have to have ears and eyes and two limbs and all of this. And generally, on the street if we saw someone in a wheelchair missing a limb and that's unusual and what do you do with that. And I remember going somewhere and there is a hospital there and that's where they put all the soldiers and people that have been injured because the humans on the street don't wanna see people that are injured because that's going to make them feel sick as opposed to being reality.

**P30:** Because the notion is to get rid of impairment as a bad thing of course people ....and if that is the idea we don't only focus on improving things for people's impairments or people who are non-heterosexual we don't have to work with any of those things. All we have to do is make them normal, fixing the people, fixing the impairments, fixing the non-straight people, making black people as white as we can... is nonsense! Of course is nonsense but that's the message and part of that message comes from eugenics ideas that this myth of normality or perfection we should all aspire and to be less than that is to be one of these other things to be a woman, to be disabled, and because those notions are within a lot of the approaches in society including some of the things that we have reflected on UCL I think that's part of our unwillingness to look at the roots of and debate and discuss and engage with this eugenics idea. I don't want to overplay it but I think it's important, I think it's part of the same thing.

**P29:** I completely agree, I think UCL was one of the very strong signatories in the human in vitro fertilization bill. And I believe we still have a very prominent academic who might be on this commission who was a real supporter of this bill and that very clearly states that deafness is something that should be screened against. And going back to where P30 and I started this particular strand of conversation about people who carry out this research probably have never met a deaf person or a blind person or anyone who has a particular impairment, yet they feel they are in a position to make a judgment and tell you a story about that particular human in vitro fertilization bill. When a colleague of mine who is deaf, he was born deaf, went to meet with this senior academic try to explain to her how he felt as a deaf person about this bill and this clause about screening for

deafness, in particular going in, so he basically said to her "I've come from a deaf family, my parents are deaf my sister is deaf, many members of my family are deaf and what you are trying to do or people like you are advocating is that my life.. I'm not worthy and that people like me do not have a right to exist". And the response to him was just mortification that he felt this way and that he has this deaf family how can people like you exist? And this is someone who does genetic research. Again going back what I started saying, as educators are we actually fulfilling our role in teaching our students with a broader perspective. So fine if you want to do genetics or whatever, there's not an issue with that, but learn the other perspective as well.

**P26:** I completely agree with the points about impairment and that it is part of this discussion about eugenics and what is happening now. And I think there's actually lots of opportunities before us to join the dots between people who are studying or teaching genetics at UCL. So I've seen research at UCL which is about ..which is working with disability charities to think about how you can improve environments the ways in which we work and live today. So it wouldn't be so difficult for those people to speak to each other.

**P27:** So with the money and the efforts of our focus should be on how to improve people's standards of living and luckily we live in a country that is able to do so. I personally come from a country where disabled people don't have many rights so many people out of desperation say I wish I wasn't disabled because the community or the society is not designed or accustomed to provide for this person. So they would have a really hard time going to school, transportation, and other things. And we have come really far, we managed to do a lot of things for disabled people across all different disabilities and we can continue to improve the standards of living for those people and it's not about eliminating anyone or decide what is good or bad.

**Facilitator:** Can you think of any other ways in which the legacy of eugenics is embedded in the practices of UCL?

**P29:** I think it holds us back from moving forward with other equality agendas whether that's race or sexuality or belief. I think this culture where we are trying to eliminate certain characteristics one could argue that that could extend to eliminating certain characteristics that minority groups have. So I think there's a general cultural perception that if you hold onto those views how can we move forward on the other hand with equality agendas, which is what I said a while ago about there being a double standard.

**P30:** I think most aspects of UCL life and is not UCL in isolation from society, it's about this thing of whether you're looking at fixing people to fit into UCL or fixing UCL so people can study, work, live in here. And I think part of the way which we need proactively to engage with this is that we see this contextualization of eugenicist thinking within the overall overarching view that it was about trying to fix people, to make people better. Whereas of course, that's not what UCL is about. We are a radical institution that's trying to make the world better for people to live in. I think if we can contextualize it in 2034, you know, give it a proper context so it's not out there somewhere and it's all about the past and it's a bit difficult. It doesn't matter too much now, no actually it does. And give it a context and own it and I wouldn't say celebrate that's the wrong word but genuinely see it as part of our history and something that we can learn from. It may have been a necessary stage arguably, unnecessary step in our development you know because it is part of this notion of the survival of the fittest... You know what I mean is not unlinked the idea of there being a notion of perfection it's part of the history of UCL is wrong, we know is wrong now but it is part of how we got to where we are today. So yes I think it's not just about the things I said but it's about everything we do and how we look at what we're doing, why we exist, what is our learning and teaching aspire to achieve. And is about a better world not fix people so that to be someone with a child with Down syndrome it's a bad thing that you should be criticized for and

punished for and also that it prevents it from doing.

**Facilitator: How to move forward?**

**P29:** I think we need to tell our students about this like we tell our students which student societies they can join you know a snapshot of history of UCL. Whatever induction we give our students and staff this should be part of it. And in programs where there is research carried out that potentially impacts on fixing something that actually there is a more rounded approach taken to teaching those things.

**P27:** I actually wanted to ask you (P29) when you say as we do an introduction on history so eugenics is maybe not relatable to every subject or each department, would it be introduced or given only to students that are science-related or, or how would you think it should become accessible to students?

**P29:** I think it should be something that is given to all students because they are members of this institution and they will all be alumni of this institution for the rest of their lives so I think they need to know and they need to be made aware of it from when they start here. And as we said, this is not about hiding the history or being ashamed of it or celebrating it, it's about owning it, it's about being honest and learning from it.

**P27:** But other than that, UCL has a really wide history so you can't include everything. How are we going to approach this, that's my concern. But I think definitely anything like you said if you're delivering a subject related to genetics you should be more inclusive like for example ask people with disabilities to come in or just reviewed the way of teaching and definitely to those who are studying or interested in this subject this information should be provided to them certainly. I don't know if we can do it to everyone...

**P29:** I think all students should have it because I think they are members of this institution and they will be members of this institution in some way or another going forward. I don't know what kind of Induction is offered to students but I know staff has to do equality and diversity training so that's a perfect place to include it and if there is the equivalent to students then it should be included somewhere like that.

**P25:** It's not just for people starting math or sciences, it's people starting history or literature or philosophy I think is also applicable because you've got great philosophers like John Stuart Mill who went to UCL who to a certain extent created the environment in which this sort of ideas could become part of the mainstream. You've got the people who governed the college like Gregory Foster who said let's go ahead with that. You've got certainly the history of London because certainly UCL being a prominent educational institution in the 20th century in London always trying to be at the cutting edge of various things and indeed the history of Science and Philosophy taught in the very building aspects of that too. I think you can work in one way or another into things. I mean you might struggle with something like Scandinavian studies but I'm sure there is an angle that they can take. But I think it is something that does need far greater prominence and it should be really given to everybody because it would affect how they see scientific developments as well, does research has to be done this way because it is possible to do it.

**P29:** All students that come to UCL I know for sure is no student at UCL that doesn't know who Jeremy Bentham is. So if all our students can learn about who Jeremy Bentham is, why cannot they learn about this history?

**P30:** I chose to ramble about medical studies but I think I would struggle to find any area where it isn't

applicable. There is got to be.. Think about it for example Nazism used eugenics as a key component no way that the world wasn't impacted by Nazism and still is being by a large extent. So it doesn't matter what the cause is or what the area of study is, this is a relevant subject as I would struggle to say inclusion and equality is not.. there's no area in UCL where that's irrelevant either. So I think it needs to be embedded in the curriculum, whatever the subject is.

**P28:** I think Rockefeller was at a university in America that installed eugenics and then the Germans picked it up from there.

**P29:** Did anyone see the article on the BBC website a couple of days ago about the Atlas of Anatomy it was created by the Nazis. it's probably still the most detailed atlas of anatomy. It shows down to nerve endings but the way that knowledge was acquired was just horrific. There are no two ways to describe it is actually still used today because it is so accurate and so complete. It's used by surgeons and a lot of people who don't own up to using it because of its dark history and I believe is no longer in print. And volumes of it actually are incredibly valuable, they stand for astronomical amounts of money and those who do have the complete collections never display it they actually use it for reference. So nobody owns up to using it or possessing it but, what do we do with that? And that's a different dilemma but do we not use things like that because of the history?

**P26:** I think it should always be prioritized because the connected curriculum that comes centre to UCL. I think it should be something like that, that is a resource for across the university regardless of the subject area. I mean, I do think it's related obviously this is a much bigger process but I think it should also be going further ... my thing is about decolonizing the curriculum so when we are teaching our courses, for example, if you're studying English literature and you're only reading the same authors it doesn't mean that authors of a different background weren't writing literature at the same time, so what happens when you miss out that bit of information? So I think it needs to go a bit further and think about the role of educators and the information they are providing to students when they are missing out key information about history then it shapes their understanding of the world and the people who created that information.

**P25:** Just building on that point if you look at Dickens for example with numerous racist remarks in Oliver Twist. And there are hundreds and hundreds of authors who were published in the nineteenth century who are now forgotten. The ones that we got there because they've effectively become a modern canon of English literature. Virginia Woolf, a vile person to be honest if you look into the way she talked about people of working class, the way that she treated her servants and so forth. And yet she is held up as a great modern woman of her day and there should be a review of the way in which the literature is taught, whether day Dickens has to be whether Woolf has to be, whether there are other offers who are less well known today but whose books may resonate ... when you are teaching this literature there are a lot of things you get is about the continuities with what happened and the changes in the society that is portrayed in the book and you don't have to use Virginia Woolf or Charles Dickens but there's a lot of people who made their careers out of both of them.

**P29:** There is a nice little illustration illustrating that point that P26 just made, someone gave a talk I went to on the history of maps what this person did is that they had were maps created at the same time by different people in different parts of the world and they were maps of the world. And they are all so completely different. There was one that was drawn in China during the peak of the Chinese Empires and actually the representation of China in this map is huge. It's just completely out of proportion to every other continent and every other part in the world and I think that is a really nice illustration to highlight that point about the importance of the connected curriculum and bringing in these different perspectives. And again we go back to our responsibility as

an educational institution, to provide a more rounded education, open-minded and diverse education.

**P25:** And if you looking at the history of organizations and institutions and the way that looking at the history of one institution can then make you look at another institution in a different way. So when you leave here and people go to work for a business they would perhaps be more inquiring about the history of that organization and this may lead you to say yes to one organization and no to another because of the research they might do. This can happen in UCL and it can happen everywhere so I think it would lead to people seeing a lot of things differently as I think another part of the connected curriculum.

## 9. Transcript of Focus Group with Black and Minority Ethnic Staff (28 August 2019)

### Facilitator: Knowledge/awareness on eugenics and on the link eugenics/UCL

**P31:** I think well, I knew when I saw the group I've got interested to find out what was about and then when I kind of did a bit of research into the term of eugenics, it wasn't something that I was familiar with the actual term, but I was more familiar with what it actually is but like through the history of time. So once I knew it, I had to put the knowledge I already had in terms of just what's going on in the history of the world in terms of highlighting people who have been at the forefront of eugenics or the mixture of ethnicities and things like that. So, I think just the nature of UCL being as old as it is, I think that's something that is going to be obviously present within it and I know that I've had certain viewpoints on certain people that we kind of like highlight a perfect example would be someone like Petrie and how we have the second largest Egyptian artefact collection behind the British Museum. And I think for me that's something that I feel strongly about in terms of back in the old day people going into the country, taking all of the artefacts and then at the original country having to fight back to get something which is originally belonged to them. So it's not the property of someone like Petrie. It's not here to give to someone else to donate to UCL. It should be from that country and they should have the right of the people to decide where it is and where it goes and I think that's kind of how my view into the whole eugenics thing kind of how it started in terms of things in history.

**P32:** So I'm a biologist so eugenics, I mean, it's obviously not something that is biology related. It's not something that is taught in any like current biology curriculum. So you wouldn't really come across it that much. I think I first heard about it like as a general term. I was either in like secondary school. I'd just started a biology degree and a friend of mine who knew I liked biology bought me a book from like a church book sale and it was by a prominent biologist and it had no indication, but as I was reading it, I was like no, this is not good. That's how I'm sort of look into it and found out about eugenics and I remember feeling this kind of like, what do I do with this book now? I don't really own it and I don't want to keep it. I don't know what I did anymore, but I just got rid of it. Yeah, and that was quite interesting because it was something that you just couldn't tell at all by the title or by the description what it was about. It was only if you really started to read into it, I can't remember his name now, but it wasn't that long ago. I think it was sort of like 1950s or something but from London. So that's sort of how I know about eugenics like in general. I didn't know anything about at UCL until I heard about the sort of inquiry, but I also haven't been here that long. I've been here like less than a year. So, I was talking about this even some of my colleagues and the ones who have been here longer were telling me about how a few years ago there was they found out that there was this conference being held at UCL about eugenics which people didn't know about so that's all I really... like my background information.

**P33:** ...the kind of research that I do is about postcolonial studies so I have that as my entry point into understanding eugenics. My first introduction to the word would have been in secondary school learning about Nazi Germany and the ideas of eugenics in the Holocaust. So that would have been the first time that I was exposed to the term and what it meant and ever since then sort of reflecting on the ways in which that principle thought that there is a racial hierarchy and it is based in fact and positivist fact I see permeated everywhere and I see it in UCL. So it's not about the names of buildings which are quite cheap symbolic ways in which to address Eugenics which is not exactly what it does or address the legacies of eugenics. I am far more engaged with and interested in how this idea of racial superiority or superiority that becomes mapped racially in every single part of UCL, how that plays out. That to me is the legacy of eugenics in this place and I see it, I'm aware of it and I think I would hope that we all get better at calling that out and naming it.

**P34:** Just to echo what you're saying. I guess this kind of the idea of eugenics this is my first ..is quite an introduction for me. I'm hearing the actual term. But as you say P33 you know really kind of echoing what you're saying. I just think UCL is shrouded in whiteness. And there's no way that we can deny that and I guess I'm I've got an appetite or a curiosity to see what changes, how can that change? What is being done? What isn't being done? What sustains whiteness, Why aren't we talking about white fragility?, you know, all of those kind of key concepts. Yeah, that's kind of where I stand.

**P35:** I don't know too much about the eugenic side at UCL. The first time I was made aware of it was through the staff newsletter and then because my degree was in history I didn't really learn it per se in secondary school. It was just maybe one sentence over World War Two about how the Nazis were dabbling in something called eugenics. It might not even be called that at that point. It might have even been unnamed. So when I saw it on the UCL newsletter I was very interested in the outcome of this because I know UCL wants to see what the general consensus is and how it's going to play out and you know the repercussions of you know, all these. I'm not sure about the lectures or... it certainly wasn't in a lunch hour lecture for everyone to go to and you know like yes, let's discuss this. And I'd like to know more about you know how Eugenics has evolved and what UCL, you know, has contributed to it obviously as a university, you know, we should be against it but I would like to see how this all plays out.

**P36:** So similarly to P33, my first awareness of the word eugenics was at history GCSE. I think or when we studied Nazi Germany and I think that yeah, there was the understanding that it was race-related. I wasn't aware of UCL's history in terms of the academics that were here who had founded eugenics and I was quite shocked about that when I read it and I did a google search basically and The Guardian articles about the secret conference. So I was quite shocked about that and it's a very difficult subject to sort of get your head around and there's a lot of arguments about that people come up with in terms of but do you look at it at from the context of the time that it was that they were around things like that and perhaps we'll get on to discussing that but I think I know so from my experience as a research scientist in my background is in chemistry and to the idea that often I think research has an answer in mind even though I didn't get should do or the idea of researchers to research and find out about all sides of the arguments. But I do from my experience know that people often start off with a conclusion and work their way backwards. And it I think that sounds very much like what had happened and I don't you know, I think it would be interesting to see what the science was and whether it was actually factual or how biased it was and I think I will say I hadn't realized that it was still that study was you know, those kinds of studies were still happening today. I think that was also something I hadn't been I hadn't really been aware of but yeah, it's come to my attention.

**Facilitator: Does the information of the history of eugenics at UCL change your perception of the university?**

**P33:** If I can be a bit of an academic about it and say that wouldn't be the question that I would ask. The question 'Does the information of the history of eugenics at UCL change your perception of the university?' It's focusing on it can lead to a focus on just that period when Flinders Petrie and others were around. It's the legacy of it that are embedded in the structure of the University. That's what might change my perception about the university. Not that there was this period in time when there were eugenicists. I think all these old universities have some shady history, any Victorian university based on extraction, that's its premise. What does UCL do with this beyond the inquiry or in addition to the Inquiry that would change or not change my perception of the

University at the moment. I feel encouraged that it's happening. I feel particularly encouraged by the fact that Ann Phoenix and Professor Solanke are involved in leading and they give me hope as particularly women of colour.

**Facilitator:** P33, you mentioned earlier about this legacy during the previous section. Can you give examples?

**P33:** I would tie that in with for example the leadership, what does the leadership look. (here the audio recorded stopped and we lost about 2 minutes of audio. During the missing minutes P35 was talking about the how this group within UCL to discuss Brexit very white and also how the monitoring system for BME staff does not work very well).

**P32:** It doesn't really surprise me too much that there is this history because of UCL being a UK university. I think it's quite encouraging that there has been a commission and you know that there has been a discussion about it because as an academic I've worked in multiple universities and I can't really think of another one where I've seen anything like this kind of self-reflection at an Institutional level. So I think that's quite good. I think the caveat to that is that I worry that the discussion kind of gets like siloed a little bit into certain fields maybe? so UCL you know, because it has so many departments and it has a diversity. I think that's how it's able to have this kind of Commission in the first place. At the same time like working in like scientific research, people are not necessarily as engaged in this subject. And I think it's quite important to be because you know, a lot of the history of eugenics is based on like false scientific fact, right, so, it can't really be something that exists only, you know discussed like in Humanities or Social Sciences kind of sphere. So yeah, that's how I would feel about like how the university is gone about it so far as yeah, I don't know to what extent they're trying to kind of get everyone's involved beyond the people who are already showing interest, right?

**P36:** I agree, I think is about changing the language and making links to how this is affecting us now because it can feel quite elitist actually, only a certain demographic of people will understand language. You know, I mean, look at how many of us are here, you know, the spaces here at the table ...it speaks for itself with you.

**P34:** I think the student population reflects that (legacy of eugenics). I can recognize the very dark-skinned faces at UCL and I recognize them and even the kind of you know, I mean, I'm probably talking about people are very dark-skinned. But then I mean South Asian or you know, any I think it's very it feels very strange. It feels incredibly strange. But I think it's intentional. I think it's kept that way on purpose.

**P31:** In the communication and marketing I've tag lined the global thinkers, great thinkers. We pride ourselves on having the largest International population outside of the UK higher education, but when you walk through the university as you were saying you see very few people of colour, everyone is really white. Within the communications and marketing I've worked on projects with students and some of the ...when we go through producing videos and things like that, it's about getting the good colour palette of students to show that we're inclusive, to show that we're diverse. But then I'm walking around thinking okay, when I find the people of colour I'm joking with them like Oh mi God you're the first black person I've seen in the whole day. I think it's good that were doing this now because like I said the fact that what we are marketing and when you come into the university and you see that we're not what are claiming we are. So things like this are good, but getting up and going back to what I was saying before, I want to see the results, I want to see what they are going to do with the information that they have and not to be just another, 'oh look we're doing this because it's the right thing to do' but to find out the information to make effective change. But yeah, every time...the university is

majority white and it shouldn't be.

**P35:** Just to add to the student population as well, not only is there a minority of people of colour but the economics backgrounds are all the same as well. So you might see like maybe a group from a certain country, but they've been to boarding schools, you know being privileged. But the ones that I would like to see in UCL should actually represent London and the UK. So London, where are all the ... you know from my personal experience where are like my Jamaican friends who went to secondary school, they apply for UCL but I don't think they got in. So not just that that was just like an example but anybody from any islands especially growing up where the Grenfell Tower used to be, that's very diverse. You have Somalians, Eritreans... but these students from that lifestyle are not represented at UCL. They're wealthier counterparts are.

**P31:** If they want to come to UCL they'll come to an open day and it's the prospective students first opportunity to see the university to see what we're about to see what our marketing statements whether they're true and I reckon they put people off. I like to see some people from equality and diversity because that's their job, to get people from those economic background in here. So I would like to see something bigger and how many of those people are actually getting in. And again, working in marketing, you do potential offers. But how many of those are we taking in rather than the people who are here in the higher entry requirements.

**P35:** There's some secondary schools that are exempted from that. But other secondary schools that are considered less academic they're on that list so students who applied there can come here.

**P33:** If they put UCL as the first offer, this all comes with strings attached. And all of this is driven entirely by the office for students and the fact that they have to do WP it's not generosity, it's not benevolence because, if it were, and there was a genuine desire from all parts of the university to change the demographics of the student body, UCL would not need that.

**P31:** All of this work would be pointless if they're not doing it the groundwork to get young people of colour in to change the perception of the people who come to the university. Hopefully get some... ..the last 10-15 years 25 years and then that's going to trickle back but until that happens like, this is good, but it needs to be worked in terms of how we actually get our students into changing perceptions. UCL is a white university, there's no getting around on that.

**P33:** What I am concerned about in seeing other conversations in UCL meetings is how international students are used to get this global label. And the stuff that relates to eugenics and the history of eugenics, it doesn't have the same impact on all of us in our lived experiences. And there is a massive massive divide I recognize between international students who become racialized as minority when they come here for their degree and people that are born and raised as marginalized minorities in the UK and their life experiences and the danger in UCL marketing and everything else is those International students end up providing a convenient cover for all those young BME than kids that grew up in Grenfell. I grew up in Kilburn so I know that area and none of my peers went to the university. There were like six of us that did A levels.

**P35:** I think there is a discrepancy between the way UCL wants to be seen and what it actually does. Also I wanted to say that eugenics people often see it as a race science but it's also about ableism. UCL has the opportunity to fess up to their history own it and to do what they say that they do which is lead brilliant research into this so it would be a shame if they didn't put strong importance on this particular situation in terms of EDI

and the work that they do, in terms of what amazing research place they are. I think if they you know, if they just do this as an inquiry and don't take it forward and don't actually, you know, use the results to impart some change and I think the way that UCL has managed certain situations when this has come up, for example, there was the academic who in a conference talked about women scientists and you fall in love with them and they cry, you know this kind of thing and basically they fired him that was their answer and I think that kind of things shuts down conversations rather than talks about what was that he said though because I think from his perspective and people who knew him and had you know being supervised by him they see the you know, there's the difference between he didn't necessarily understand what he had done by saying those things and I think when you shut down things rather than having a discussion around it and explaining where are the problems and how might this be construed that doesn't come to any ..... there's no shared understanding. It remains like a one issue. I hope they don't do a knee-jerk reaction like that with this, whether you go right, we recognize that we're going to change the names and buildings and then just brush it under the carpet. I hope they have a debate and the naming of the buildings is different difficult because you don't want to commemorate someone who personally I would want to commemorate someone who has such opinions. But at the same time, you don't want to like not whitewash but a different word, but you know, brush out history because yeah, so I think if they could have some kind of explanation as to ...to say yes Galton did the science here. We recognize now in the present that this is not something you know that we would necessarily condone or but rather than just, you know, trying to brush it under the carpet, but actually explain and discuss and talk about why this might be an issue. Unfortunately. It's annoying that that has to happen but not everyone is on the same page and not everyone has the same understanding and people do have different opinions. I think UCL has a responsibility to discuss that.

**P33:** The harm that is caused how people feel having to walk into those buildings is not equal to somebody's sense that 'oh, but these buildings are harmless'. Those things are not equal positions. Yeah, and so I don't think lived experience and the experience of people who would have been subject to sorts of research that we've done is equal to the ones that haven't.

**P34:** Maybe taking a look at kind of the unconscious ways that kind of racism is being internalized in the institution and what I mean by that it all feels very tangible, you know the buildings, the number of black staff, you know, let's look at numbers and figures and demographics like okay, but how do we actually think about these minority groups? And how does that affect our decision making and really kind of being introspective and taking kind of a deeper that rather than just seeing it something that's very surface and can be maneuvered and changed and is kind of malleable.

**P33:** Maybe at some point it gets uncomfortable when there is blame. Nobody is blameless in this. Somebody's made that decision and maybe they should take responsibility for the implications. The professor that you mentioned who was talking about women, I'm not sure I followed how that process would have played up otherwise. Is it that you talk to this person who really ought to know better than to say things like that, explain oh you were wrong and then fire him? Because I think that that's actually problematic. It would have been an explanation, you can't just get rid of people, we are heavily unionised.

**P32:** I think the problem with firing people it sends out a message that ...but then there's the concern that people's views will go underground. And I'm not saying I don't know what the right thing was to do. It's a difficult situation. I think it was a situation where he said what he thought and other people might be more careful with what they say. That doesn't mean they don't still think it so if you can be fired for your thoughts, be

fired for what you say. So if people still think it, are they just going to be a bit more careful about it?. I don't think that's a great solution either. I think you need to address it rather than just going right fire you move on. Perhaps firing was the best thing to do but then to have a discussion around it and have a new, you know, make more of an investigation into why did he feel like that why he felt it was okay to say that rather than just leaving it at that and I don't think there was any work done following up on that. I think if someone does get fired then there doesn't need to be an investigation and they do need to look at for example UCL has and has a lot of these what are they when they require people they paid they ask them to sign a .....non-disclosure agreement, that's a massive issue and this links very much to the way things are now and that's how UCL deals with it. They basically get someone to sign something go away. And I think that you know, that is a clear example that the history of eugenics perhaps hasn't gone because things are happening where people are being discriminated against and the way it's being dealt with is to just yeah to legally manage it as a university that supports all this transparency and everything like that. They need to be upfront about those things, they need to say this is how many NDA's we have. This is you know...and they didn't. When there is a Freedom of Information Act, ask how many NDA's they didn't provide the information. So, how can we say we're all these things when actually we treat our staff and our students in such a form ...and the way that they manage it is always all about marketing.

**Facilitator: On the naming of spaces.**

**P34:** I think as long as it's not used as a guise to say that we are doing things about these issues. And actually the conversation is to continue. You know, this is what we're doing now and this is what we will continue to do as we recognize these problems rather than you know, it just being used as a vehicle essentially.

**P31:** To just change the name would be a gimmick to be perfectly without them and change every building into the MLK building. In terms of the actual names of the buildings, I don't have a strong position in that all the names need to be changed. But I need to see what is going to be done about it, even if we are keeping the names what are they going to do after. Just don't change the name and say we're tackling the problem. That's not tackling the problem, that's managing the situation.

**P32:** I think also it matters what people's perception is, like you've said UCL is a majority white space and there are a lot of people who don't have an experience of racism. So there is a risk that if you change the names, have we addressed it? We've taken steps and we're getting very self-aware. You know and there isn't a problem anymore. But this isn't tackling the actual issue. In some sense I almost wonder like names can be celebratory, but they can also be kind of shaming right and I wonder whether or not If you were to have a building that's named after a historical character that is very divisive or just outright wrong, that would be such a different impact if people knew who that person was, right? Because reality is what people think.

**P35:** In 50 years' time or a 100 years' time our perceptions will change again in the end and they'll want to get rid of people like MLK or Malcom X. So, it just depends on the current trends. So for me, I don't think it's too important to actually rename it as long as maybe it's a acknowledged that this is the history behind this person and this is the history of the building and where the money came from, etc, because you know, they probably had their fingers in the pie so they might be involved with every building at UCL at that time. So Rockefeller, the Cruciform, you know.

**P33:** I think we need to it as divestment. So well, what are the tentacles of these three figures if we're only going to focus on those three and the naming of a building is one tentacle. That's one of the areas that which we might

divest of their legacy by changing the name of the building, but what about all of the others? My personal opinion is just change the names of the buildings, they cause more harm than good. And this idea of context and giving things in context I strongly disagree with you P35 respectfully, that we can only judge by today's standards, that we are judging historical figures by today's standards. They were judged by the standards of the time at their time, in their day. And they were all sorts of critics against what they stood for. Now. If you're the if you are the descendant not even a descendant if you're the relative of the person that's had their skull measured and he was black at that time, you know that ain't right. The people that were trading in slavery, there were opponents to them at that time. This is not a contemporary Enlightenment that we're going through and we're not judging people by standards of misguided political correctness. They were wrong when they did it. And now I feel that we might be coming to a point where we are comfortable and confident enough to be able to say that, publicly say that.

**P34:** Why not changing the names? What does that say to all the other minorities? It says that we've heard you but it's not that important to us, feelings aren't that important. So we're going to keep the names because it's more comfortable for us, it's easier for us, you know, whatever that means financially, you know in terms of reputation or whatever.

**P32:** What do we do about the situation that UCL, for example, a lot of the Bloomsbury area was able to come about because of the reparations of slavery. So, we are all benefiting from that? So I think it's because of how far the legacy reach is, it's very difficult to wear all kinds of interlinked in this web of where it came from. And you can't extricate that, you can't, because ...and the research that those scientists did and the funding is all so heavily mixed. And I think perhaps it's about owning up to that and saying I've been transparent and saying, you know, this is partly why UCL is so great because it had this foundation from reparations, things like that. I think it's about owning up to those difficult bits in history. And the naming is a tricky one because I do feel like if those places hadn't been called after those people, I wouldn't know about Galton was the founder of eugenics necessarily because his name may be wiped.

**P33:** But you would have still been affected by the legacies of it, which is this.

**P32:** Yeah, but I know his name is there and I know exactly what he did and his name is right there and I can see that and I kind of feel I feel better when someone calls me a name to my face rather than behind my back because of my race, because my whatever, so I prefer that people up front to me so that I know what they are saying. And that's similar to how I feel about the naming of these buildings, call it what it was called because that is why you know, those are the decisions that were made at that time doesn't mean that those are the decisions that we're okay with now. But, because by removing it and I don't know everything, you know, I'm trying to see both sides of the argument, is just so difficult. But yeah, I feel like by removing it someone will go to that map in hundred years times and they'll be like it's the Centre for Genetics, great. Actually no! It was the centre founded by a guy who founded eugenics. That's what it is.

**P34:** You think those two things can coexist?

**P32:** That's what it's difficult because by shutting it down by removing it, that doesn't take away white supremacists. And that doesn't take away the people that believe in that race science. You're still doing that race science and still, you know, acting on it. Doesn't take any of that way. So how does removing the name....it doesn't replace history.

**P33:** It's not trying to replace history. If whatever action is just confined to renaming the building, then yes absolutely, all of your criticisms stand. The building is just one manifestation. The actual harm it does to somebody to walk into the building where somebody was honoured... You don't get a building named after you if you did something cracked enough. Someone is honouring you with this. It is an honour that is bestowed upon these people and we walk through it. We teach in this room where you were not allowed to exist according to their ideology. These people are being celebrated, the harm that that does to me is a real black or white issue: get rid of the names. I don't think anyone who's a racialized minority forgets that there is racism. You know white people walk around in these buildings without thinking about them anyway.

**P32:** Yes, but if there was an explanation as to there was a greater understanding of why that building was called for and what they actually did.

**P33:** So I think that in the context of British Society, I am exhausted by explaining to white people what is racism. And I am exhausted by the notion that there is something called unconscious bias. How many people need to be discriminated against before we recognize it, is not unconscious. It is quite deliberate, and it's quite orchestrated. So I'm not at all sympathetic to anyone who wants to keep these buildings as a reminder of nasty racist derogatory dehumanizing views in science, I have no sympathy for that. And using it as a teaching point for white people, there are many teaching points that don't cause that much harm to people of colour.

**Facilitator:** On the way forward?

**P33:** I want them to copy Glasgow. The University of Glasgow had their own inquiry into the legacy of slavery and the benefactors and the money that they received and have set up a massive reparations project and they've been bold and called it reparations and they've used words like social justice and historical redress. And they've put money into it, millions of pounds into it, and they've got a partnership at the University of West Indies for scholarships. And they've geographically located... in their case they are talking about the legacies of slavery and they geographically located it to the Caribbean and sugar plantations through which Glasgow became wealthy. In our case, maybe it's slightly different but calling it just, having a corrective justice embedded in whatever the outcome is and put money behind, is what I would want to see.

**P31:** You mentioned today for about the reason why we're doing this is because they got funding after the fact and that says to me that they're not serious. It's good that we are doing this but it needs to have a definite more serious tone by the people who are in positions of power saying we are genuinely looking at this and then though is then obviously the results will come out. But yeah, so that the it's good the beginning of just like to see it through see how they see it through and then contact the beginning from the middle of the project how serious it is what the results coming out throughout the project not just 'oh, everything's fine'. I'd like to see them actually making getting the information and making changes straight away and see if that's something that they can copy or just have the confidence to be that transparent. Then I will be more than happy to continue my kind of good feeling that I have for this project right now.

**P33:** Just one more quick thing. I'd like to see the results linked to the Centre for the Study of Race and Racism. It is absolutely crucial that that becomes the institutional academic home for the findings of this work.

**P36:** I think UCL besides being a UK institution it's also an international one, right? People that do come from

all around the world to study here. I don't know what the answer is, but I'm really interested in how it portrays itself and how once people do come here that are not from the UK, what we know about UCL. I think that's quite important too because you know besides talking about the impacts it had to do in this country and on people that are here it is a history of colonialism and racism specially in the UK that stretches across the world. And people who come here they may not have had that experience, but they are affected by it as well. Right, so I would like to be there some level of understanding that for everybody who kind of works and you know is a part of the word studies of this substitution about its history.

**P31:** If you make the induction of eugenics (to new students and staff) optional you're giving people the choice to say I'm going to ignore that and then carry on not having that information not knowing the history. If it's going to be implemented, it needs to be mandatory. For example if you made the GDPR training session optional I wouldn't do it. But it's mandatory therefore I know about it and I can digest the information and learn from it. You cannot do things half-hearted like that.

**P34:** I think universities do 10 of those when you start about historic things but they are just tick the box at that point. Yeah, you don't really absorb the information. Yeah, so I think like other like what I joined as a staff that was a staff induction. It was a very kind of UCL history thing. You know, it would be good if it happened in a way that it's also it's not so specific about eugenics. It's about you know, how UCL came to be as an institution and where all this money comes from right, that broader legacy. I wouldn't want someone to say hey you just join and go and take this online workshop about eugenics. It would just be like really meaningless.

**P31:** It would be fun to say look how far we've come and this is what we're doing and it was still that kind of would be that it wouldn't actually maybe address kind of what we're trying to get out today. Say that it will happen but this is where we are now.

**P33:** UCL needs to be a leader, be bold. We are a massive university. This is not some small hundred people employed in a little office.

**P35:** Stop using consultants for any question in the department they just get some consultants in who don't talk to the people who do the fieldwork and they speak to the top which doesn't get filtered down. So again, it's just, you know, encouraging that behaviour. In terms of the HR because some offices we don't have any power who we can select except for the ones that have already been shortlisted. I'm not sure about how transparent it is, who are these HR people who are making these decisions. **(The other participants said that this is not the case in their departments but she said maybe it is in her case because she works in administration for academics).**

**P36:** I'm not also sure what you've said is true because there is a discrepancy between people that apply and the people who are interviewed but then ...so that number is say a hundred and from BME and then compare that to people that are White there's a hundred as well. But the people that go on to be offered the role is like it that's where the disparity is. So it's not that people aren't getting that there is also a problem for people not getting here. But when they do get here, they don't get recruited. So that is where UCL can make the difference. They can't make difference to privacy don't well. Yeah, but on what we can do that's where they have fair treatment specialists or something that they're trying to do, but there are a lot more things but it's not necessarily that there aren't the people there. There are people that we just don't recruit them.

**P33:** It's what I mean by being bold. Use the full extent of the Equalities Act and make in the same way that you

have discussions with women shortlists have a BME shortlist. Make sure that the next President and Provost of UCL is a woman of colour. Do that. Why not? They exist. We're a global recruiter. And you may be saying that there is nobody in the world, the world! that can lead UCL.

## 10. Transcript of Focus Group with Outsourced staff (04 September 2019)

### Facilitator: On your knowledge/awareness of eugenics and its links with the history of UCL

**P37:** I work for Sodexo. My knowledge about eugenics is actually very little. I actually didn't know anything about it until we received the invitation to attend. I then went on to Google as you do. Yes, look at what it actually was, so I've never heard of it before. So when they said they had been doing lectures here at UCL I actually wasn't aware of it. And yeah, so that's my knowledge. I've done a little bit of reading to have a discussion around it, but other than that, not much understanding around selective breeding? That's it, really.

**P38:** I work for Sodexo and like P37, I never heard of the word before and we did talk about it and try to have an understanding of what it meant and just briefly, to me, it seemed like people were trying to create the perfect people. Like not trying to mix like low class with upper class or, to me how I felt to me, like in China when they say you can only have like say one child. They wanted a boy and not a girl. So it was forcing people into having abortions. And it just like they wanted to make the perfect people. That's what I thought.

**P39:** I work for Axis security. I only read about it today as I'm covering for someone who unfortunately had to go to a funeral. What I have seen of it is straight off of Google. I believe it's manipulation of DNA and what are discussing today is the history of it and how we should be looking at it. For instance, I suppose it would have something to do with Hitler's theory on the master race and that sort of stuff, creation of Master race. Yeah. Yeah. So that's all I've got at the moment.

**P40:** I'm echoing what they've said. I'm... probably from my brother because he's very well-read and he knows about science and all the different ...but yeah much like them I looked it up on Google and so there is to do with genetics and DNA and again creating the perfect human as well. So yeah, I'm excited. Well, thank you.

### Facilitator: And on your ideas of what is the connection with UCL?

**P39:** Isn't there a lecturer here has become point profile about how she's arguing we shouldn't teach it. I'm not a hundred percent sure.

**P40:** I'd say why not? Okay? Out of all the universities especially UCL be in renowned for all the science and it seems like a topic that they could handle well.

**P37:** I suppose for me, I thought why they looking into it and how people feel about it is because we do have people from all over the world and I think maybe they don't ...UCL it's actually exploring how people are feeling about the subject. Yeah, and because we are Global University.

**P40:** Yes, that's the moniker of the university, the global...

**P37:** Yes, and if it comes out because I think from what P39 said that and you all said that it wasn't known that this teaching was taking place. So it always has been done in secret and if it comes out in there could be a big uproar. And I think also some buildings have been named after ...

**P38:** The Petrie museum, I didn't know Petrie ...[\(link to eugenics\)](#).

**P37:** So I think the university it's kind to explore how we've people feel before it becomes a big controversy.

You know, especially you get some countries where they are not known for their human rights and then it's found that they are actually donating money to various universities and that causes, you know quite a controversy.

(at this point the facilitator explains a bit of the background of the Inquiry, the history of how eugenics started at UCL, the BME students' protests and the secret conferences).

**Facilitator:** Does the information on the link eugenics/UCL change your perception of the university?

**P38:** No, not to me.

**P39:** No, not me.

**P37:** No, I think. No, it doesn't. I think it's with what one does with the information. So you can have information about something but then what actions and the fact that they're doing these focus groups means that they are trying to explore how people feel and if any action needs to be taken. So I think as a university it doesn't change my perception of the University. I think if they had to just know that these secret lectures are taking place and the fact that they're secret is probably, for me, the concerning thing. Anything that has to be done in secret then is it what?, you know, if you do something in secret then why if it was not legitimate... the fact that is secret makes it doesn't seem right, but it doesn't change my perception of the University as such.

**P39:** If the university can't discuss anything they don't agree with, then there's not much of a university is it.

**Facilitator:** And P40 you mentioned the moniker of UCL being a global university..

**P40:** Yes, going back to the first question you asked, you know, why should UCL do this and that's exactly the reason why, because you know, they've got so much coverage, you know worldwide got campuses everywhere and you know, like nationality wise you get people from all over the place here on the campus. So if not UCL then who? It's a great place to conduct this kind of studying and probably get some good results.

(at this point the facilitator talks about how previous focus groups that their perception of UCL doesn't change because of this history but it has the potential to change because many people consider that the legacy of eugenics is very much present at UCL).

**P37:** Yes, eugenics is like the legacy still that it's yeah, it's still happening. Yeah, that's to me, you know, is what happens after and what is actually happening now as you say.

**P39:** For me it's more, are we talking about discussions about the history of it or actual actions of it. If they're trying to implement some sort of science towards it then there's an issue. There's a bigger issue than whether people were discussing the rights and wrongs something. So is it a discussion or is it actually they're playing \_\_\_\_\_ now?

**Facilitator:** That's a very interesting point because for example Eugenics evolved into what we know now as genetics, and biology also started from there and then, I think it was P38 who mentioned it, for example you can screen a foetus in the womb of the mother and if they can find they have Down syndrome, hence the mother can decide and the father can decide to abort, this is like general procedure. But then some people might see it as a

eugenicist practice because it deviates from the normal or the perfect so it shouldn't be born.

**P38:** It's like women who are looking for a sperm donor or for a surrogate. They can choose the colour, the height, the colour of the eyes, everything. I'm sure they are creating the perfect baby that they want, that's the same thing isn't it?

**Facilitator:** What is your position on the naming of spaces? (here the facilitator gives a bit of background on the naming of building and the links of Galton, Pearson and Petrie to eugenics but also of their seminal contributions to science)

**P37:** This is where it raises polar emotions in me because coming from South Africa where there was Apartheid history, they've gone through a lot of changing buildings because there were a lot of buildings that were named after Apartheid figures. And a lot of the part of the healing and restoration has been to change building names from these Apartheid figures to more... changing names basically. And you don't realize the impact on the name of a building until you see it's changed because there's some buildings that we knew during Apartheid era as having that name and you wouldn't want to go into that building just because of the name, but since it's changed its name you feel more welcome in that building. Because there is something about the name. And as much as you think it's just the name of a building, but it does bring up some emotion. So for me, that is the thing that I think about naming buildings about, you know, after you know people that are controversial ....for me that's the one where I would say I do have quite strong feelings, negative feelings about buildings named after people who..... but then you met some people who say well, they were great people and they contributed a lot too. It's about where you coming from. I'm talking about my own coming from my own history from my country.

**P38:** For me because I hadn't heard of eugenics before, so I wouldn't have associated those names with those people. So to me, it wouldn't have bothered me because I wouldn't go to a building and say, oh look at what he did! I wouldn't do that. So for me, but then obviously P37 it's like personal..

**P37:** Yeah, I didn't know it's only now that you are saying I'm having the knowledge of it. Because I didn't know much about eugenics. I didn't know that all these people were, you know involved in the history of it, but it does so, you know, raise those feelings about buildings and names and even street names. It even has an impact into the name of the street and it's the same street. Same road, doesn't change! Is it a different name?

**P39:** Forgive but never forget. Don't change the name because it always starts people talking about it and you remember it. For instance, as soon as you see the place about a \_\_\_\_\_you always discuss, in my opinion, how wrong it was. And that name triggers it. So I don't think, unless it causes massive offense, that names should be changed. We shouldn't erase history.

**P40:** Ignorance is bliss. I know but you know what, it's not funny but something that this this whole Pearson thing came up with FAQ with the Provost organized for the student's union and it was a very silly question. Do you want to change how will you change the name of the Pearson building but for the David Attenborough building? Because he's a more fitting candidate than this person.

**Facilitator:** Where did you hear this?

**P40:** It was streamed live on social media, it was an FAQ with the Provost with students. And the very same

question was posed to him and obviously he did not answer the time. He said, you know because it's not just him, you know, it's a lot of people that have to make the decision. But yeah, I mean what's in a name. If you don't know who they are, then I guess you don't hurt you, but it's with the knowledge you gained about what they've done.

**P37:** So that's the thing I think is when you have the knowledge and maybe a lot of students here would have maybe studied it and and you know, and it does .....you may say what's in a name, but a name does bring up lots of emotions and if somebody's had a traumatic experience for a lot of people especially in South Africa where you have to go to a building and you'd be... have to go into separate things and segregated on race. For me in South Africa whenever I remember going to a post office, you know and white people would go into through the big doors into a big room. That's the post office. And the rest of us had to go to a little pigeon hole in a wall and speak to somebody through like, rates and that's where we went to buy our postage stamps whereas white people would go into the building. So those things you know as a child because I was quite young and I still remember that, you know that experience of going into separate parts of that building, of the post office, you know, so those things can bring back ....

**P40:** And to bring it home, I recently watched the documentary travel when they go to Colombia and they go to Medellin and we a 'barrio' (neighbourhood) and they call it Escobar. So obviously this Pablo Escobar fella....and by some people he is regarded as a you know, he's a good guy he gave us all of this, there's a big mural with his face on it and it's the same thing, you know, some half-and-half the like we don't want him here and dealing how well he gave us this and he gave us housing he gave us this. So similar scenario is to do with how you've been affected by the name, yeah.

**Facilitator:** Yes, that's true. But also like P39 pointed out like a lot of people say well, if we remove the names that history is going to be erased. So some people have suggested keep the names but then tell the story for example. But then also how many people go into a building and actually read the plaque. About right but then this the can be another way is to tell the story you see on like if we are not aware. It might seem like something that the university doesn't want us to know because, like P40 said, this is global. So we market ourselves as a global university, as open, the first secular university, the first University in the UK to accept women. So it's supposed to be very liberal, open minded and progressive, right? So that's one of the reasons why the university is looking into this. It doesn't quite marriage with that liberal progressive spirit.

**P39:** But it's not for the University to have an opinion on it, is it? So if the university says it's wrong and everyone else says it's wrong it, should you change the name? It's not for the university to have an opinion. They should be teaching a fair and equal version

**P40:** And no focusing entirely on whatever negative connotations these names have because obviously the buildings are called that because they contributed ....whatever science practice. He wasn't perfect.

**Facilitator: How do you think you see out you'd approach this historical role into the teaching and research of eugenics?**

**P39:** Open and honestly, like exactly what we're doing now. Getting a group together to discuss whether it was right to have the meetings.

**P40:** Inclusive of all genders, nationalities...

**P37:** You need to remove the secrecy of it. Yeah, because you know, I think healing comes from talking and about an also from the knowledge and I think it shouldn't stop the teaching of it i because I think you know, that's how we remember history by teaching it, teaching and talking about it. Not to say that you're going to then practice it but it's about gaining the knowledge. It's a bit like Apartheid, you know. It needs to be included in history books not to say that you erase it from all history books because it's part of our history.

**P40:** That would be a fear. I think people just wondering, why are you even touching this? Is it ...are you planning or working with the government secretly to create superhumans? It's kind putting people's mind at ease and letting them know, okay, we're doing this for these reasons not because we want to arrive at the you know .....transparency. So what the end result is.

**P37:** Where the conferences deliberately secret?

**P39:** Where they illegal?

(here the facilitator explains that that the Commission does know very little about the conferences but they were secret and although they were not illegal, eugenicist thinking is not socially acceptable now and a politician attending the conferences had to resign when it was found out that he attended the conferences).

**Facilitator:** On this third question on moving forward, some people have suggested changing the university practices for recruitment of personnel and having more inclusive policies of recruitment what do you think about that?

**P38:** When someone applies for a job it is like the best person who is supposed to get the job. The one is that is most qualified. I mean unless, say, you can't do interviews and not see the person. Yeah, but it's like they say on interview papers, you should have to put your age because that's discrimination against your age. So maybe if you don't put where you come from.....

**P37:** Something that we were trialling at Sodexo where you don't put your name on the CV, don't put your age, so the person who reviews your CV wouldn't know how old you are based on the experience you've listed. Your name wouldn't give it away because some people's race can be from a name... They tried that to see whether that would change anything through guards to you know, our workbooks.

**P40:** And obviously they adhere to the .....race policies, you know, so basically the employment. Yeah, so I know they have them in place already as they should do. And as for the job application process because I have applied to UCL four times in my seven years here. I don't think is ....to write down your nationality is optional, but obviously there's a clue. The name think that's why some places say you submit your application without your name I think.

**P37:** So that's why there's some places where you submit the application without the name.

**Facilitator:** Some people that have participated research say that there is some kind of discrimination in the recruitment at UCL. There're 11,000 full-time staff and only 19 percent are BME. So they see the numbers and

these and they say well is this just by chance or is there something happening?

**P39:** Does employment let you positively discriminate? So if you want to look at the recruitment you can positively discriminate if you're targeting a certain group because your numbers are down in that area...

**P37:** That's not legal positive discrimination .... positive action not discrimination. There's a difference between positive discrimination and positive action. So positive action allows you to target groups, positive discrimination is illegal. So positive action is if you look at your work force, and you say we've got fewer college younger people so, you know, they actually put adverts in colleges, universities to try and recruit younger.... but that only allows from the recruitment. At the point of interview, you have to then treat everyone the same. So you come and say, you know, the younger person came across as not as strong as the older person I'll take the young person because I need the younger person in my team. Or you can do women as well. So if you have less women, you can advertise in areas where women go so it could be again colleges or community centres. So yes, you can positively carry a positive action. Yeah, like having an all-female lease for example short list or something like that.

**Facilitator: But do you think this is somehow related to eugenics?**

**P37:** I don't work for UCL so I don't know what their processes are, never applied for a job at UCL. And I think you need to be a bit careful about saying that you know, because of the workforce the fact that maybe they're more white, does it not mirror the makeup of the country though? Because the white are the majority so people from the BAME group are the minority, so it doesn't even mirror the representation of the country. So obviously you are going to have a bigger white majority. So that's gonna be interesting to think about what is the statistics from UCL and the country? If it was the other way around it maybe even was like so in Africa where you have a black majority compared to white, again in an organization you probably have a different suite you probably have a bigger black workforce and less white because it mirrors the country. So I think it can be a bit easy to go into this thing about racist recruitment, but actually it's not. It's just who is applying for ...

**P40:** It's down to the fact that there's more white caucasian population in the entire country.

**P37:** Exactly. So there's a representation of the country demographics. Yeah, the demographics it's not is yeah, I wouldn't be able to think about saying it's you know, it's done on racist lines ....

**P40:** Since you've put into perspective when you said what was the statistics was the balance the percentage?

**Facilitator:** 81% to 19%.

**P40:** I've worked in UCL for seven years and come across all you know, all types of people, you know, all nationalities, all backgrounds, ethnic background and I wouldn't have guessed it was that low. Okay. Yeah, so like physically seeing it, I don't see it.

**P37:** It's maybe because we don't know who's the academic staff and who actually works for UCL because there's a large group of people from all over the world. So we look around we see people from all over the world. Yes different races, cultures ....

**P40:** And then of course what you see the most is students

**P37:** So we don't actually see the academic team or the UCL team, you know. I think within our thinking within our own contract team, you know, Sodexo, we've got people from all over the place all over the world. So our team is quite diverse. So I suppose I see that as the... even the management team is quite diverse.

**P40:** And going back to the application process and with a you know, I can share with you that I've been shortlisted for interviews one-on-one interviews twice before. So, you know, even though my name was there whatever so, you know, the opportunity was given so I don't think they discriminate against. At least not if you are applying for a job.

**P39:** I think we picking a couple of protected characteristics, but there's so many isn't it? It could be disabled or anything like that. So there should be no difference in recruitment.

**Facilitator: And what about having a museum about the history of eugenics at UCL? Would that be something that interest you?**

**P37:** Anything that you learn from it, you know, I think it's some yeah. P39 said it's part of the history. So it would be ....it is what you do with that knowledge. It's you know, you can go and you know, my husband loves watching, you know World War, you know, he's obsessed with the Second World War. He can watch over and over and over and that's part of History. So yeah, should we do away with all the what happened, you know in the second world war? Should we not have anything....

**P39:** If you forget history it repeats itself...

**P38:** Do you not think if you do have a museum and they go there that is going to make him feel more inferior because it's like it's just been a museum to show about Eugenics and maybe some people could get really upset about it? Oh I'm not perfect, I'm not ideal ..

**P40:** It's how you present it, it's the wording. Yeah, you know, and what you show the outcome to be so the reason why it exists. Yeah.

**P39:** People have war museums. Not many people agree with it but it shows you what happened.

**P40:** There's one good example in Warsaw in Poland at the Museum of Polish Jews and is so you know, it shows you everything in detail and there's videos and everything, but it's obviously is a very sad and sore subject. But people go there and it was packed. I don't know if it's a morbid thing that people go and see what they get out of it. I went there because I didn't know the full story, but now I know it. But yes history and like you said, you know learning from your mistakes so it would repeat itself If we don't know that it happened.

**Facilitator: And what do you think of these statistics of staff vs. the student side where is the other way around. There's a lot of international students that are not white. What do you think of this difference?**

**P39:** I'm sorry, are you saying that a black person can't teach a white person? It makes no sense to me personally.

**Facilitator:** No, no I'm saying does the difference between the demographics of students and the demographics of staff tells you something? I mean the staff are recruited and paid for whilst the students are customers.

**P38:** International students have more money whereas probably here is so expensive to come to the university so they can't afford to.

**P37:** So is the view that the academics should mirror the students?

**Facilitator:** some say that

**P37:** Well, I would think that if you're going to study in another country, like if I was going to study in China , then I need to accept that the people who are going to be lecturing me are Chinese, you know, so you going to be lectured by the academic team who is made up of people of that country, so I don't see the issue. If I went to Nigeria, then I'm going to be lectured by Nigerians and they are going to be black. Isn't that why people going to study in another country? Because they want that international ...

**P39:** If you are studying English culture in Nigeria, what does it matter If they're Nigerian...

**P37:** That's what I'm saying, it doesn't matter because you go into that country because you want to it's like why do they come and live here? Because I wanted to take part in the culture of this place.

## 11. Transcript of Focus Group with Postgraduates No.3 (11 September 2019)

**Facilitator:** On your knowledge/awareness of eugenics and its links with the history of UCL.

**P41:** I got to know because of the Guardian last year. I was very surprised. I mean if the press can have that information... I was very surprised that no one else in UCL knew about that, especially, you know, like higher authorities. I was very concerned because for me, UCL is kind of a very progressive university in so many ways and I did have no clue about this eugenicist guy at the beginning of 1900s and doing this work at UCL. And obviously I mean, it has to be put in context and at that time in history and everything, but if we are in the 21st century and the news said that it was like for three years this has been happening, I think it speaks really bad about the university. But yeah, that was the very first time I heard about the term. That specific term. And because of that I started like looking about like what exactly was that and that was kind of ...from my side it was the first time.

**P42:** So, I knew the term from just studying history at the university. Primarily associated with.... I didn't realize that it existed before Hitler and Nazi Germany. I have no idea where the term came from, but in Nazi Germany was used to create the master race. But it was also used in ancient Greece and Rome just to the higher level of family and so we're going to basically inbreed. I had no idea that the term was coined in UCL.

**P43:** I mean, because of what's been happening in the States, it's come up a lot and it's also come up in the terms of academic buildings and commemorations to academics. So a lot of the statues that are on some of the most prestigious appraised colleges or universities are eugenics, I think just about every university I've been to in the States has a building named after Pearson and Petrie. So these are very common. In a sense it's common and accepted but also, it's something that is looked at as a part of history. So, it's also not often taken in the position of oh this is actually wrong to continue it as if it's not thickly.

**P41:** But is the naming of the buildings like in recognition of the work they've done specifically in that field?

**P43:** Yeah, usually something to do with that field, but it expands beyond like I think...well eugenics from what I understand is often spoken about just in race but it's also in gender and just cells and I think a lot of the studies that... where I first really understood what was going on was when they used female bodies for medical testing just as at random at the US. Seeing the article here (The Guardian's) I wasn't surprised. I just thought...

**P41:** But when was that labelling of these building's happen?

**P43:** I don't know. I think they're much more recent than the UK buildings. The University of Miami it started in 1925 and most of the buildings were built in the 60s or 70s.

**P42:** So they have buildings' names?

**P43:** So they're still having the buildings' names. But again, I think this idea that they were eugenicists it's kind of not such an issue because of everything else they've done and everything else they've established within the field. So that's one of the things I took that as they weren't the greatest of humans, but they made some progress in this field of study.

**P44:** I knew when I studied genetics and I knew it was related to the Nazi Germany. But the discussion that you are giving and my reading this also reminds me about a documentary, a little film that was done by students of this university, of the Union, and the film is called ‘Why is my curriculum white?’ So it expands not only on why the buildings are called like this, like honouring people that has been researching this, but what does it mean, you know, all these white statues in the Main Library. And the aspects of things and the use of colours in different contexts. And also, it transcends that is not only a physical aesthetical thing, but it's also embedded in the curriculum. And this means reading right authors and maybe Eurocentric scholars and focuses and ways of seeing and understanding the world. And what does this mean when we're talking about decolonialism at the moment and decolonizing the university and the curriculum and all these kinds of things.

**Facilitator: And did you find about the secret meetings before?**

**P43:** No, this is new.

**P41:** If these are secret, so there must be a reason why they are secret, you know what I mean?

**P43:** But do we believe that they're secret?

**P41:** That's what the guardian was saying.

**P43:** But that's the Guardian. Do we genuinely believe that within the entire university that this this idea and this....I would say practice for this belief is secret?

**P41:** There's a lot of people that actually I'm pretty sure they advance these ideas, obviously, is not just in the university. Otherwise, you wouldn't have like issues going on like daily discussions. One thing is what people believe another thing is having a sort of institution backing up those kinds of beliefs and that's where the problem is. Because I don't think like the university is going to like brainwash you and say I want you to think in this way. So you're totally free of having your own beliefs convictions and whatever you want to say, but then if you have an institution giving you the space to have these kinds of discussions and conversations.... I mean the university has certain topics and fields and it has a purpose, it has a mission. So I think that's the problematic thing. I don't know.

**P43:** I think that's fine but I what I do think is that what we think is partially controlled and and directed. I don't think there's a complete freedom in thought. I think and that's I mean, that's why just a regular PhD has to follow a specific method done by somebody else previously, right? And the way you do your methodologies, which one of the biggest chapters of the PhD, there isn't that much freedom to do something completely new because in order to certify or approve that you actually are creating new knowledge that there is a method that has to be followed which is often based off a certain understanding of people and a certain understanding of the types of people and certain interaction with people right? So there's that part. The other thing is, is there an institutional backing supporting these secret meetings? I think in some ways there is! For three years? I mean we can't go a day pass our financial due date without paying right. You can't tell me three years...! It's hard for me to believe.

**P41:** That's what I'm saying...

**P43:** For me it's like okay, so the institution that was supporting this, dropped the ball and didn't conceal this

properly or didn't review the invitation list properly.

**P42:** What was the background of the secret meetings? How did they evolve?

**Facilitator:** **They (the Commission) don't have actually a lot of information on that. They just they that the booking of the rooms at UCL, they cannot control what the topic or the content is ...**

**P42:** Yeah, because that's the reason I ask is because I do room bookings and for all I know, you could be telling me it's for this but then you can have secret eugenics meetings.

**P41:** But did they did they got to know? Because someone ...

**P43:** was a whistle blower. Yes, that's the other thing because the person who exposed this I'm a little like, why would you admit to being a participant of this event for a number of years. So, again the whole situation is a bit like.... who do we want to believe here.... how bad is it? Like what's actually happening? Because it's like why did someone just expose this whole thing? Did they get into a rift with the organizer or like what's going on?

**P41:** And also it's very delicate because I think UCL is also very well known for all the work in genetics as one of their main.... I think it's going to be one of the main fields were a lot of money and a lot of research it's gonna be going in the next couple of years. So, It's also like it's really hard to draw the line on how much control over the whole field of genetics you can have. So maybe because these meetings were labelled eugenics or you know, that's why they were sort of sense or ban or got detention. Maybe there's probably way more around the whole genetics like research going on, you know, so I think it expands and also even outside genetics itself. As you said, the whole like way of researching and there's a lot of discussions around decolonizing so it's a very broad discussion.

**Facilitator:** **How do you guys feel, you feel like your perception of the University change after learning about something that happened in Victoria era it was actually happening now because this were held the past four years?**

**P42:** I was just surprised to learn that the term was coined by someone in here, but it's not really shocking because I mean given time period. At the time it was colonial England and that's what was happening at the time. Not that's right, or okay. It's difficult to try to put my mind into the mind of someone at that time. Whereas now we mostly most of us can look and say that was a really poor idea, why would you want to do that. It's difficult for me to put myself in that person's place when that person was like, oh, yeah, this is the best idea because obviously if we're doing these great things and we use genetics to make these things the way we want them so that's going to make greater and better things and you know, it doesn't really work that way. Thank you science for telling us things later on. Like the Victorians did amazing things but....the science wasn't forefront like that.

**P43:** I wasn't surprised that the event happened. I was surprised the university let it get printed which has actually improved my impression of the university.

**P44:** the university what, sorry?

**P43:** Let the actually article get printed and that it's actually put a commission together. Because typically if these things happen you get a pacific letter saying ...some either denying it, making excuses about it... what have you and the article is pulled. Somehow somebody at the Guardian gets paid and it's done, it's over, like you don't hear about it again. The fact that it was printed and they allowed it, I'm sure they had advanced notice. Well, maybe they didn't .... I'd be surprised if the Guardian didn't like tip them ....somebody at some point because they have it. I'm sure a very elaborate PR team. So that's part ....and then that they put a commission together and said, okay, how do we want to address this versus saying a letter to the university, it wasn't one of our professors, he's no longer a professor here, we disconnected from him, you're no longer allowed at the university. Which is typically the easiest and the cheapest way to handle the problem. So I'm a bit more like...hmm this is a new way of handling it because it's happened, again in the States it's a common thing and the way of addressing it is making it go away.

**P44:** In a way it shows how universities remain places of power for the powerful and that's something I'm .... never sure about. What's the point of doing research on, and what's the usefulness of the research and who's the research serving and whose interests are behind. And you see all the cuts from the government, obviously all the money coming from private sources and companies and so on, to push for the research, then therefore the research would have that specific aim and where is the interest of the social and so on, and I think that's a huge debate in the university. So in a way this sort of speaks a language that is well known. But I also think there's yes, as you said, there's maybe a space to rethink even history no? what happened in the Victorian times, how can you reframe that right now? And is this the need to make a statement and maybe change names from these kinds of buildings? And also, maybe even make information available of why is this building changing its name? What was the past and why was that allowed or seen as correct at Victorian time that needs to be reframed in current present times. If we are to talk about the society that is diverse and rich genetically as we see people in London. So I think there's also an opportunity, as you said, to reframe the present and to take action on that.

### **Facilitator: Your position on the naming of spaces**

**P41:** To be honest, I don't think like changing the name of the building is going to change that much. I don't think it's the most important aspect. It can be a step if you want but in a way I also agree that it was a historical time. At that time there were certain types of thinking and you also need to understand that certain periods of history people think in a certain way and because of a lot of like contextual factors. So I also have to have a position on that and thinking critically about that and being aware of that. So, for me my critique is not that what these guys said at certain point, but the people keep like with all that has happened afterwards and based on their arguments and what they said, that they justify a lot of things and that we are still like people like using the same kind of arguments after a hundred years. So that's for me is the problematic so, I think it's very trivial to blame like three, four people with who already died and not taking a more like proactive step in for actually changing the way that we are currently thinking. Maybe changing the labelling of the buildings, but I didn't really even know. Maybe it's my own fault for not actually be like trying to actually know who are these people and why are there buildings with their names. But if someone comes to me and start making these arguments about eugenicists or like without even using that term, that really beats or I don't have a position on that. So I if the Commission or whoever at UCL wants to do something, it has to go beyond just changing the name of the three or four buildings. It's doing something more fundamental.

**P42:** Do we know if this title (Galton Chair) was funded by eugenicists?

**Facilitator: Well, what we know is that Galton funded the eugenics laboratory at the beginning of the 1900s and he was first cousins with Darwin who inspired a lot of his work.**

**P41:** But then on the same basis you also you will blame Darwin. Ban people from reading or using like, you know what I mean? But it's good. I think it's really good that people know, are aware of what is behind those kinds of people. But you also.... I think you need to think about how not to blame the whole of what they've done at a certain point in their lives, you know. I mean it's really hard, you know like to judge someone's ideas a hundred years later. Maybe those guys even ...maybe I'm very naive but maybe they didn't even know that a lot of things would be justified on what they said a long time ago.

**P44:** I just think that the name of the buildings they also sort of bring longer life to these kinds of people and they also support the kind of history they were writing and the way in which they were perceiving reality at that point and these ideas of superiority and so on. And I think you know these processes of making history, what you find is that there are some histories that are hidden or silenced or invisibilised. And I think this may be an opportunity for the Commission to visibilised what has been invisible and it's for example, the huge work of other kind of people that is not white, for example, in this university. And there is a point in maybe changing the names towards trying to unhide those invisible stories. And these may not be huge professors of research because one of the points is that most of the people that is not white not necessarily get to professorships, but maybe all the Colombian cleaners that at the moment are in this university with subcontracts and so on. So that could be one of the ways...it could be about research but then other kinds of people researching for other kinds of things.

**P41:** You can even ask people how would they label certain buildings. If you want to make it also .... because the other thing is who is going to put the alternative names.

**P43:** I think the whole naming thing is a difficult one and I think it's probably almost mute because yes, eugenicist by title or wrong, but I'm sure there are literary writers. I'm sure there are mathematicians. I mean, yes they don't have that title as a eugenicist, but they are no more right in their thinking in what they've done than eugenicists in my position. So the naming of the buildings is a difficult one, even if I was thinking of naming this building A or building B. But then I'm using the English alphabet. Let's go to the Roman numerals, the Romans also had certain laws! It's a bit difficult but what P44 was saying about bringing the stories of others to the forefront is one thing. But I'm not even... I'm not opposed to bringing the stories of these individuals to the forefront and to why they thought this way because I'm not sold on the fact that what you thought a hundred years ago could be qualified, to me what happened in the Holocaust and the thinking that put that ... to me are no point in the future do I think that that can be requalified or excused. And this can go back centuries and you can identify almost every country where this can be put into place. But what's really interesting is understanding as to why people think in a certain way at a certain time period and the what made it so acceptable for them to think that way. And yeah, it may not be a comfortable thing for most people to see, but it also helps us to understand what directions can we go in like especially with our research is like well... a lot of us may use something that might have to do with anthropology or something because we have to do the field work. We are often dealing with a context that's slightly removed at the department. We're slightly removed from the theories that were given but we also, in our research, we have to figure out okay well, why was it used that way? And how can we reapply it to what we're looking at. So giving that understanding might be .... it's not comfortable to understand this guy who this building is named after had a certain belief and he did certain research, but what's

everything that he did. You know that's important to this study and is letting people kind of go from there with how they feel about it. But naming ..... how many buildings are there?

### **Facilitator: on the way forward**

**P41:** Precisely talking about the history of eugenics. So I think, it's very important that people like me, for instance there's a lot of things that I don't know that there are certain spaces where these ideas this history is shared and it's made open to everyone who wants to know what happened and what is all this about? So maybe like, making the history available, having a more critical perspective of what has been happening why eugenics arose at certain point and what was made based on those things and also maybe what kind of research was even like being like honest about it within the university on this field. I think it's also a reflection from the university itself.

**P43:** I just can't understand how in the world that would happen at that time.

**P41:** And it's like after the Enlightenment.

**P43:** Well Enlightenment was also a time of slavery. You know, there's these clashes. Yeah, so I think my mind can't quite place it as like this is an interesting. At that time in history I just don't understand why there was such a rise in that topic. So maybe perhaps there's something again that's missing in my understanding of it.

**P42:** I think given what P43 just said and just thinking, you know at that time we still don't have a lot of integration of there was not a lot of people from even Continental Europe living in the UK and vice versa. There weren't a lot of people who were born and raised in France living in Germany, it just didn't happen. And I think at that time, everyone kind of felt like they were the ones...

**P41:** But don't you see the same happening now?

**P43:** Which is the other thing about like the whole conversation where I just like... it's a bit touchy to say, let's address our... I think we should address our thinking now. But remember we're talking about a population where more than 50% of the population shows for Brexit. More than 50% of the population is choosing for someone like Trump in the US. For me, it's yes, let's talk about what we're thinking now, but I've seen a resurgence of some of the thinking that was then and it's almost yes, it's needed but it's really sensitive.

**P42:** And clearly, it's been happening for millennia. I don't know what the Egyptians.. you know they created the first civilizations ...

**P44:** I think this touches on the point we've been talking about basically the same kinds of rulers, if you want, from then to now. And this is where I'm saying that we have been listening only to this one voice throughout history and we're missing the other voices, those that they don't think themselves are the ones but they just believe there's more collective voice. And then is what I think that this needs to be contextualized in a power relations struggle. Which is power, which is economics, which is ....and it goes further. Yeah, and therefore I think there is a responsibility to look into the history, contextualizing that history in the current global moment. Which I mean, Trump is once again one of the same right? So therefore, we're not ...we still keep on looking up to the same people, but we're not looking at others.

**P43:** But you think there's a ....you brought up the power struggle.

**P44:** I mean what I'm saying is that last night I was in a workshop of residents from London in social housing who've been struggling with their tenancies and with the social housing being removed by different councils. And they were pointing out how this affects more people that is racially not white. So, this is still a pattern of behaviour. So therefore, this is not unique, this is not historic...

**P41:** It's just because you're putting a specific label, is a term but..

**P43:** Yes, it goes way beyond. The power struggle goes beyond the discussion. It goes into the everyday life and it exposes ...

**P44:** I don't think so. I think Eugenics will come up as a reality within a power struggle. Otherwise, it would not exist.

**P43:** I don't follow ....

**P44:** So for people to be researching these kinds of genetics, they would need to have money and support to do it. And also, the ideology of believing that there's other people that is lower genetically speaking and that has imbedded certain politics. And you cannot disaggregate that kind of research and the focus of the research from the politics that pushes it. So that's what I'm saying. So this kind of research has certain push from certain....and that needs to be contextualised. That's what I'm saying of a context, providing a context to eugenics research historically and now. It has a context in a struggle, in a power relationship where the oppressed are still oppressed.

**P43:** Yeah but when you say power relationship or a power struggle? Who is it? Like I'm not sure. I understand who you're identifying as those in that power struggle.

**P44:** If you're coming from eugenics, I would say would be it from those with white genes to the rest of the world but has mixed, for example, genes.

**P43:** Are those studying eugenics, we can say they're white but I think just the world surprises all the time.... are they the ones in the power struggle or is the rest of the world and the power struggle in the way you're describing it.

**P44:** I think those are tools. That's why I'm saying, that research is a tool right? And what your research on how you research and who pays or how you manage to get funding for your research is the context that I'm talking about. So what I'm saying is that these eugenics doesn't happen in a vacuum. It happens in a context and that context as I see is not only historic, is current.

**P43:** Yeah, I completely agree that there's an Institutional system that is supporting this activity, call it study if you wish. The context that they're in, if I'm not mistaken, is the institution UCL or what have you or whatever external funding body that is supporting their activities. This kind of goes to the naming. UCL or most institutions are funded by who?

**P41:** Research councils?

**P43:** I guess in my understanding of the power struggle is one form of the power struggle is getting other forms of research to get funded by these same bodies that fund them. That's how I see it.

**Facilitator:** What do you think P42?

**P42:** Just like they said.

(everyone laughs)

**P41:** I'm not very sure about how others' research get approved or not, but our own research, which is tiny goes through a whole ethical approval thing. So I don't know if every kind of research within UCL goes through the same kind of ethical reviewing an approval or if it's only for students.

**P42:** It's all research.....

**P41:** It it's all research then I'm very surprised also that the ethics committee or Commission haven't thought about this, or maybe they have certain also criteria for judging research which is ethically sensitive. So, I think it would be also very interesting to hear from those who are approving the research beyond the money. Forget about the funders because when there's money involved like people with money can do whatever they want. But if there is an ethical committee in charge of reviewing the purposes of the research....

**P43:** Yeah, I think I mean that's I think they go through a very rigorous ethical approval process. I think they may even go more rigorous that what we do especially when it comes to dealing with genetics or existing bodies is in terms of the biology in that in that regard. But I think there's another layer underneath and may not be in their purview to deal with. So like if you're dealing with researching a particular disease that only affects a particular population, or if you're dealing with a disease that only a particular population has access to even identify, then you're dealing with two separate things. Right? So, there's levels of research that maybe we just haven't gotten to yet. So it might not be the ethics committee to deal with because they aren't doing that research right?

**P44:** But I think you're making the point, which are those sorts of doors that open and close and where are those control point or ethical points.

**P41:** Because for me eugenics is just a label, it is a term. So there must be a lot of research going on which is that you could like link to eugenics even when they don't use it.

**P43:** Absolutely. I'll tell you from my personal position. From my personal position most of the medical research, this is why this isn't surprising to me, so a lot of medical research is based on a certain population and the effect of certain medical cures for certain population. Yes, it still exists today, but you have to remember like say in London where it's really diverse and there's NHS, they're still like there's still a poverty line where certain people just don't have access to certain medicine just paying nine pounds from medicine or just be having access to a doctor to be part of the reason to understanding why a certain population might be affected takes time. Right? So it's just that still in a way selective. I mean here it's a bit better where you have NHS, in some other countries were medical care is by how much money you have. If you don't have money, you just aren't part of

whatever available solutions or available studies that might be there for you. So that's just ...and I think that goes beyond race because and because in many countries it takes it takes a whole country in certain cases.

**P41:** I didn't know that the medical research was started in a specific...

**P43:** In certain cases, it is. But it's also not... I failed to say yeah, that's part of eugenics. I think it's just how society's...

**P41:** Yeah, that's what I'm saying is way broader than talking about like three guys.

**P43:** I think opening the discussion is quite brilliant.

**P41:** Yeah, doing this ...

**P44:** But also how about telling other people doing other kinds of research about this research.

**P42:** I'd say just owing it. This happened, part of UCL history, part of British history and we're opening discussion now.

## 12. Transcript of Focus group with ENABLE staff (25 September 2019)

### **Facilitator: On your knowledge/awareness of eugenics**

**P45:** My background is history, but I've wandered around a lot, intellectually. So part of the stuff I teach touches on not so much UCL's eugenics, but the issues of eugenics as a science policy issue. So an awareness of the public's reactions for instance. So I'm not an expert in UCL's past. I know who Galton was I know who Pearson was, I've read them. But I know what the broad issues are in that field of eugenics and I've been to quite a few talks that fill in some of the gaps so my understanding has accelerated a lot in the last couple of years with... since Nathaniel Coleman raised the issue very visibly in UCL and I've been doing my homework, but I'm not a eugenics expert. And I'm not an expert on the history of eugenics.

**P46:** As a person with a disability and as somebody who has worked in access and inclusion the last 20 years, I'm very conscious of eugenics in a very general way... but more in a kind of built environment type of way. So how we sort of move on built environment terms for some groups but not necessarily for others. I'm aware of who some of the names that UCL's links to eugenics are but without having done any specific studies on them. And so, I have an understanding of how that makes certain groups feel. And working in access and inclusion I understand the emotion that that carries both in the naming of that building but also for the reputation of UCL being associated ...and how it also affects whether people feel able to come and study at UCL because of those.

### **Facilitator: Does the information on the history of eugenics at UCL change your perception of the University?**

**P46:** Yes.....because.....it sort of perpetuates kind of emotional the use of it rather forward so you would hope that in this society we have changed to move on but by keeping those names from history, carrying that forward ...does that makes sense?

### **Facilitator: So you mean by keeping the names, you're referring to the names of the buildings and the spaces...**

**P46:** Yeah, it's keeping that alive...and really to break it and to move on, I think there's always going to be a need to think about how things like research is making sure that it is open and inclusive. It's not that we sort of don't discussed who people are and their individualities and their diversities but in a more modern way, I don't really know how that modern way would be. Have you got a better idea?

**P45:** I have ideas. I remember this question in the Town Hall and I have to rewrite it slightly in order to answer usefully. So I think what's at stake, far more than the discovery for most people that there is a eugenics past at UCL, is all down to UCL's response now. That's much more important. Because you know no one alive can change history. I'm a historian, I know that and so I think what's at stake is that is how UCL responds and I don't think there is a neutral place to sit. There is not ...you used the phrase to move on and I think I'm going to politely move away from that phrase because we don't move on from Auschwitz. We don't move on from other, you know Hiroshima, we don't move on from these things. We stop and ponder them as always possible, right? So the kind of racism and the kind of inequality and the cruelty and everything else that went with that period of British Imperialism in particular, that can come back at any time. And in fact, our current Western politics is doing its best to do that. So I don't want UCL to move on. I want UCL to stop. And make these places of inquiry that might mean changing the names because I think for a student I remember in the Town Hall various student

said.. I paraphrase... "I'm walking into a building named after someone who wanted me dead." I absolutely get that that's unpleasant in extremes and I'm being English about my use of the word unpleasant. that's appalling and we have to address that. But I don't want us to change it to some other name and then sweep it under the carpet either. I think this is actually a brilliant opportunity for UCL to decide who it is morally and intellectually and make it a living past that we inquire about and learn about. Partly as a warning, you know, I want to see how did we get to the position that Galton was and Pearson were able to do these things. And not even waving a flag about don't do this again ..more a sober kind of reflection on what humans do to each other given half the chance over and over again, does this makes sense? So I don't want it to become a static monument, I want this to become a dynamic monument. We might change the names but have some kind of installation about it.

**P46:** Changing the names would be too easy otherwise...just change the names and do nothing else.

**P45:** Well, we didn't do that .....I'm sorry to use a dramatic example. But we didn't just knock it down and put some flats there. We memorialize the red poppies that appeared in Passchendaele. We've memorialized it, problematize it and remember it and I think UCL could use this as a chance to be part of a bigger remembering where Galton and Pearson and everything that went with that era is ...what's the word.... sort of anti-celebrated, inquired into, used as a testament. So I've just finished reading 'Insurgent Empire: Anticolonial Resistance and British Dissent' and that is an absolutely resounding answer to the question "but weren't they all racist back then? They didn't know any better" because there were voices saying Indian people are equal, people in Barbados are equal to white people. So the question becomes why didn't anyone listen? Final thought on this because it is a complicated one. UCL needs to also make its identity on this complicated because for instance, it was UCL history who broke a lot of stuff about the slave trade reparations only a couple of years ago, and that was amazing good work. And that was a really good example of how it should be done. That they did a proper intellectual inquiry, we're a university. They went and found out not just what happened but what the implications were for British Society. And so now we can look at the slave trade and its aftermath in a much more intelligent nuanced way that takes us all the way into the present. That was the best bit about it. They showed that people received money for having giving up slaves. And still some of the richest families in this country defined how this country works now. I'd like to do something similar about ...that spirit taken to this issue. So UCL can go, yeah we were part of this, we could probably have done better, at the time we didn't, and now we are refusing to forget this and we're refusing to get stuck in it either. And to do that it has to decide to take a strong position on inclusion, and racism and diversity and turn this into an opportunity to do that. So I'm a historian by training as I said, we do long answers.

**P46:** If you still on outside and sort of look at it, you can see all the hands that've gone on to the diner wall. But if you look at it, you don't know whether or not we are repeating history in that what assurances do we have that none of those hands on that wall won't in a few years time need to be reviewed because we just repeat it again.

**P45:** I think the most chilling thing for me is when you look at these periods in the past and you say oh my God, that was awful. The immediate question for me is okay, what are we blind to? or what are we allowing to happen? So I asked myself that question recently and I thought what will our successes look back and go, how did you put up with that? And the answers is the arms trade. Which hardly anyone's bothered about yet it is literally killing millions of people. So I'd like, you know, this is really pushing the scope of the inquiry but to say what are we blind to? what have we allowing to get past? and you have to keep engineering out the room because they make a lot of money in the arms trade.

**P46:** And what we hide in time, things like Athena Swan and the Race Charter. So we've got those but as I'm sort of moving around in my work, I hear a lot of mumbling about how that's almost paying lip service but not doing the job properly addressing things. And there's certainly nothing that we do to kind of...on that level to look at issues with people with disabilities at UCL. So it's looking at some protected characteristics, but it's not looking at all and it's almost like UCL pats itself on the back without actually addressing the root problems. It's that having that accreditation somehow, it's done what it needs to do. But if you talk to people moving around that's not the opinion they share necessarily.

**P45:** I agree. I saw a report that came out last week... but said basically if there's Athena Swan in the room and Race Equality Charter, you think if one always comes first because funding bodies demand a certain level of Athena Swan but there's no similar thing for race equality. So as ever black people have to wait till the white people get sorted out, that's the brutal version.

**P46:** And disabled people don't even get it onto the agenda ever because there's nothing.

**Facilitator:** **May I ask you when you say UCL should and could and .... what do you mean by UCL? Do you mean upper management? You mean the community as a whole?**

**P45:** Very good question. I haven't thought of it.

**P46:** I think is something that we all should be doing, there needs to be a lead from the top...not just words but a proper demonstration of actions backing those words part. But it is something that should be part of everybody's thought process.

**P45:** I think to get to that point, we need a number of specific sites of activity and we do have those but they struggle against other priorities but I get sucked into freedom of information requests about decolonizing the curriculum. And they're maddening because the information is never in the form is wanted and it goes around about sixteen people who all have to drop what they're doing, which is usually diversity-related work in order to pull together bits and pieces and no one knows who's got what exactly and I was thinking the other day as I did the last one, I wouldn't mind having one person whose job it was to know what the hell's going on in all these different areas. But I also haven't read a lot ...again, this is going to my background in anthropology and history and sometimes organisational development. Small single focus teams often achieve more than an embedded ...or they achieve embeddedness. So I think we need a two-stage thing... I agree with you completely, we need it everywhere. But to get it everywhere, we probably need people who shout along. So I really welcome the establishment of the new critical race centre? I can't remember the exact title ....that took too long, but it's done it is there now I want to see that strongly supported because I want the intellectual .....we are a university that's one answer to your question. You have to do this in a university way. Otherwise, it's just another cooperation. So I want to see that kind of inquiry, but we also need far more focusing somewhere like HR, flushing out unconscious bias, can't know how we do that because it's very sticky. We need it to be in... it is already in assessment of teaching. In the teaching review there's an inclusive curriculum which is not perfect but gets it on the table. But I think that the thing to focus on next, in my opinion, is the research side and we need to give this centre resources and space to find its feet because it mustn't be answering other people's whims either. So but you know, what's the equivalent in science? This is a very Humanities side of this sort of perspective that they've got and my experience is that the Humanities people are more likely to understand this than science. So, can we have contextually sensitive versions of that appearing in engineering and maths and physical sciences, for

instance ? And medicine.

**P46:** On the science side, I see a lot of research coming through that asks for volunteers in certain age groups or genders but they always want people without a disability but never explains why it asks for people without a disability. So then, it sort of ... I think any research that's kind of focusing on specific groups really in that kind of call for volunteers, it needs to explain itself better so generally people understand why they're looking at specific groups other than what they have thought about that in their research so people can understand better. But the reasoning behind it. I think why are you not looking for 16 to 19 year olds and looking at the way in which they use social media and you don't want anybody with a disability. It's very difficult if you are sitting from the outside in understanding that area of research to kind of understand why that decision's been made without kind of feeling some kind of exclusion if you're in one of those protected groups.

**P45:** At least they could make an effort to say why. It might even be we're on the 10th floor and it's stairs are...at least then you know what you're up against.

**Facilitator: Your position on the naming of spaces.**

**P46:** It doesn't sit comfortably with me because I think is almost ....mistakes of the past..

**Facilitator: celebrating?**

**P46:** Yeah..

**P45:** Just accepting them. Can you imagine naming any building in Europe the Hitler building? And even if it was a different Hitler..... so going back to this old stock thing, but he's well-known as you know, I think this is difficult. Sorry, you want to say more?

**P46:** No, you're right. It wouldn't do just because they're lesser known names in the general public doesn't make it any better, at all. You have to make sure you don't do that again, it almost comes back to should you really name buildings after people because everybody's got a skeleton in their closet. That's the problem with naming places after ...it's the same with naming medical conditions after their founder, naming you know inventions after their founders. It doesn't achieve what we wanted to achieve going forward to making more people feel they can get involved in those fields' areas.

**P45:** I remember the reaction to this question in the Town Hall. It was rather indignant on behalf of many.... I think one thing that's really important to bring up, is how do they get named? So, I discovered after the Town Hall, after overhearing something and looking it up but the Pearson building was only named that in 1960, previously the Bartlett building. So, what happened? You know who was championing Pearson to that extent to that point? I don't know about Galton and maybe that's all. I think we should .... as a member of staff I think we should listen to the students on this. I would actually say, the Students Union should decide. I think they should have their own version of well, what's going on here, what's appealing to you. The university is in many ways for the students, not exclusively, but they're the ones who keep arriving, you know, they're the new ones. People like me have been here for ages. We kind of found our peace with the place in various ways. I don't think this should be answered by all the white men who surrounded the Provost at the end of the Town Hall. Yeah, renaming the buildings is not a big deal, people do it all the time. I don't think we should go to the extent ..where

you could say well, it's our policy and let's examine all UCL buildings and then Christopher Ingold... you know these buildings that are named after heads of departments. But this one is embarrassing, you know, and I think anyone who's outraged that we've changed the name can, you can put this in the transcript, fuck off! I'm not interested in and I don't think we should be particularly interested in the voices of powerful people who can't be bothered to adjust to a different name on a building so...the burden should be on them as to why we should keep it. But I don't want staff members, particularly middle-aged white men like me to have the casting vote on this because we've got loud strong voices. We get lots of practice. Listen to me, I'm good at it and we're used to it.

**P46:** Not allowing privileged white male to name a building and not allowing a vote situation.

**P45:** Yeah, yeah we can rename Galton with Galton. I think there's a bigger question underlying here which is ...was very much in the room again at the Town Hall which is what the hell is eugenics now. Because the narrative in the room and I've picked up since is, yeah we made some horrible mistakes at the beginning, but the scientific principles that are laid down are strong enough that we've now reinvented ourselves as goodies. And I think that's problematic, too. And that is beyond the scope of the inquiry, but you might need to look into that to decide whether to name, rename buildings. So I mean you could name them after ...if there is such a thing goodies in the eugenics period. Were there people that were objecting to this .....what they call when they measure your face with a pair of calipers ... there's a term they used for measuring skull size ...craniometry and things like that. This was to prove your IQ. If these buildings quote belong unquote to the eugenics or the genetics, sorry, community, then they should pick someone else. These are other possibilities, but I think I'm going to stick to my line. I don't think it should be up to the staff. I think this is a chance to look at other possibilities not the past.

**P46:** I think that is it. In naming people from the past, we're not being forward-looking. The name should be very much more forward looking rather than dragging themselves through history.

**Facilitator:** And picking on when you said what the hell is eugenics now....

**P45:** Sorry genetics. What eugenics became .... I think there are problems with that field as a whole research field.

**Facilitator:** **Ok. I mention that point because it reminded me of something we've discussed over the other focus groups, which eugenics is not just history but there are eugenics or principles or beliefs that underpin eugenics that are present currently in UCL practices.**

**P45:** That's a very big question, and it needs it almost needs to be a bigger canvas to give an answer to I think. I think we're in a position where globally, that we need to think about the general direction we're going in as a society. Now climate change is the obvious example, it's not going away. So we actually have to make a conscious decision about a change of direction away from this assumption of unlimited progress and perfection, which is a very teleological thing. So, in other words, for the last couple of centuries, we've been charging headlong into let's perfect this, let's perfect that. When I say perfect what I mean is, you know, depends on which society we are in, get rid of gay people, get rid of disabled people, reduce black population to nothing. Well, you know, these horrendous racist things are all subtle versions. And I think we need one way or another as a society and as a university, we need to take stock of those and make some quite big decisions. So we need you know, so obviously we need to reduce our carbon footprint and things that go with that but I think that's a

chance to think about the culture as well. So we go on about the environment but we don't include humans in that environment. So we treat people as blocks of fuel to be burned up. And I think we have to change. We are actually going to have to change that, so firms who only care about making a profit are now actually going to have to think well, maybe we shouldn't exist just to make a profit. Maybe we do exist for the people who work here. To be a community of people. We got to break even, we got to make some profit, but actually to take ....so I think there is a big shift of focus ahead of us as a culture, and then to narrow down to this one, UCL I don't think has woken up to the fact that it could be setting a trend here. It could blaze a trail in terms of real embracing of diversity, what we call diversity. And instead of trying to go for what I think and act, I think the Provost possibly wants an adequate solution to this to make it go quiet. I would rather us rip it up and go, let's really go for something here. Not just what's within reach but what's possible. What sort of culture do we want to be part of and what sort of culture do we want to frame. So in other words to be really ...to really take the opportunity to run with the disruption that it's crap for cracks in the walls. You know, we could drive a bus through it if we wanted. UCL is so proud of its radical edge, well let's see it. Now, I think I wandered off from your original question.

**P46:** How do we make sure that the students who are leaving UCL leave with that understanding, so that it's not just UCL and its reputation but going on, you know, they've all going to take that out into their futures. To ensure that history doesn't repeat itself, but that they are more questioning of things as they go out into the world.

**P45:** So they can avoid common errors, put it that way, falling into the same traps over and over again with something that we as a society keep doing such as racism. You see it reinvented in a million ways and ableism is the same. I've had periods where I struggled to walk. I'm pretty good now, but it's still difficult. Sometimes especially when it's really busy around here and P46 knows this far better than I do. You just keep seeing .... that's been solved in the sense that we know how to cater for blind people but... you go to a new place and they haven't even thought about it and then they act as if no one's ever solved these problems.

**P46:** UCL knows they've got to put a lift up to a new floor because the boardroom is upstairs. So what's that saying? Disabled people are not welcome in the boardroom and they cannot see it...they've got a nice VIP entrance, with steps but where's the lift? Oh, we don't have one. So what does that say to people with disabilities. What does that say to women who are maybe pregnant? You know, what's that say to a whole range of people. And even though it's sort of .....enabling people who need step-free access it still resonates through all the other kind of groups that says, well, UCL is not inclusive because if it's not including one then really what's its policy on the rest..

**P45:** Can you trust this policy on racism when it can't even bother to put a lift in...

**P46:** Yes, and it trickles through. I don't think they understand that the kind of knock on effect from one group to the other. Minority groups are slightly better at being supportive of one another and questioning .....if they're not doing that for them does that really hold true?

**P45:** I think that's really well put and the word I want to slap on the transcript is TRUST. I don't think minorities of any kind trust UCL. This is my experience of talking to people because they've been let down too many times. And I was ... before I had a problem with my legs, which is a few years ago now, I was as probably as bad as anybody and I think you know you do need to actively tell people they don't notice. You

know, just apparently little things like, you know, the amount of time it takes to commute when you're mildly disabled because people expect you to wait the label going on because you're in the way you not very fast. I didn't expect you to wait until they walk along because you're in the way and you're not very fast. And they expect you to wait to get off so that you don't block the gangway and they can rush off. Now that doesn't seem to those people like much of a problem. But if you think of that adds 10 or 15 minutes to every single journey, every single commute, that's half an hour a day on a good day. And the accumulation is something that people who have not experienced really didn't understand and I'd love to see UCL get that which is pretty much what P46 was saying. How the little things that are microaggressions is the work they cement, I mean I don't know how we get senior management to get to take that seriously, but until they do, there's no chance. And I'm reminded that the Provost in his first few months turned up to an academic board in a wheelchair. I think it was academic board with \_\_\_\_\_ pushing him which was quite interesting. And he had tried to go around the campus in a wheelchair and confessed that failed to get into the room that we were actually in. I think fair play and I don't know if he's forgotten what that day was like but I don't know what to do. I mean, all staff are mandated to spend three hours in a wheelchair on campus, at some point seems rather impractical but it's a big push to effectively make people have some insight into this because there's no other way, they don't choose to do it. I don't know what the answer is, but senior management should all go around in a wheelchair through two days or something.

**P46:** There's no time spent. They're rushing from meeting to meeting with people very similar to themselves a lot of the time, and not... I was like blinkered I feel a lot of times what else goes on.

**P45:** They want to go at the speed that the fastest people are going at. And they need to think about going to the speed the slowest people go at.

**P46:** I've only been here five months, nearly six months now, but certainly in the first month I did question, oh what the hell I've done. Because the first thing that anybody start the conversation is we just need to know what we absolutely have to do and that's how everything starts and it shouldn't be, in my work in anybody's work, it shouldn't be what we have to do to legally protect ourselves. It should be what is utopia and that's where we're kind of aiming for it should be the kind of ....and it's that mindset that needs change if we're probably going to change something.

### **Facilitator: On the way forward**

**P46:** Not by ignoring it. That's the worst thing. It's like they tiptoe around it but don't really know what to do about it. But I think it is important that people understand the subject and understand the impact it has on others and how we learn from it.

**P45:** Well, it depends who you're talking about. You had a question earlier that broke down into which part of UCL we are talking about ...so I think... I've talked to a student in Archaeology yesterday who ...they do get told some of this stuff. But it's embedded in their course anthropology and archaeology. Yeah so that, you know. I don't know what they teach in genetics and I'm wary of getting too pushy about defining what their curriculum should be. Because as a teacher myself, I know that you have to be quick and it's very packed and there's an awful lot of what we absolutely have to deal with here and I think it could become very cynical if you force it. The real learnings got to unfold in a certain meaningful way, you cannot sort of shove random things in front of people. So I think it'd be nice if they could have conversations about that. But as I said, I'm not sure I trust their answers as a non-geneticist. I'm very nervous of this charge of perfecting people's genes and enhancement. I t

starts off as fixing problems and then suddenly it's enhancement and then you've got designer babies and you know... which is why I think I go back to we need something that's available to everybody and visible. So I don't want you to be able to walk, for the sake of argument, the Galton. Whatever it would be called, there needs to be something when you walk in that, I don't know, maybe you could hold up an iPhone, a phone and get a snippet of the realities of it, or some photographs. You know historic photographs a really powerful actually in talking about these issues because you got a 1920s photograph of someone being subjected to a certain kind of treatment. It could randomly rotate, it could ...you know, some small but worthwhile bit of education for everybody. Now, lots of people would file past it but it would kind of keep it on the table. So I mean that would be an answer to a minimal. You can't build a whole gallery in the Galton, you need a teaching space. But some kind of way of going don't forget, don't forget where you are. You know, this is our past and we're owning it. So...you should do it openly. The question is how do you think UCL should approach its historical role into the teaching and research of eugenics? Well, definitely openly and ongoingly. I don't want to see this go away. I want us to keep noticing that every scientific subject has its .... sorry every academic subject has a horrendous past, you know in history. There's tremendous amount of othering... Anthropology is actually just exactly the same. It's a whole bunch of othering in which they eventually went maybe we shouldn't be talking like this about ...and it's still working that one out. So a lot of people assume that Anthropology really got its act together. No, it started a very long way behind the others, you know, it was all about the shock of the western world hitting the Americas and Africa going what the hell's going on? We believed what? So something to keep prompting inquiry and awareness and memory and then what an individual department might do with is ...we kind of let them decide but make sure the students get to see something or hear something or read something that keeps it kind of open to that we can never... like wear poppies every year. Hopefully, don't forget what that was about. And the Centre for Race and Racism is small, we can have plenty more. But I don't think genetics students will go to it, particularly. I think there are two things. There's the student community as a whole including the staff in that sense. And there's the actual subject that eugenics became which is genetics and I think that's a very different vexed one, which is interestingly not directly on the sights of Jeremy Corbyn, but he's just announced a national pharmaceutical agency instead of pharmaceutical companies, which would be really interesting to see where that ships because most people don't know what goes on with genetics including me. Most geneticists are allies in the sense of they'll keep arguing on Twitter that there's no discernible IQ difference between races for instance, you know ... we see repeated statements to that effect. But I think there are problems with what they're trying to do, I don't think we know. I don't think necessarily this commission has a right to go and investigate it either but, I'm a bit nervous of scientists. I think they get carried away with what they can do and there's very little oversight of what they should do.

**P46:** I think especially in the sciences, it is kind from the disability point of view, is about getting them to understand what the social model. And I would reckon that being mostly blind at 13 was the best thing that ever happened to me because it was only through that process that I met my husband. If I hadn't been registered as blind at 13, I would had never met him. So, I see being visually impaired as a great thing. I managed to meet my husband, I never have to be the designated driver but they see it as there's something wrong with it that needs to be fixed. So it's about perspectives and getting...

**P45:** I think the group I know the most about is the Deaf Community with capital D, who you know, It's just a variety of human organization. They live a certain way. I don't have a problem with not being able to hear as I would see it, you know, so to speak that as it as it would present to me and you know, that's one variety of human existence. Are we really going to have everyone in one model? one mould? You know because that's the logical outcome of this perfectionism.

**P46:** I don't know why it took so long to get ...we've got GCSCs in every language under the sun and yet it's only in the last 18 months that we're going to recognize BSL as a GCSE subject. In the last 18 months they finally decided that ....I mean all those other languages before, there is something wrong with that decision. And they fought it, it wasn't that it wasn't asked for...you had to fight to have your language recognised like that.

**P45:** I think we need big level decision making that is about, you know, can we just accept there's a lot of variety. I mean one of the benefits of studying history, you start spotting what's distinctive and what's repeated and they're not always the things that people realise. And one thing you can be certain of is no society is ever the same. So why don't we stop trying to make them the same. There are certain roads not to go down and there are certain roads that are fine. People have perfectly good lives, you know, and they enjoy them they value certain things and I love you example of you wouldn't have met your husband because somewhere in the science world there's this assumption that there is a particular road everybody should go down but I'm a kind of aware I've wandered off the.... I'm not anti-science, at all. I'm just I'm nervous of the claim that eugenics is posed itself and become genetics and I think this has to remain a community decision not just theirs because at that Town Hall they felt very much that this was their territory, their name buildings and their past that was in question. They don't own their own past sort to speak. It escaped and got into the world and we have a say in it now.

**P46:** But the same time I think, although eugenics is very negative, in some instances it can spur you on to be a better you. So, at school I had six classes in my year group, 30 kids a class, I had the best grade in French across all that group. And yet the head of French didn't want me to do French because I was going to cost them too much. Actually, that's just maybe a slightly more pig-headed ....which might have not been a characteristic that got pushed if it hadn't been for that. I think we can always see things in a very negative way, but we need to balance it because sometimes that's what drives people on to be a better person.

**P45:** Yeah, they could have got rid of Stephen Hawking if you're not careful.

**Facilitator: We have to wrap up. Any concluding remarks before we stop the recording?**

**P45:** I wish the commission well, I think I've got a very difficult task and I urged them to push as hard as they can because no one else is going to.

**P46:** Yeah, I think everything they do do and everything they don't do needs to come as part of a conversation and with an explanation. I'm also very conscious of that group \_\_\_\_\_a representative of eugenics agenda so they need to be very conscious of their decisions and how that is portrayed to other people.

### 13. Transcript of Focus Group with Undergraduate Students No. 1 (16 October 2019)

#### **Facilitator: On your awareness/knowledge on eugenics and its links with the history of UCL**

**P47:** I'm a first-year biological sciences student here at UCL. Very briefly, I wouldn't say know much about eugenics. In essence, I'm aware that eugenics is a pseudoscience which claims there are inferior and superior races and that the human race can be purified by selective breeding. And as for the links that eugenics has with UCL I know there are some prominent eugenicists who worked here at UCL. One of the names I was definitely aware of was Pearson. But also at the same time, you know, all these scientists that work here have these very controversial views, they also contributed to science in many ways. Like Pearson with the statistical methods that he developed. So it's a very touchy topic where politics and science intersect and it's interesting to look at how that turns out.

**P48:** Basically the same, I know also about Galton and Petrie who are the other two people with buildings named after here. In short, I think it's disgusting. UCL was a hub of eugenics research and yeah, it's about fricking time there was an inquiry about.

#### **Facilitator: Did you know about the link eugenics/UCL before or after joining the university?**

**P48:** At UCL for me.

**P47:** For me as well. I was aware of the existence of eugenics before I came to UCL but I had no idea that UCL was so deeply involved with eugenics.

**P48:** Same. For me that was three years ago when it was mentioned and then of course through student campaigns through UCLU.

#### **Facilitator: On your perception of UCL, did it change after becoming aware of the links with eugenics?**

**P48:** Yes, and no. Yes...I want to say yes because it definitely makes my perception of UCL worse, but I've never had a particularly great perception of UCL anyway, because I think there are a lot of flaws at this university especially with the management and how the university is run. If you're listening Michael Arthur, you are part of the problem. But yes, it makes my perception worse, but there are lots of problems at this university in addition to the fact that of...the history of eugenics and especially with an inquiry like this UCL definitely shouldn't just say, "hey look we're reviewing our history of eugenics and then not actually take any reconciliatory steps because lots of universities like to do that when something bad gets revealed in the history they say, okay. We're sorry, but sorry is not enough. Sorry it's not reconciliation. Sorry is not actually making up for what you did wrong.

**P47:** For me I guess I don't have much of an opinion, I cannot have much of an opinion on this since I have only spent so much time here so far. But definitely when I first heard about the link between UCL and Eugenics, I looked at the way UCL is presented to us, the future students, and I thought that you know, there's a discrepancy because you UCL claims to be this leading institution that is very accepting and very diverse and it claims to have always been breaking the status quo and stereotypes and being innovative and, at the same time, maybe

eugenics at the time was something new and unusual. I guess it's important to be able to go back and say no we always lead change but that change is not necessarily always positive and we are aware of this and we're taking steps. Okay, P48 did a good job of explaining why we should be taking concrete steps rather than just mentioning it along the way.

**Facilitator: May I ask when you say UCL, who are you referring to?**

**P48:** People who control these decisions so UCL management. I guess each department, especially the biosciences department has a role that they can play in this, especially professors working in the bioscience department shouldn't shy away from the history of UCL. They shouldn't say things like well, they're just people of their time, definitely shouldn't be saying things like that. And they should be reflecting on the ...perhaps the processes that happened, lead eugenics to UCL, etc, etc. But certainly the people who teach Life Sciences can certainly make sense to say "hey look, this is the history of this building, it's really bad and we're not going to hide that from students and pretend that it didn't happen.

**P47:** I completely agree. I think in addition to that, it needs to happen in an intersectional and interdisciplinary manner. It shouldn't be just us, biosciences students who should know this or life sciences students. Everybody should be aware of this, including the public perhaps. I don't know who the person or the people are but they're definitely somewhere higher up in the hierarchy of management.

**Facilitator: Do you think there's a current legacy of eugenics at UCL?**

**P47:** Just while we're thinking about this, I wanted to come back to what UCL is. Because I've just realized that while UCL is run by some people, we the students also help make UCL. And so, while you're there should be efforts coming from the top, there should be efforts coming from us as well. I'm not aware how active the student body has been on the issue in previous years.

**P48:** Yes, it's the reason why this inquiry is happening. Like for example the way the questions were structured on the survey, in my opinion, appeared to attempt to absolve UCL or they were partly designed, I'm not saying this is intentional but whether it's intentional or not doesn't really matter, there were lots of questions on there that were looking for...like baiting questions like "do you think that UCL needs to do something ...." I can't remember the exact wording of the questions but there were definitely questions on there that were very carefully worded to make it seem like UCL options for students answering the survey to be like .... and I don't think I necessarily agree. I don't know if that makes any sense?

**P47:** Coming back to what you said about the legacy, I personally would have to learn more about eugenics to give a meaningful answer to your question. But I highly doubt that there isn't a legacy, I'd just have a hard time quantifying it.

**P48:** I think for me in terms of response to that questions is ...what concrete things does UCL do that are decolonial? Right? Because if there's a strong legacy of eugenics at this university then you might imagine by extension that UCL doesn't have strong decolonial departments and that is true. For my understanding, there is no department at UCL dedicated to decolonial studies, there could be but certainly the searching that I've done and what I've heard from other students is that there's not appropriate funding at this university for decolonial thinking and that could definitely be seen as a legacy of eugenics. Like a lack of departments addressing race

theory, critical race theory, etc, etc. I remember speaking to the BME officer maybe a couple of years ago and I remember him saying to me that UCL just doesn't spend money on academic research into the causes of racism. And I think that can definitely be seen as a legacy of eugenics. And also, I don't know exactly what the UCL intake of non-white students is, I don't know what the percentage is, but from my understanding it's not amazing, especially if we consider just black students.

**P47:** To come in there, for something in a chemistry module one of the things we had to do was to pinpoint our place of birth on a map of the world. And I remember opening the map a few days later and it was mostly Europe and lots of Asia, North America... there was virtually nobody from South America and there was virtually nobody from African. And so yes, London's global university is quite International in many senses and more international than many other places, but I would certainly say that to name it truly global you have to represent all continents.

**P48:** Definitely. And from my understanding the intake of students from private schools at UCL is considerably higher than the average and like Oxford and Cambridge, the intake of poor BME students is definitely not high. Oxford and Cambridge are worse but like those two universities that have a terrible intake of BME students, UCL can't sat oh we are way better. It's not as bad as Cambridge where you can fit them all in one little tiny photograph but it's not great.

**P47:** I have a perception that ... maybe an observation would be a better word of UCL being slightly elitist and I think this captures it very well in that sense. Somebody was talking about gaps in achievement. So one student starts off here (**putting her hand down**), do all of them have the same chances to obtain the same academic success starting from the base line. And that's difference is very small compared to most universities. I thought that I'm not explaining this very well. But so if we all start from the same place, do we all achieve, do we all have the same opportunity? So, are things such as having to work and study the affecting us? And I said that for UCL this is a very small gap of just a few percent and this didn't really surprise me given that you know, most people here do seem to have some sort of financial stability.... I'm generalizing a lot. But I can see like how given that the selection is quite specific, you wouldn't have such a gap. But if you had a much more diverse student body then you would absorb a much bigger gap.

### **Facilitator: On the naming of spaces**

**P48:** I think they need to be changed. It's kind of like obviously they need to be changed, but very importantly, this shouldn't just be a tokenistic thing. UCL shouldn't just rename three buildings and leave it at that. Renaming those buildings and educating students and the public about the history of eugenics is the first step, in my opinion, still not enough to actually make like reconciliatory steps like I said earlier. It needs to be those two things and then also investing a large sum of money, I think in decolonial research for example or something in this area to make up for the bad that UCL has done in the past. You don't just get to say sorry and it's enough, you pay reparations and UCL paying reparations is not just spaces. It's certainly not just educating people, it's them doing something to actually take apart the wrongs of it.

**P47:** I agree with many of the things that P48 said but I also would say that I don't necessarily think that names ought to be changed because... I'll delve into that a bit more.. but I think it's all about the actions that are taken regardless of whether the names are changed or not. So the names in themselves I don't think make eugenics inherently more acceptable or more unacceptable. They're just names and they signify the people who did this.

So the names being there or not being there doesn't normalise eugenics, at least in my perception. But the way this is approached is important for me all those three steps that P48 mentioned. Those are the things I would like to see as well. And as to why I think that names could be kept, I think that they have the potential to start conversations like the one we're having right now. And they have the potential to create a learning environment where we can discuss eugenics and all agree that this is a disgusting ideology. But in the absence of these names, I don't think that I would have ever thought of looking into Pearson further if I didn't know there's a building named after him here. So the absence of these names could potentially decrease the possibility of having this. Again, this is not you know, solely the names of these buildings are the reason we're having this conversation. It could be started in many different ways be that through events or through focus groups like this one or any other approach. So it's not as much the names for me as the steps that are taken in addition to educate people about this and actually not necessarily own this legacy but at least recognize it and act on it in constructive and fair ways.

**P48:** I think what I would add to that is if UCL are willing to take the required steps to educate a student populace and professors about the history of eugenics at UCL, then I think that would be enough of a trigger. So if they taught every single student that arrived and every single professor that arrived here, they have to do a compulsory session that tells about the history of UCL including eugenics then there's no need for the names to be on this building to trigger the conversations and I think ..... using that as a reason to keep the names of the buildings, in my opinion, it's disrespectful towards the people that were affected by eugenics in history like people who died because of Galton's, Petrie's or Pearson's ideas. For them and potentially the sense of them who then had to learn and sit in those buildings, which is like a monument to the people that persecuted their ancestors potentially, I think is disrespectful.

**Facilitator:** In past focus groups and the survey, some people have said, well then if we change those names then should we also rename the Darwing Building, Mary Stopes, The Rockefeller?...what do you think about that?

**P47:** One thing ...one perspective from which I see this, okay, say that Darwin was linked to these and all of these scientists were racist.. I'm not saying that is a fact for many of them, we still use their scientific legacy and we're not bound by the ideology that was used to create these scientific tools. So when I use the Pearson correlation coefficient I don't have to be racist to use it. So I think it's important to distinguish their scientific legacy from the pseudoscientific legacy they left. At the same time, I don't know how about if I would rename the Darwin building just because Darwin may have been racist ... it's a difficult question.

**P48:** Personally for me, if they are shown to be racist, out. That's what I would do ... Darwin's famous so what? And I don't believe in this idea "Oh, we should judge people by their time" like this is an idea in my opinion and what I've heard is thrown around a lot. But if you look at the people living in that time and the writings that were producing at that time, not everyone was racist and there were plenty of people producing quite rogressive thoughts and have been for not just the last hundred years, but for a long time through history. And so I don't necessarily believe in holding back because everyone was racist, because I don't think everybody was racist. I think it was some people were racist, some people maybe uneducated didn't have the ability to develop their own personal ideas and stuff, but the people universities if you're producing racist stuff, now, I think you should be judged by those actions. Because I think it's their fault. Sorry I got a bit lost in my words at the end there.

**P47:** Definitely. I see definitely the scientific ...the academic work produced by some of the university has

different impacts on societies and that was produced by somebody that perhaps did not have access to education. Something else that has struck me is at the themes, you know the racist themes the racist ideas that we see in their work or writing is very much present today in many political speeches and we hear those ideas thrown around and so highlighting that this isn't a thing of the past and that this is still highly present in our society. Also as humanity and maybe that's where, you know, if UCL claims to be diverse and all accepting that's where UCL can say okay, this was in the past but right now given that there is this kind of political climate, we reject these ideas and that the way of acting is that hard reaction.

**P48:** Definitely agree with that and I think that's like part of ensuring that UCL takes proper steps to make up for its history. It's not just saying sorry. It's the taking those steps and say, oh we're in a pretty racist political climate and as a global university are going to tackle it. And I honestly don't expect UCL to take steps like that, considering they couldn't even do things like divest from fossil fuels but, you know, maybe Michael Arthur maybe he will step down.

**Facilitator: How do think UCL should approach its historical role in the teaching and research of eugenics?**

**P48:** Well, I think first of all it's the actual teaching of the role of eugenics regardless of department, right? So you say this is our history in eugenics regardless of department. So everyone gets this education, but it's going to be a bit more than just an hour lecture about what the role was ...about what research in eugenics was produced by UCL. UCL could be taking a lot more steps to tackle racism on campus, right? I certainly have never received any anti-racism thing at any point during my time at UCL. This year was the first year that there was I think about like sexual assault on campus ...a workshop at the start of the year where they talked about that ...it was one hour and that's the first thing I've heard of any kind like that at UCL. Certainly, you could be doing stuff like that for racism, although again I'm going to say that one hour at the start of your university degree is not enough and I think of people who arrive at UCL less than perfect beliefs about other people who are from other parts of the world, and honestly, probably me as well. I don't remember exactly how I was when I was 19 years old, but certainly not a bastion of like progressiveness, definitely not. Receiving that kind of education in a serious form at the start of your university career I think it's important. Like say if everyone had to do a module about intersectionality, race, rights of women... I think that could be hugely beneficial not just for like stopping racism on campus, but from putting people who have been at this university who will then have positions of power down the line making them be decent people would be great. And I think a university can do more than just teach biology. It can also make people decent effing human beings.

**P47:** I completely agree. I think UCL as an educational institution has a responsibility to do this exactly because many of the people who come out of here will be in some sort of leading positions and you inevitably don't walk out of here just as a biologist. You walk out of here... you have to walk out of here as a scientist or whatever your degree is, who is aware of human issues not only political, ideological...and you need to be aware of the impact of your actions on others for future actions. Yeah. So I completely agree that we need more than one hour on any of these topics. Especially this one.

**Facilitator: And what about the attainment gaps you were talking about? What do you think UCL could do to address that?**

**P47:** I mean when we were presented the attainment gap and how we want to decrease that for whatever under 10% to 0%, that's a great goal. It's a goal that every educational institution has but I don't think that it's

meaningful to tackle .... it is meaningful to a certain extent to tackle this goal right now, but I think that before tackling this goal, I think you need to diversify the student body and only then will there be a meaning in tackling this because if you have people who have come from more or less the same financial, like economic social etc. etc. backgrounds, then you're playing with the tiny little details. But if you have a diverse student body, then you are actually dealing with the underlying issues. So you try to help a student that hasn't received, you know coming from ....who doesn't come from a super wealthy background, helping that student attain the same academic achievements as someone who is white and has had funded education behind them. That's an issue that is actually worth tackling because that's where you'd be dealing with deeper issues.

**P48:** Definitely agree with all that and to add on to that, one concrete step, for example, it's all very well to help people at the university but also to open up the admissions process and consider that race, class, gender identity, etc affect whether or not you even get an offer in the first place from an institution like UCL. And in my opinion, if UCL and other big universities in this country really wanted more poor working-class people or trans, gender diverse, racially diverse people, then people from marginalized backgrounds would have lower offers. If they really wanted to take into account that actually the playing field is not fair, then they would be taking that into account in the admissions process and I am certain that they do not do that.

**P47:** I'm also afraid that they might be reluctant to do this because after all UCL has this very affluent position in research and there's a lot of brain work going on here. You know, if you taking people with poor educational backgrounds, you would think you wouldn't necessarily be making the same.... producing the same level of work. But again, I don't think that's true. I think that that's where by taking a more diverse student body and by allowing people who wouldn't otherwise be allowed to meet the current criteria, that's when you would be opening up many more research opportunities, asking different questions. And I think ultimately diversity is how we learn to ask new questions, the right questions perhaps and how we make the small steps towards progress in any given field.

**P48:** Yes, agree, definitely agree.

## 14. Transcript of Mixed Focus Group: Undergraduates, Postgraduates and Management Staff

(23 October 2019)

### **Facilitator: Knowledge/awareness on eugenics and the links with UCL's history**

**P48:** Little bits and bobs that I've picked up along the way about eugenics. Francis Galton, it started with him of course, he coined the phrase and yeah, cannot think of anything further than that.

### **Facilitator: And about the links with UCL?**

**P48:** Well, he gave funding for a chair here, which was I believe Pearson became the chair of eugenics and championed this science of it. And there are number of spaces around UCL named after Galton, the Pearson building, etc. So yeah.

### **Facilitator: And your understanding of the concept?**

**P48:** I'm a member of staff. Essentially is grounded in an individual's level of IQ, intelligence. And through history, it's been associated to race with devastating consequences. So you look at the Jewish Holocaust and today's present racism and discrimination. So that is kind of my understanding of it.

**P49:** I'm an undergrad here at UCL studying Human Sciences. So I get a mixture of biology and anthropology, sort of thing in psychology. My awareness of eugenics has... I think I was probably first aware of the term about three or four years ago, when I was doing a biology degree. I was a bit more involved in the genetics department at that time, and it was more through my own research than it was to the genetics department because they seem to celebrate Galton and Pearson a lot in their lectures, especially like having slides dedicated to them. I had a lecture going for five minutes about how much he loves Pearson which was a lot to sit through. Anyways, what really made me aware of like UCL's connection to eugenicists was .....obviously the scandal that happened two years ago with the intelligence conference that was happening for four years. And then I got involved with the Decolonize UCL campaign that was run by the BME network at the time. I attended a few protests outside the Provost's office asking why UCL didn't know that this was happening. Why were they not looking for ...if they didn't.. if they are claiming they didn't know it was happening through the room booking thing it's because they weren't looking out for these potential things that could be going on without UCL knowing. Also that campaign was calling for these lecture halls and places around UCL to be renamed but also to acknowledge the history at the same time, so have it renamed and explain why it's being renamed. So that there's not like an erasure of the history UCL links with it. And yeah, my understanding of eugenics is sort of eugenics means wellborn, I know that much. And then also it's based on a unfounded pseudoscience belief that biological race exists and it's people applying 'scientific', scientific that's in quotation marks for the recording, like that scientific backing for people's political beliefs and ideologies that already existed at the time of colonization and Empire and white superiority.

**P50:** I work in the department of Genetics, Evolution and Environment and I'm a PhD student. If I'm honest with you, I didn't know a great deal about eugenics before receiving the survey from UCL, at which point I took a little bit more of an interest in it. Around the department, obviously, we've got lecture theatres after Pearson and so on and occasionally the word eugenics comes up and I've never really known a great deal about it or taking

much of an interest in it simply because it's not an active research topic. So why would I take an interest in things in the past? I'm not a historian. I'm not particularly interested in history partly because I find it so irrelevant to my work because it's so different. I mean within science just about everything has been overturned and, you know, the history of science I find really quite unhelpful if you're trying to build models of the very best explanations today. So I've never really been a particular interest in the history of science, but you know around the department the word occasionally comes up and it's normally with a sort of rather ... I wouldn't say embarrassed but people sort of kind of rapidly change the subject if you like. So it's only really since the survey that I took a look at it because there's a few questions on the survey that I found slightly frustrating and worrisome. And then I came across the ... I must confess, I'm very much here to learn as much as I am to have an opinion because I don't know a great deal about it. So my opinions are going to be rather immaturely formed, but my understanding of Galton's original definition of eugenics is actually quite different to P49's and P48's interpretation. I could be wrong but I understood that it was an attempt to 'improve', in quotes, the human species by some method of selective breeding. Now, on the face of it, just written like that, I think perhaps all of us would agree that it's a good idea. It could be a good idea. I mean who wouldn't want to improve the human species and selective breeding seems a perfectly reasonable approach to me. I mean we do screening on embryos, I mean the very concept of you know allowing people to mate non randomly is a form of selection. I'm allowed to choose who I mate with and then of course, you've got obvious forms of selective breeding where you know... we don't want parents to be faced with having a child with some debilitating genetic disease that could easily have been screened out or at least give the parents the choice. So in principle, it seemed quite a sensible thing. So then I thought well, where's all this \_\_\_\_\_ argument coming from that I've tried to keep my nose out of because it seemed like on the face of it a lot of noise over something didn't seem terribly interesting to me. So I thought, hang on, this is a far more complex problem than that simple sentence, that simple definition suggests because as you quite rightly pointed out the actual history of how it's being used and people's definition of 'improving', in quotes, has resulted in some absurd decisions. And then it's got conflated with race because some racists of then tried to use this principle of eugenics to justify their political demands, objectives, but more importantly it, for me, it raises the issue of who decides?. I mean the examples I have given I think we'd all agree that it could be used as a force for good if you let the parents make a choice, but if you're going to say well no it's down to the government to start legislating ... I don't want the government making decisions on who can and can't breed. But then we think well, we do it already because we let the government, we all consent to for instance the government making it illegal for brothers and sisters to breed, or first cousins to breed, well that's controlling selective breeding because we want to reduce the rate of recessive genetic diseases in the population. So I've come to this with a sort of gradual realization that the real problems here are how people have misused the concept of eugenics in the same way that I could use a knife for, you know, preparing a meal for a starving person or I could use it to stab someone. The knife itself is neither good nor bad. It's how it's used. So I've come to this from that perspective of, you know, to beat to be a purist the definition of eugenics seems neither good nor bad, but clearly the history attached to that is pretty awful. But then the history of a lot of things is pretty awful in the UK. So I guess I'm here to learn and I'm here to perhaps try to untangle these two concepts. I don't think eugenics equals racism. I think some racists have used it, some racists have used the internet to disseminate some horrible things which make the internet intrinsically a problem.

**P51:** Like P50. I'm a mature PhD student in GEE. I teach some of the tutorials on statistics and so I have a very limited and I would say probably naive understanding of what eugenics is. I usually teach in the Pearson building, I always mention who he was. I was actually unaware of how ... I was actually unaware of his personal views. I teach the t-test and the chi-squared and linear regression and ..fundamental tools of population genetics which now makes me reconsider how I've taught some of those classes because as a teacher the last thing I'd

want to do is ever alienate students or put forward views that anyone would either find as offensive or reprehensive. So like P50, I think my... when I think of the term eugenics, I think of it as selective breeding and given that actually what I do in my own PhD, I'm looking at domestication events and genetic adaptation to fundamental shifts in our diet. So Neolithic transition adding in milk and grains and ...so when I think of selective breeding whether that's applied to rice or wheat or sheep and cows, I haven't actually appreciated what that means in terms of when it's applied to humans. But when I think of what we've been able to understand in terms of population differences using tools that were developed to understand, I guess in an eugenics concept, why we have differences in our populations. I've only really looked at the upside of that of understanding why we have certain disease prevalence in certain groups and how do we help them? Whether that's through therapeutic intervention, I've never really considered using genetics as a direct intervention. So I do feel very naive having the work and then and then, like you, I had to go into the archives at the British Library to look at some of those early volumes of what's now the Annals of Human Genetics, which used to be called the Journal of Eugenics because we were trying to write Betty Robson's obituary and I knew that she'd been involved in the journals and we were trying to work out when the journal actually changed editorship, when did it change its name, why did it change its name. And so I was going back to some of those early 1904 and 1906 volumes and I liked what you said at the town hall. So I liked what you were saying that from the excerpts that were shown, Pearson had some very extreme views even amongst his cohort and his time. But then there were other volumes which I think you didn't have time to present everything but there were other views that actually were I would say, from a scientific view, quite reasonable and looking at why we have population differences and can we use those to understand everyone by looking at parts of how ... I appreciate that how we defined them is different now, but and so I would say yes, I am here because I would find it really helpful to have a small discussion and to learn.

**P52:** I'm a second-year philosophy student. I didn't know much about eugenics and then this morning I was just curious. I was looking up Francis Galton and it seemed to me that kind of like you were saying about eugenics, like there's two sides to him. Like there's all these things he invented and came up with which makes him in a way a genius and then there's this like side where he ...like I read this book that UCL published like five years ago, which is he kind of ended up not wanting to publish but it was a sort of account of ...like it felt like a sort of ideal world for him, but it was like an account of a eugenics society where they were trying to improve the stock basically of that so they would have some people who would fail the..like tests and they would not allow those people to breed. So it was it was like very difficult to read because it was like ...yeah, it felt like he approved of it but I guess most people wouldn't.

**P53:** I'm a third-year history student. And last year, I did a module which kind of briefly touched on eugenics in America. And actually, I'm quite grateful to my tutor who actually mentioned also the UCL connection with eugenics and the kind of wider background, which is how I found out about the issue because previously I wasn't aware of it at all. In terms of my understanding of the term, I guess I would pretty much agree with what you've said, obviously I'm not an expert either but I also understand it as a kind of selective breeding methods meant to 'improve', in quotation marks, the population. I would also be rather.. I would rather advocate detaching it from racists messages because basically I think that what those guys meant back then wasn't just about race. It was also about something else. It wasn't like as simple as the white race being the good guys and the other races being the bad guys. I think it's was what much more complex, not all white people would be considered in the good guys category as well.

**Facilitator: On your perception of UCL**

**P48:** For me it was the scandal P49 mentioned where I think these meetings were held between 2013 or 2014 to 2017. It was held in secret and it was invite only. And from my understanding what I've read, it was attended by predominantly white supremacists, paedophiles advocating sex with children. So when you hear these things undoubtedly creates a bad impression let's say. P50 said something important that the concept of it, you know to improve you know, who wouldn't want to improve and you know, take out human suffering and fear, especially with the physical and so on. But is how this has been implemented through legislation, laws... I believe it was 1905 they brought out the alien act and in 1913 there was the mental deficiency act. And these laws effectively meant to keep Jews out of the United Kingdom. So it's how these concepts have been implemented over time. Sterilization. I mean just something your partner would experience when she'd gone for her.. during pregnancy you go for these tests and they test the blood to screen for any deficiencies any abnormalities and then you're given a choice whether or not to keep your offspring or to terminate the pregnancy. This form (the consent form) I was just looking at the back of this and it's got the where you tick you know, your age and ethnic and these things ... this is the legacy of these things.

**P50:** What can I just add to that point? Just as a tiny addendum when I printed off the website for this, I mean, it is baffling why we are attempting to deal with a problem of prejudice essentially by separating these focus groups into black and minority ethnic students, alumni, undergraduate. I can't fathom why you would do that?

**P49:** Can I comment on that? So I wish I was at the BME focus group but that was in August and I was working. It was not during term time. I would have loved to be at the BME focus group because it provides a safe space for me to not feel like people are being acknowledged and being accepted for saying stuff that I find objectively racist or problematic or, for instance, I disagree with a lot of what you were saying in your explanation of what you think eugenics is to you. I don't think I would be put in that situation in the BME focus group.

**P50:** Sorry, can I just ask does that mean, and correct me if I'm wrong, but does that mean that you're saying that a non-black and minority person afford you less respect when you give your opinion?

**P49:** Less safety.

**P50:** I'm really quite ... is that not a sort of intrinsically prejudiced assumption?

**P49:** Are you saying it prejudiced against white people?

**P50:** You're making an assumption that one group of people will be less respectful to you than another because of the colour of their skin?

**P49:** And that is because safe spaces are important for black and minority ethnicities who have been put in spaces that are not safe and being asked to fight for their existence in many different circumstances and it's a way of safeguarding those students to feel safe when they're talking.

**P50:** Okay, then I take your point. It's a form of positive discrimination and maybe I'm on for it, I'd have to give it more thought.

**Facilitator:** So the reason we have the BME separate groups for students and staff is basically because so

like P49 was saying the inquiry happen because mainly of the efforts of the protests of the students and some staff particularly the BME to the Provost that then provoke the inquiry to happen. In the terms of reference of the inquiry, there is a focus on racism. Although like I think Ce mentioned it wasn't just about race. It was also about ableism and mental health issues so all kinds of things or attributes that make people not have civic worthiness. This is a term that Galton used. We are also having a group with Deaf members of UCL in two weeks' time. That is not there but it's happening. So this has been requested in the course of the inquiry. So the disabled networks of UCL said, okay, we want to have these safe spaces as well as P49 was talking. So we're going to have one specific group for Deaf members with like interpreters. And so basically that's the reason why. And yes, I agree with you, the demographics that's definitely a current legacy, it shouldn't be there, but that is there.

**P50:** No I take the point, I take the point absolutely.

**Facilitator:** One thing I also wanted to point out, some BME members ask should I go to the undergraduate group for general people or should I go to the one for BME students? And I said, well, it's your choice. So some people actually chose to go into one mixed group because they wanted to hear what like other people wanted to hear. And others chose the BME because, like P49 said, they will be more comfortable in that space. So that's kind of how it's evolved.

**P50:** I think I started by interrupting the point you're in the middle of making P48.

**P48:** As I was just saying like you mentioned demographics of race and colour and categorize and pigeonhole, you know, that's the legacy of it and the legislation that we have. All these BME ..if there wasn't an issue or need these societies and these environments. So this is the legacy yeah of that.

**P52:** Can I just make a point about like what was just being said because I wonder if like the flip side of having a space that's safe is that it becomes a bit of an echo chamber and the people aren't really being exposed to like other views. Right? So, I've just I just wonder if it actually enhances divisions and it kind of yeah is maybe in some small way a continuation of some of the bad aspects of racism. That's just my opinion.

**Facilitator:** That's a very good point but we actually have had mixed groups. Actually, we had a group that it wasn't for specifically disabled people but one staff member showed up and he was blind. It was a group for staff members. So we have had discussions in both sense. Like the specific groups and also the mixed ones.

**P50:** So think you basically, to improve the overall quality of the debate it's a good thing to allow selective groupings self-selecting groupings of opinion? The irony isn't lost. Can I just pick up on an earlier point you made and bring it back to some of these questions because you are touching on how, on the one hand you're taught that people like Pearson have made a great contribution to science and statistics and on the other hand he's done some pretty horrible things. And from if you do a sort of reductio ad absurdum, let's take this to the extreme, let's assume we've got some serial murderer rapist who's done some brilliant achievement in mathematics. How do we deal with that problem?

**P52:** Can I just make like an extra point? because I think you might say, I don't know about Pearson, but I think with Galton he hasn't actually done anything bad. It's just his views. So maybe the influence of those views might have been bad, but it's not like direct actions of him if that makes sense.

**P50:** Well, let's do a reduction ad absurdum and take it to the extreme right? There is a dichotomy here between his contribution to society that has been both positive and negative. So this types of extreme assume that a person's contribution to society as both being a serial rapist murderer and having done some great piece of mathematics that's improve the quality of science. How do you deal with that? Well, you clearly don't celebrate him as a human being. And put up buildings with his name on it, but you don't throw the maths in the bin either. So in terms of the question what's my position on the naming of spaces, I couldn't care less. And this is coming from someone who actually named their son after a eugenicist. I've named my son \_\_\_\_ after \_\_\_\_\_. I had no idea he was a eugenicist until I checked it on Wikipedia. I've named him after \_\_\_\_\_ because, in my line of work, \_\_\_\_\_ keeps coming up over and over and over again with these phenomenal contributions to genetics and statistics in terms of the mathematics. So I've named my son off accidentally after someone who has contributed ...whose work has gone on to be associated with something absolutely abhorrent in terms of its associations with racism. Do I care if you change all the names of these buildings? Not in the slightest! You know, as a data scientist, I prefer if buildings were named after something useful like their physical addresses or numbers or something, you know, as long as it doesn't waste too much time and money changing the signs that perhaps could be better spent on something else. Having said that, it would be nice if the names weren't completely maligned, you know, it would be nice if by the time \_\_\_\_\_ grows up people don't, you know, don't give him a hard time because of his name. So that's my point on the second one. What brought me here today is point 3, how do you think we should approach the historical role in teaching and research? It was the questionnaire that irritated me. It was asking about whether or not we should perhaps do a mandatory course for undergraduates on the history of eugenics at UCL. And I thought, crikey that means you guys are really seriously considering doing that. And I think there's two problems with that. Firstly, I think a mandatory call, mandatory! to basically force students to spend some of their time dealing with one of the problems of history when there are so many problems in history. I think is an unfair use of time and money. But secondly, it may have the horrible unintended consequence of pushback. I think a lot of I mean we're...essentially, we're trying to deal with calming an angry group of people was trying not to anger a calm group of people and up till that survey, I really kept my nose out this whole thing. But if you're gonna start, you know, forcing people to learn about this stuff, there's going to be a proportion of people like me who go, hang on a minute. As a concept, eugenics isn't that bad. And then you're going to have a subset of people who were a bit thick and a bit Brexit who then actually start misusing eugenics all over again and start coming up with some really silly arguments. So I think there may be a horrible unintended consequence of rejuvenating a lot of the unpleasantness in this.

**P48:** I don't know if a course is appropriate but people need to be made aware of the history of it and of course the consequences. Because I've worked for the university for more than a decade now and I wasn't aware of ....I mean I knew of the names of the buildings but I didn't know the historical significance of it. And I didn't know about eugenics until this started to come to life. So people need to be made aware, everyone the whole community, staff, students, anyone associated should be made aware of whether you wanted it as a course..I don't know but people need to be ...this needs to be more in the forefront of people's minds. You need to be more aware of this and the history of it.

**P49:** So there's been a lot of talk on how this is a historical thing and how this happened in the past ...

**P48:** But it' s present, is present now...

**P49:** It's present in everything. It's not a historical thing and to say that its history and I wanted to keep my nose

out of it was .....I don't I just don't see how someone could do that as a geneticist. Because history informs the current and history make sure you don't do the same thing again. There's also this whole thing about this mandatory course. I would have really loved if that would happen in my biology degree that I left. Because I did a lot of the of genetics courses and all I heard was celebrations of and applause for Pearson and Galton. Every single lecturer, different lecturers who I went to, their first or second or third introductory lecture had them passed it on the screen and then them talking about how amazing they were without any touching, it was a one-sided narrative. This is the main issue. There's always this one-sided narrative that UCL is keen to put forward about how amazing these people that they had ..oh and Galton was Darwin's cousin, congratulations sort of thing. There is no and also, he was a eugenicist, he founded eugenics, he founded the chair for eugenics at UCL. That one-sided narrative is what I really have an issue with GEE. And GEE have done this many, many times. I've done too many courses to count where it's been an issue. And when I've questioned it, it was like, oh, well, we don't really acknowledge that eugenics is a thing and they carry on with the lecture. So even when undergrads are calling for some education on eugenics that you're trying to shove under the carpet.

**P48:** So, it's been taught ... This is the first I've heard of this.. is being taught then?

**P49:** Not eugenics, not the history of eugenics. People in that class continue to be oblivious to what eugenics even is. It's their regression to the mean,... it's all their theory of Pearson's statistics.

**P53:** I was going to respond to that. You were talking about the one-sided narrative, which is of course a big issue and I agree. However, I think that if we change all the building names and just throw the people to the bin as you said then that's also a once-sided narrative.

**P49:** I didn't say that ...

**P53:** I'm not saying you said that, I'm just saying that like the other extreme is also not a good solution ..

**P49:** Well I would suggest to the naming of the spaces on UCL, I would continue to agree to what the campaign called for. And it's a change of the name of the of the spaces so that people who eugenics used to victimize and victimizers still today, are not felt unwelcomed and unsafe in those spaces. So going into the Galton Lecture Theatre and having a genetics lecture in the Galton Lecture Theatre, which I had in my first year and having Galton celebrated in that lecture, and not talk about, at all, about his relation to eugenics. It was an incredibly odd experience for me as a first year. And then me looking back on that being like that was ..that was wrong. I don't think that these should be scratched out. I think they should be taken off and acknowledge otherwise known as the Galton Lecture Theatre who was a eugenicist at UCL, who founded the UCL education..

**P48:** There needs to be a balance on that. What you describe there's no balance. You're just celebrating .....

**P50:** Can I just respond to that on the issue of ...whether or not it's necessary to be ...I mean for my work, I only need the maths. So his maths remains relevant today. So if you're teaching a course on how to do regression or something then, who the person was and the history of the person who's come up with those maths is a waste of time for that lecture.

**P49:** Don't you think that's important?

**P50:** Well, if the lecture was about the history of science, I would be 100% in agreement with you.

**P49:** And my argument is that you cannot separate science from its history or its politics and this whole separation of science and politics and saying that this is a conflation of science and politics is ridiculous.

**P50:** But that's manifestly not true! You can separate the science from the history of it because I don't need to do and you don't need to know anything about the history of these people to be able to use ...

**P48:** But that's one-sided again. You are going back to the narrow narrative of celebrating these people, you need to know ...

**P52:** Doesn't that depend if you talk about the person right? Like if you taught the stuff without mentioning Galton then you might say that's completely separating the history. But as soon as you celebrate a person for their mathematical achievements, then I don't know there's an argument that says well, what about they're non-mathematic...

**P50:** Again, you're talking about if we were discussing the person or the history.

**P49:** I haven't gone to a eugenics lecture where I haven't seen Pearson's face.

**P50:** But for my work, I mean do you accept that for my work, I don't need to know anything about the person. I only need to use the tools, the mathematical tools they've left us. So can you see how from that from my work ....

**P48:** You see that from your perspective. Don't you want to look wider than that?

**P50:** It's a waste of my time. I mean why would I bother finding out about a person who invented a particular statistical test?

**P49:** Because this doesn't affect you in your day to day life. But for people of colour, and BME students and BME staff, it's something that confronts us on a day-to-day basis.

**P50:** But you're asking a different question. Your question is learning about the history and context of who these people were. Whereas from my perspective, it's about I've got a mathematical problem here that I need solve, what tools are available? So, can you see why I wouldn't ...

**P49:** And where is this mathematical problem going? What are the ethics of the research that you're doing? Who will this... What will this research affect in the end? Maths is not separate from politics. Maths is not an isolated objective little bubble. It affects everything else that that research is doing and how it will be implemented and how it will inform policy. And if the researchers at the very top are not engaged with the history, they will not know what they're contributing to.

**P52:** I still don't think the history actually affects the maths itself. I still think you can contribute to maths in a way which there's just no relevance to history because maths is just kind of this abstract realm of thought, right?

**P48:** Eugenics has had a play, a hand in setting policy and legislation and things like that. So the two are, I agree, inextricably linked together. We can't just separate these things ...

**P50:** That dealt with through the ethics of a research grant and so on. Surely you're not suggesting that someone who's working on some small component of a research project where they've got to solve some particular statistical problem in the genetic sequence needs to spend a lot of that time engaging with the history of the person that created those tests. I mean, the value of the overall research project where it's going and what its political implications are, are dealt with through the Ethics Committee and the decision of the researchers and the funders at a higher level. But for that person working on that particular genetic problem that the history of who created the test surely is irrelevant.

**P49:** So you think every cog in that machine could be oblivious to the legacy and what their research is going to as long as there's one person who's on the right side who can look at this and look at the ethics of this and catch out know what you don't think ....

**P50:** It's just a different department, isn't it?

**P49:** You don't think everyone who's involved in that should be engaged in what's the research and its implications for society? Otherwise, why is research being done? Why is research being done for the sake of science? It always has an implementation in society. You need to be engaged and acknowledge and aware of the societal implications that this research...

**P50:** You're right!

**P49:** Even things such as a statistical like, what's it called...function, that you should acknowledge where this research is going because again, we're talking about eugenics as a historical thing. Eugenics is current. There are eugenicists research today. There are genetics used to design babies and get around the ethics. If you can get around the ethics board, you can create or design a baby, that's happened.

**P50:** Well, you're right. The overall research project needs to have some ethical oversight and these decisions are made. But that that every single cog in that system needs to ...

**P49:** I think they should feel responsible and not feel like they're in this objective abstract thing, but they can just work on a graph.

**Facilitator:** Sorry, may I interrupt you here. I want to hear from P53 and P51 also.

**P53:** Yeah, I would just like to point out that if we take and research the history of every single scientist of every single political idea and like start working backwards, then at the end every single idea every single principle that works today comes back to someone who was evil in some way or another. If we take democracy, which I think most of us would agree is a good thing, and we take people like Thomas Jefferson or ancient Romans or whoever, those were people who were slaveholders and who said that, I don't know, in the case of Jefferson that black people should be slaves, I'm not saying that, they said that. In times of the ancient Romans they thought slavery is a natural thing and it should continue. Does that mean democracy is bad as it is today? Well, I don't think so because if we work backwards in that way then every single thing in the world is bad because there will always be one person involved and one idea or some fundamental idea behind it which contrasts with our value system today. But I don't think that means we should just keep rejecting everything because then we'll have

nothing left. It doesn't make sense. Another point I would like to make is that you mentioned, I think you mentioned that basically if we have a building named after Pearson or whoever, and most people wouldn't even know who it is and they don't care but BME students may feel targeted and unsafe in a way being taught in such a place, is that..?

**P49:** It was more the irony of being taught in a genetics lecture celebrating Galton's work without them acknowledging the eugenics history.

**Ce:** Yeah. I also I absolutely agree. It should be acknowledged if the name is to stay there but then I also think that basically replacing the names creates more problems because unless we really give them like really objective names, like an address like you propose, then like whenever you name something after a person who every person has some views then basically there will always be someone who doesn't agree with this person and who will feel targeted. And basically, do we think that by having this name in place, they we are kind of being malicious to BME people? Well, I don't think so. By the way as I said, eugenics is not only about like racist and BME versus white. Therefore, for example, I'm from Eastern Europe. Eastern Europe rights were as much considered like the kind of slave category of people as black people. There's a reason why slaves are called slaves in the English language, by the way! And like I personally don't feel that I'm being targeted in any way by that. Obviously, that's just my private view, you have your private view, that's perfectly fine. But I think we can kind of acknowledge that history acknowledge ..that definitely we should make sure that if we celebrate this person for their achievements then we also mention the black side of it, but I just don't think we should reject them like totally or that we should feel personally targeted in a way assuming that it is acknowledged which it isn't at the moment from what I understand. I think like this is part of history. This is what it was and like we can't change it in any way. We have to make sure we know what was going on and we move forward with this.

**P49:** But what parameters are there to protect it from happening again? The eugenics conference is not something that was old. That happened two years ago and for four years. Why were people not looking for that? Why was that allowed to go on with UCL and with someone who was a UCL lecturer at the conference.

**Facilitator: Can I hear from P51?**

**P51:** What I'd like is to see this early history from the early nineteenth hundred's put in a wider context of how and why UCL was founded, being the first nondenominational university and the first to accept women. And on that basis from what I was able to look at we were trying to work out what was the first university that conferred a full degree because women were given full... although we were the first to accept women, we weren't given a full degree in 1827. But as I understand it, we were the first to confer a full degree on women in about the 1880s and the professor that was here that campaigned for that then transferred to Manchester. And Manchester was second. And then the group at Manchester there was another one who went to St Andrews, so St Andrews was the third to confer full degrees on women. And given I think, you know, my own experience of being female, I really appreciate being here on campus knowing that that's the history of UCL that ... perhaps I've misunderstood our history but I've always think of this campus as being very open minded and open. And my own background... this is the first place where had I've been around a hundred years ago I could have studied here as female with a full degree and I really appreciate that legacy. I find it hard to marry up with then what happened on a personal level with a few of our researchers but I always approach a university as a place where ideas are challenged and I'm a member of a lab where we are the molecular and cultural evolution. And these things do change. I mean in terms of genetic drift and selection, population genetics change and what from the

work that we do we see that cultural evolution can accelerate these processes. So I'm very interested in how and why ideas change and perhaps if there is a positive side to eugenics is that from discussions like this, we all come to a much better understanding and a better way forward and I think that's what I would like the University to achieve by opening these debates is what is our current responsibility, what is the way forward? How do we use our history to create a better path.

**Facilitator: On the way forward**

**P51:** But I think P49 brought a really good point of how not being taught or maybe ineffectively being taught as a first step..

**P48:** a narrow narrative is being given..

**P49:** I mean there's a course called introduction to genetics that every biological student, natural science student, human science students ...it's a wide range of students who are in this lecture hall and it's taught by Steve Jones. Why is there not a lecture on who Galton was, who Pearson was. It's called introduction to genetics and is taught at UCL. Why is there nothing taught about Eugenics?

**P48:** That needs to be addressed and changed definitely.

**P50:** Can I just pick on... I mean perhaps I'm slightly misrepresent it Ce, there seems to be a component in your argument that because there was so much unpleasantness in history on any thread it's sort of unreasonable to get terribly offended by this particular one. And I'm not sure I agree with that because the fact is that some people are offended and are annoyed by it. So, I don't think it's helpful to say, well you shouldn't be. And I'm sorry if I've misrepresented your position slightly on that. I think we have to say well they are offended, how do we help them feel a bit happier about the situation. So to sort of respond to Ro's point, is it really a good use of time to do it within the course that's dealing with something quite technical on the statistics in genetics ...

**P49:** Yes, because they already did go into the history.

**P50:** Okay, fair point.

**P49:** That's the thing, is the one-sided narrative.

**P50:** So if it's a course that is dealing with an aspect of the history, even if the touching on the history of it, then I think I agree with you that they need to do, both you and P48, that they need to do a more balanced approach. But more generally, if I mean if it is quite a technical course where they're not dealing with the history or one particular lecture of it, how would you feel about dealing with it with some sort of .... perhaps I'm using the wrong word but you know a permanent display or something ...

**P49:** I'd love that.

**P50:** Because I'd be much more comfortable with that.

**P49:** I'd love an exhibition on unpacking UCL's...

**Facilitator:** Oh because like P50 you said definitely not a mandatory course ...

**P48:** But it needs to be acknowledged...

**P50:** But then it's optional, you can walk in the exhibition or not..

**P49:** The thing is Introduction to Genetics is a compulsory course in the 1<sup>st</sup> year. That's why I'm saying it should be implemented.

**P53:** So actually the point ... this is exactly the point I wanted to make. So I think in terms of kind of acknowledging the past and like how do we deal with it today, I definitely think there should be a permanent exhibition. We would have to figure out where exactly on campus so that as many people as possible can be made aware of it. Like out of my head right now I would say that's like the probably the Wilkins building is where the main library is where quite a lot of people kind of go through or the Student Centre. Because if we make it in one building for like biology, wherever that is I have no idea, that most people won't even see it. So it should be a central place. And I think we should review every single course that is being taught at UCL, whether is science or whether is history where eugenics is implicated or could be implicated in any possible way and make sure that if we are celebrating Pearson or whoever else then you get the whole picture. But I wouldn't go as far as to make it an obligatory training for every single student because they can watch the exhibition if they want to but there are many degrees which are just completely irrelevant. I would say and like not everyone has to be interested in it. Not everyone cares. I would say and like we shouldn't force it upon people, because as someone mentioned I don't remember who, why should we do this particular course and not some other one like there were there are lots of issues which are important and we could want to do a course about them and we can't because there would be too many obligatory courses so that's the path I would choose.

**P52:** I think there's an that analogy here, which is that I feel like in schools when they teach history they seem to miss out like the colonial period. And I just feel like actually there shouldn't be anything wrong with admitting of our own history that yes, our ancestors did do things that we now consider wrong, right? I think actually just like looking in a very sort of neutral where that is, is a good thing. So I think the same .. it's the same kind of thing with eugenics really.

**P49:** So you're saying that we should omit the history?

**P52:** No, I'm saying it's wrong that we currently do omit the colonial period.

**P50:** But there's a growing interest in this, I heard reports on the news today. There's a new book which I haven't read I can't recommend it but looks fascinating: "52 ways that the British were bell ends: the history that they never taught you at school" (real title: "52 Times Britain was a Bellend: The History you didn't get Taught at School"). So I'm looking forward to getting my copy of that from Amazon today.

**P49:** So going for book recommendations, read "Superior". "Superior" is incredible, it's by Angela Saini. Subhadra Das was one of the main correspondents for the book. It really goes into UCL, it goes into the history of eugenics, it's popular culture, it's really easy to read. It also goes into current eugenics work that is going on in the 21st century and how it has been built on upon this historical research.

**Email sent by P50 after the session to be included as an addition to his participation:**

Hi

- > Very nice to meet you today at the focus group. I found the experience useful and informative, and was pleased to be able to participate.
- >
- > You invited us to email you if we had any further comments to add. You may recall I raised concerns today that the inquiry provided separate Black and Minority Ethnic focus groups. Both yourself and P49 helpfully provided explanations for their value, and at the time I accepted P49's argument that these provide a safe space for BME people who feel their opinions would not be afforded a fair hearing in a mixed group.
- >
- > I believe it is incumbent on the chair of any meeting to ensure everyone is treated with dignity, given a fair hearing, and (in terms of time allocated) should positively discriminate to ensure BME opinions are better represented than might otherwise be inferred simply by the numbers attending (I thought your chairing of today's meeting was superb and achieved these goals).
- >
- > However, having given the matter more consideration I think it was a poor decision to provide separate BME focus groups, since I believe all forms of racial segregation are detrimental to the fight against racism, even if they have been specifically requested by some BME individuals.
- >
- > This is of particular importance where the purpose of the group is the sharing and debating of opinions which often covered sensitive issues around racism, since it is precisely through the constructive critiquing and exchanging of differing opinions that echo chambers can be broken, empathy nurtured, and intolerance and bigotry of all kinds overcome.

**Email sent by P48 after the session to be included as an addition to her participation:**

My response not necessarily in order of the questions posed in the session;

1. UCL needs to be open and public about its 'eugenics past', importantly it needs to educate staff, students (and the general public) alike about the subject – this should be done through a permanent exhibition, how eugenics relates to UCL – Francis Galton (“a celebrated figure”) and the wider world. This exhibition should be displayed in the Octagon Gallery, Wilkins Building and not some obscure department (no one has heard of) on campus. My choice of the Octagon is because it is an open public space to staff, student and public and where information can be easily accessed by those who want to know (QR codes can be used for those who want additional information on the exhibition). There is a lot of ignorance about the subject, hence I believe this is partly how James Thompson was able to hold ‘secret meetings’ (between 2014-2017).
2. Anyone working or studying in the field of Biosciences that encompasses an array of subject from molecular biology, microbiology, cell biology to zoology the list goes on... for it to be made compulsory to complete a short course/”mandatory course” on the subject to raise awareness and educate on the matter of eugenics and how it is relevant in these areas (of work and research). Similarly, something similar in terms of a compulsory short course can be rolled to all new starters to UCL be it staff, student or alumni, just in the same way there is “unconscious bias training” for all new starters.
3. Renaming the space named after prominent eugenicists at UCL: you could quite simply rename these spaces after prominent black or Asian scholars who have studied at UCL. Or name these space after individuals who have made a significant contribution in the 20<sup>th</sup> or 21<sup>st</sup> century a good example is, Henrietta Lacks (here are

some links to information about her (in case you are unfamiliar with her) <https://www.hopkinsmedicine.org/henrietalacks/http://henrietalacksfoundation.org/> <https://www.technologynetworks.com/cancer-research/videos/the-immortal-cells-of-henrietta-lacks-320238> *Henrietta Lacks was an African-American woman whose cancer cells are the source of the HeLa cell line, the first immortalized human cell line and one of the most important cell lines in medical research history to present day.* So the Galton Theatre could be renamed the “Lacks Theatre formerly known as the Galton Theatre”.

## 15. Transcript of Focus Group with members of the Disabled Students Network

(30 October 2019)

### **Facilitator: On your knowledge/awareness of eugenics and its links with UCL's history**

**P54:** What I know about eugenics... we learned about it a lot in the first of year genetics, the genetics module. And statistics. Seems like a lot of very important people for the birth of those disciplines at UCL have been very involved in it. I've also understood from a Town Hall that people with links to eugenics continue to work at UCL in positions of influence. I am here because I feel that UCL remains an inherently and systematically ableist institution to the present day. But a lot of this is informed by eugenicist ideas that disabled people should not exist, hence we should not be allowed to public life, hence we should not be part of Academia. And this expresses itself in the way that we are pushed to drop out of University, we are pushed not to take up jobs as academics or support staff at UCL. A lot of my goals at the moment are making sure that that ongoing ableism, which is directly related to eugenics because of this idea that we shouldn't even be here, I want to work on that.

**P55:** I'm doing cognitive and decision sciences MSc. I am autistic and I have a chronic illness and I'm here because similarly I feel that ableism is very much a part of this institution and it's something that's not ... in the Town Hall it was quite obvious that that wasn't being properly addressed. And I thought that was worth trying to change.

**P56:** When it comes to eugenics I feel like fairly poor background of eugenics again like in the statistical fathers leading eugenics and the Department of Eugenics here at UCL and I guess how eugenics has led to other ideas who perpetrated through society both in history and modern times. I'm also here because I share similar ideas that the inquiry is not reasonably targeting ableism or dealing with ableism and that again, that's still very much present in UCL today, as is being discussed and I think has been more than apparent in meetings and actions.

**P57:** I study economics and I have a chronic illness and I'm here.. well I didn't know much about eugenics. I just sort of had a basic idea of it being a science thing and mostly connected with ableism. And then because the inquiry has its focus and was initially only on racism and racial consequences and then ableism is like tacked on as a sort of afterthought. But I think it needs to have more focus on... because I think that's the side of eugenics that it's more ongoing. And maybe even seen as sort of more acceptable. And also I find a lot in UCL, connecting to my studies, that after.. the questions of whether to make things more accessible is always a question of cost of, you know, well that we could make this building accessible but that doesn't make economic sense. Of course, the side-lining of disabled people's lives not being economically worthwhile. And then the fact that circles back into making it harder for us to study and work and be economically worthwhile. Whatever that means.

**Facilitator: Let's discuss the three questions at the same time. 1) Does the information on the history of eugenics at UCL change your perception of the university? 2) What is your position on the naming of spaces? 3) How do you think UCL should approach this historical role into eugenics?**

**P57:** That's a complicated one because I feel that knowledge about a university ... when it comes to going to a university, you apply because of the quality of the teaching and the prestige and then at that sort of stage of your life it's mostly about making sure you're going to be able to carry on to work and stuff and go for the sort of

highest level possible. Once you're kind of in it's not like you're actually gonna change or leave midway through your course. You're here and UCL perhaps knows that, most universities know that and then you know, they focus on getting people in rather than keeping them happy once they're here.

**P55:** I think one thing that's quite attractive about UCL it does sell itself as a very modern University, right? So I come from Oxford originally. Well, I mean the university not the place and coming here I thought that I was coming to a much more modern place. And in many ways UCL sells themselves as a very modern place, and kind of progressive at least compared to Oxford and Cambridge. And I think things like this information that I learned in the Town Hall and also just seeing this ableism being perpetuated now as well has changed my view on how modern and progressive UCL actually is.

**P56:** I think all universities have a history with it. Ableism is a thing in society as a whole most of us. Most universities look at what they're doing for ableism but that's a completely separate matter. Whether the history of eugenics particularly changes, I think it would be more of how are they actually dealing with the history of eugenics now because here it just looks like they're trying to avoid the subject of eugenics today by looking at history and that will change my perception way more than what's already been done in the past.

**P57:** Yeah, it's not the stuff in the 1920s that bothers me. It's the stuff that they're ignoring that happened a few years ago.

**P54:** \_\_\_\_\_ is apparently the head of the \_\_\_\_\_ and you know Galton's whole thing was eugenics and now he teaches genetics and continues to state ableist things like when he's teaching quantitative genetics having his main argument as "oh, there's no point killing all the disabled people because the gene still propagate throughout the population so that wouldn't be an efficient way to do it." He's also said some very lovely things about Deaf people's lives being terrible.

**P56:** Yeah, there's been a lot of the whole of eugenics last year ... we brought up eugenics pretty much every lecture I'd say and then when it came to ... there was like a racist ideology he didn't refute that, but for ableism he doesn't see the connection.

**P54:** I think that's basically how UCL approach their role in the history of eugenics is like racism is bad, you know, racism is bad. Ableism, we're not going to talk about it, but it was probably bad. But what we're doing today, that's eugenicist. We're not going to talk about it and yet our lecturers are still teaching in eugenicists way, so we're not going to address it. So I guess my perception of the university is a place that obviously, it does have the same history as most other universities, but which is completely committed to ignoring and avoiding the subject of their current ableism and racism and classism and misogyny in favour of talking about history.

**P57:** Yeah, the question that should be asked is how can we improve now? And how can we improve now beyond just renaming buildings. Because that seems to be the only sort of offer of like, oh, well, we'll rename some buildings. Does that make you happy? It's like, well, not really because I didn't really know that the buildings were named after eugenicist before I sort of read about the history of it, but I always knew that they weren't like, you know giving me the adjustments that I needed.

**Facilitator: What are these eugenicist ways of teaching?**

**P54:** I mean, so that's mainly just sort of \_\_\_\_\_ and his personal lecturing style. I don't feel like most of my lecturers do buy into that but I mean obviously on the teaching side of things is this continual attitude that disability is bad, disabled people should not exist, etc. etc. And then biological sciences.

**P56:** Sorry, just to add to that the language they're using like, although they might not be teaching about eugenics is pretty much offensive. Like we're still seeing "mental retardation" brought up in lectures constantly and I'm like, that's just not okay.

**P54:** I can just like list off things which I think are still ... like so since 2016 UCL's had the obligation to ensure that if the student takes on an accessible room like ensuite or wheelchair-accessible, it doesn't cost more than a non-accessible room. They have never followed this rule and they've been overcharging disabled students for their housing since 2016. Before that it was the responsibility as a fee through the DSA. I'm currently talking to them about it and they are very reluctant to actually get on with it. And I've been talking to them about it since June and they say they can't have it done by the end of January. Just a very long time not to be able to create a single page document with their criteria and how they're going to fund it. A lot of the buildings don't have a wheelchair access, a lot of the libraries. For example, I can't remember which library Kyle uses but I think it's one of the history libraries?...does not have a ramp. They never put in a ramp and he's been here for years asking for a ramp. Many of the disabled toilets are not actually accessible. They don't follow the radar key scheme. They're closed by key pads which of course you're not going to know the keypad code. They should all be following the radar key scheme. Sometimes I see the red cords tied up. That's Estates. And then when it comes to wellbeing a support, most of their purpose seems to be to stop students actually gaining access. They won't put on people's SoRAs, statements of reasonable adjustment lecture recordings and hence many departments don't have lecture recordings, which is inherently ableist because many disabled students have to take time off Uni. They also are very reluctant to allow anybody to have live streaming. This is SSW (Student Support and Wellbeing), don't want to let people have live streaming. I had to fight them pretty hard to get it for myself. So that's kind of my little overview and then also they don't do autism diagnosis that they don't do ADHD diagnosis...

**P57:** They don't, I asked for one and they having previously told me that they did do it they then told me that they didn't.

**P54:** Yeah. And just be entire attitude is, if we don't help you and we don't allow you to access our buildings and we don't even allow you to pee in our buildings, maybe you'll drop out and leave. And many academic departments have this attitude of I don't want to have lecture recordings, I don't want to make my course more accessible and so I won't. And they simply get away with it because there is nobody at UCL who ever goes to the Departments and says you are being ableist and that is illegal and you must stop. It is only up to us as students and us in the Disabled Students Network who ever tell the department what you're doing is illegal and ableist. Why doesn't anybody at UCL care about ensuring that departments follow the equality act? I think it's because of their perception that disabled people should not be here and should not be allowed to have an easier time here.

**P57:** We're treated as an inconvenience. Not by everybody. My department personally has been pretty good and solid and by that, I mean sort of just doing what they're legally supposed to do and I've had you know, I so I've been ..I considered myself lucky to be getting what I ought to be getting without too much difficulty, which is a bit depressing. But hearing from other people I mean, there are stuff like so you have things on your SoRA.

There was a student telling us that although on her SoRA she had that ...I can't remember the exact example, there was something like she was allowed to have rest breaks in her exams that was on her SoRA, that was in her documents, or that she was allowed to have extra time that sort of thing and her department (Neuroscience) were telling her no.

**P54:** And actively bullying her and disclosing her condition to other students.

**P57:** It seems that the science departments are some of the worst.

**P56:** There is a degree on a bioscience course (biodiversity) that requires you to go on a field trip as a compulsory module and they have explicitly told disabled students that you wouldn't actually physically be able to go which begs the question, can't you not do that degree.

**P57:** And I think the attitude is if you can't do this thing now here, why would you want.. why would you be able to do it as a degree or like further on like just you know, stop wasting our time like stop now and it's like well, the thing is one of these things we would be possible if you made the adjustments and you made the arrangements some of which aren't even like that difficult, like don't cost you money. Like, you know, the electrical rooms like the infrastructure is there, all you have to do is press a button and they won't do it.

**P55:** I had a module that was recorded and yet I had to email three people over a period of two weeks to get access to it. And the person I ...the first person and I talked to was like no you don't really need that. So like... for some reason she thought it was up to her what my disability needs were and it's just things like that not properly seeing and I think there's an attitude of like...this is the requirements of the course. It's like they're seeing it as a requirement of like if you can't do this, then you're not properly doing the course. But actually, it's just an accessibility issue like you were saying. Yeah, you're still doing the course, you're sitting the exam, you're doing everything that everyone else is that matters. It's just that you need some accommodations.

**P54:** Like remote working is massive in the workplace right now. It's simply not accurate to say a lot of my like lecturers in the Computational Biology Department don't even come in, they live in other countries. Definitely remote working is massive and they act as though we couldn't ever have a career like that. But more importantly what it looks like is that nobody is advocating for disabled students and staff and if this were truly an anti-eugenicist university there'd be people who advocate for disabled students and staff. What currently happens is SSW advocate against disabled students by refusing to give lots of reasonably possible accommodations. Estates don't have any feeling of responsibility. Neither do security about educating themselves about, for example, mentally ill people. There is nobody in this University who takes it upon themselves to either understand the concerns of disabled students and bring them against the university and there's nobody who takes the concerns of disabled staff and brings them against the university. There needs to be somebody whose full-time job is actually to make sure this University remains anti-eugenicist by advocating for disabled people and there's simply nobody here who does it.

**P56:** When we were at the 2<sup>nd</sup> Town Hall meeting, when one of the committee members I think refused to stand up in protest that the room wasn't accessible the rest of the committee simply laughed. The Provost laughed. Which is inherently ableist and that the eugenics committee who is meant to be targeting and dealing with it is ableist, what does that say about the University.

**P57:** I mean just the fact that it was an inaccessible room. That room does have wheelchair access but the doors kept locked and the door at the side and there's like the dentist chair it's kind of in the way. But that's the only accessible door and I don't know if it was unlocked but even if it was it was in the way. And it just wouldn't be very easy to get to. As just think also a lot of I talked to so many people and say oh God, I'm really struggling with this thing and I go, well you could get a SoRA and they're so shocked that like what they have counts because none of that information isn't very accessible and it's not like it's not kind of advertised. I mean I got straight into it because I already started having adjustments at school and I had it on my UCAS. But otherwise, like the way when you do the application there's always a you know, do you consider yourself disabled box which plenty of people won't tick because, I mean like if you have mental health issues, you might not consider yourself to be disabled. Or I mean I didn't consider myself to be disabled for a long time. And then if you tick that you get the question oh SoRA. If you don't it's impossible to like track down the information. I'm like, I feel like the university could advertise because I think like advertising that they have a welfare system is like good advertising for the University really like, but they won't because it's just going to attract people they don't they don't want because it's like ... I remember in my applications I was told say that you're ill but don't say that you're so ill or they will reject you because you have to have like you have to have this this balance of if you're if you're like you they'll accommodate you. But it's like if you go too far, then you're going to like bring down our grades.

**Facilitator: Can you explain for the record what is SoRA?**

**P57:** So, okay so that this is Summary of Reasonable Adjustments. And it's a document that you draw up with the student service well-being and it has stuff on it like exam arrangements. So rest breaks, a computer, extra time, and you can there are like smaller things that you can ask for like a comfortable chair or something if your back problems. And then it also has that you're allowed extensions. And on SoRA it says if you have your extension that you do not have to fill in any more paperwork, you do not have to ask the department, you don't need any further permission. You just take your extension. So many departments don't respect that and they make me fill in extra forms and stuff. Yeah, you have the document and then it like it's you know, it can be quite difficult to get hold of that. And then once you have it, it's not being respected, which is kind of like the summary of the problem.

**P54:** Plus when you're creating the document, they don't even tell you what the options are. I asked them to put it on their website what all the options are and they say it differs between courses so we won't do that. That doesn't make sense. Also, yeah they don't put on lecture recordings despite that being quite common in other universities completely feasible and they only don't put it on because a lot of departments don't want to do it. That should be on every SoRA.

**Facilitator: Why do they refuse to record the lectures?**

**P56:** Some of the logic is that they don't want people not turning up and teaching to an empty lecture theatre.

**P54:** It does say on the SoRA that a student may record their own lectures but you still have to go there. If you're not there it doesn't get recorded then. Yeah, it should be so there's an electrical system where it gets like recorded automatically by an automated system and then it becomes available for everybody in the course. So not all departments want to use that and not all courses want to use that. I have let department leaders, course leaders know it's against the equality act if you choose not to do this because they're disabled. There's a disabled

student in your class. They have acquiesced as far as I know.

**P57:** Yeah, I've had people, I've sent in the email, they ignore the email. I go to their office hours and be like, please can you get this to me? And they still say no. And in the economics department they even have to go to post research papers on why recording lectures reduces attendance and I've been ... you point out time and time again, like I am not your average student like. If I'm not turning up is not because I'm lazy or I don't want to it's because I can't. To which I was told everybody gets sick sometimes.

**P54:** I learn better while watching it live on upstream then in class because it's like part of my autism is I'm extremely distracted by surrounding sounds, social situations. Like it takes so much energy out of me just to manage to get there on the noisy train. I'm not even in the best place to watch it if I'm not watching it from home. Just the utter ableism in a system which doesn't create any space for people who are simply different.

**P55:** It takes so much effort as well having to advocate for yourself on every single little thing and being disabled or having chronic illnesses or you know, we already have less time you have less energy and then each person has to individually push to get the accommodations that they need. It's just very very ableist. And thinking about kind of solutions relating back more directly to the question of eugenics, it's a problem that people who talk in any way about disability don't have education to know what's appropriate like something like retardation. You're supposed to have enough education from some kind of body within UCL to know that you don't say that. Like even if you know, you believe it privately, you should know that that's not something that is okay to say in this space. And I think that that applies to a lot of people who talk about disability in different ways. I know in Psychology and like if people are talking about autism for instance, they need to have some training in what's okay to say and how do we phrase things these days.

**Facilitator:** And when you say people, you mean lecturers and other students?

**P55:** Students don't have authority. Like what really matters is whether the person with authority is presenting things in a way that they are giving students an idea that this is okay.

**P57:** Yeah, I think like the training. If you're having like training days or like videos or whatever on like sexual harassment, for example, you could do it for this as well. And just yeah, just you know, the basic questions of respect.

**P55:** And that exists. I mean it was thing in Oxford. You could send your people within the department on a training thing like that for disability. So I don't understand why it wouldn't be possible here.

**P54:** I think there is training but is optional. It shouldn't be optional. There's always something like an online thing you can sign up. It should be part of the onboarding experience for staff is to be educated on you know, simple things like ableism, transphobia, racism, classism, you know, you get here you learn how to treat people with respect.

**P57:** UCL has almost like a tagline of like we were the first university to let women in and I think it's also BME people and the first secular. And it's like this big thing we're UCL, we're a Global University, we're open and like great and okay, but how about you actually do it in reality? I think they have this slogan I think going back to perception, that feels like a lie. Like UCL cares, but do they?

**P54:** If UCL cared they'd have a disability ombudsman who actively campaigns for the rights of disabled people.

**P57:** It's yeah, it's like, oh we have this stuff and look we care because we had this stuff these you know, these little these things but please don't actually ask for them.

**Facilitator:** **What about the second question on your position on the naming of spaces...and by the way, did you participate in the protests last year?**

**P57:** When was that protest?

**Facilitator:** **Last year outside the office of the Provost.**

**P57:** I didn't know about it, just focused on surviving.

**P54:** Protests are very inaccessible spaces.

**P57:** (about the buildings) I mean, it's not the most important point. I think it would be worth changing them and I think it would be worth changing them to something to like have more buildings honouring women, or people of colour, etc. That would be like nice but it's not like, you know, the biggest thing. It wouldn't feel like a massive victory.

**P55:** I think it remains to the for me at least to the third question of the history and how they're addressing it now. If you're not acknowledging... if problems are still happening. So I think one argument is right. This was in the past. It doesn't really matter what it's called now because it's in the past. For me it isn't in the past. Ableism is still happening and part of acknowledging that I think is saying okay, we need to change this name. Like you I don't think it's the most important change but I do think it is something that needs to change. Because if if you're not changing your kind of just assuming that this is a problem that's over. That it doesn't relate to us anymore. And I do think that it does.

**P56:** I don't know if I particularly have like a strong opinion that it should change but I think that if it changed it would say something about UCL because I feel like for them to change the name and be dubious of even change it, so them to take one step forward. But it would be a surprise because I honestly don't think, would they? I don't know, not really. I think if they actually ended up concluding they should change the name, I think that would be ..I'm going to be slightly surprised if they end up changing the name. Then I would also question on like what grounds are they changing the name as well? What reasoning are they giving? Like, is it going to be relating to their original conclusions of racism or is it a like incorporating everything?

**P54:** Yeah, I also feel that you if they were like, yeah, let's change the names it would take them about five years to agree on what to change the names to, let alone get along with it. And it also concerns me that they'll change the names and then they'll be like look all evidence is gone.

**P57:** Someone went through the history at the Galton hedge or those various positions and the names got changed as time went and the names of departments got changed but it's like well, is it still the same thing? So you can rename eugenics genetics and it's just a separate stuff. I mean you could rename it, doesn't make it

better. I think if they just do the renaming without also addressing like the current ongoing stuff and having a plan in place to properly redress that, then it's just like, you know, having a house with crumbling walls and you give it a fresh lick of paint.

**P56:** I think what happened with the Eugenics Society now being the Galton Institute is really changing? Well we changed it, we're different now, although you could argue that they would just shut it down and create a new Institute if they wanted to tackle what they're wanting to tackle. And then suddenly they're free of all responsibility or all association, it's a completely different thing. So, actually I think the fact that changing the name was done at UCL I think that means I don't have to be accountable for it.

**P54:** Yeah, I mean change the names. Honour some new people like the first black female scientist Rosalind Franklin, you know people who've been ignored like that would be like any like Nobel Prize winners you come from UCL. There is always room and especially in science to give credit to the new people who are making science move forwards. Definitely like what has been said already, it can't be a way to paper over things. And it has to bring with it like an understanding of like well, we're no longer going to hold, we're going to challenge continuously the eugenicists ideas that go on inside of these buildings, in the genetics department. We should continuously be ... we should be having talks by disabled speakers talking about the social model of disability. We should be talking about ... having autistic people in to talk about how many autistic people don't want you to find the gene for autism and don't want you to treat it for sure. Like what do chronically ill people actually want in their treatments? We talk about genetic medicine as though it's an objective fact, but it everything about how you design a medicine is completely subjective from the symptoms that you're choosing to treat to which condition you're picking. So yeah, if we continue to basically do eugenics in these buildings, the name change won't be enough, but the name change is essential to make people feel less like they're walking into a den of wolves. And then stop it being a den of wolves.

**P57: Yeah. I mean I feel like the name change is necessary but not sufficient.** The curriculum needs to change or be updated. You talk about ... to draw an inspiration from campaigns against racism of you know, you take down statues, but you also aim to decolonise the curriculum. Well, we can change the names but we should also be looking at how eugenics is being taught and the history should still be taught because people should be aware but it's the way it's taught that really needs to improve.

**P56:** Yeah, I don't think that perhaps Life Sciences students have enough of an understanding of the history of it. They understand obviously where eugenics comes from, they understand the theory of eugenics, but then their like but they were brilliant scientists. I don't think they quite understand the amount of political protesting that they were trying to do to try and actually get the ideas through. I think they somehow think that the ideas were wrong and bad science and now we've changed rather than the fact that if their plans had worked there would have been another Hitler, like they just don't think .. if they're gone through it would have been genocide because it hasn't, somehow, then it's fine. But I think you don't quite have enough understanding or perhaps the extent that maybe their departments are going to and I think we need a lot more discussion in Life Sciences about \_\_\_\_\_ treating and how we're gonna how we should approach that because I think it's quite dangerous not to have discussions like.. you don't have any particular debates talking about it. I think you're basically then not educating \_\_\_\_\_ scientists who could end up perpetuating eugenics ideals. If you look at like the policies still in place like abortion is allowed of disable features right after birth, that's still a thing. I don't know I think a university needs to be at the forefront of what an idea is the boiling point of like discussion and like the point at which like change is being brought and change is gonna be the future but there's no change. And there is no

change in society at the moment. There is no rule to change. There's no talking of change and I think that if UCL doesn't help that it's not really talking its history.

**P57:** Disability is seen as inherently a bad thing that society should be getting rid of. I think, you know, everybody knows racism is bad and but when it comes to ableism people go well, but you know, we do want to get rid of disabilities. And there are cases where people don't want to be have things cured like autistic people and there are cases where what we want to be cured, you know is yeah that you know, the question is that if the focus is on ... there's a lot of focus in research to be able to like identify whether you know, the foetus is disabled so we can get rid of it rather than research into, you know, treatments for stuff going off what disabled people actually want. So base idea is that there aren't enough disabled voices in Academia in the discussion of and like the design of medicine and so on so forth. But there aren't going to be any more of those voices in there if learning is such a hostile environment.

**P54:** All this like genetic medicine it does exists to relieve human suffering. If what you're doing is getting rid of people who don't feel they are suffering from a certain aspect of their lives, you haven't achieved this aim. Certainly, I feel like my autism makes my life better in many ways and even with my ostrich of colitis some of the treatments which I've been offered involve immunosuppression, which as a scientist I'm aware of all of the ways in which that can kill you. Treatments need to remade in ways that are safer and better for patients and which actually reduce patient suffering instead of just transferring it to pneumonia. I think so returning to what UCL needs to do, there needs to be an inquiry into current date ableism across student, staff, support staff and UCL Estates levels. That needs to happen now not in five years, that has to happen right now. Following that inquiry there should be like a full set of like changes published which UCL needs to actually commit to. Maybe it'll take a five-year plan. But I want that five-year plan actually created with realistic goals. And for those dates to be met and I want them to be met by SSW, by accommodation, by Estates, by the department's themselves because everybody has a responsibility here and everybody here is doing something that is illegal. Let's just be very clear that everything that I've been discussing is illegal. Based on this, there needs to be appointed some sort of individual or even a team whose job is to implement these changes that could maybe be a disability ombudsman or some sort of I don't know what the job title would be but like somebody who's job is to see us through those changes and then ultimately the goal is like make this a successful university as possible, constantly taking disabled people's feedback and creating avenues for sick people to give feedback and aiming to make this a place that disabled people want to come to, because it's going to be amazing when all our voices are heard.

**P57:** UCL should really see it as an opportunity because they could... I mean like I don't think that UCL are massively behind other universities. I mean there are lots of flaws, but even what they have is above what other universities have sometimes. But the thing is they could be so much better, you know, they could they could be leading in it. They could be.. and they should want to do it to improve themselves and to be the best university that they can.

**P54:** Yeah, I want to see UCL leading a national conversation on making accessible workplaces and study spaces. I don't think it's unreasonable for me to ask that and I don't expect anything less frankly. I'll be here for another three years, happy to help that happen, but I can't do it without people who are paid to be here and do that job. I can't do it by myself. We can't do it by ourselves. The university needs to step up.

**P57:** Even really basic stuff like so like the BME officer and Women's officer roles are sabbatical payed roles.

Disabled Students Officer is not. It's not paid and it's not sabbatical. So obviously can do less work. Nor do LGBTQ and the TRANS Officer.

**P55:** And that's despite the fact that we have less than anything. We have less time. We like. There should be help for us to do it, not harder for us to do it.

**Facilitator: And why are these roles not funded?**

**P54:** I don't know.

**P57:** The logic behind our budget being less is that there are fear of us.

**P54:** I think all the budgets for all the Liberation groups from the union are the same this year.

**Facilitator: Do you have any percentages of disabled students?**

**P54:** I mean 20% of the people in the world are disabled. I would think is the same proportion in UCL.

**Facilitator: Because I've seen the numbers for UCL disabled staff and it's 4%. But perhaps because of what you were saying that people do not necessarily disclose their disabilities.**

**P55:** Four percent who had disclosed to their employer. And I think people who disclose to their employer are quite rare. I mean it's happening more and more but it's quite rare. I think you're more likely to disclose to your University but even to your University you're not that likely to disclose.

**P57:** I mean, I don't think I'm disclosed as having a disability. I think it's I'm having a long-term health condition and plenty of people are represented by the Disabled Students Network who wouldn't realise because they wouldn't consider themselves disabled because disabled is kind of seen as like a sort of bad word.

**Facilitator: Is it for you?**

**P57:** No, but, not anymore.

**P54:** It used to be. It used to be oh, I'm ill, I'm chronically ill. I'm not disabled, like why are you trying to push me on to this label? But actually, disability is the only label that lets us all come together: people with health issues, physical health issues like mobility, vision, etc. It's very empowering and it's very telling that it's become so stigmatized and then it just stops people joining our community and getting any support. Or getting a SoRA.

**P56:** I think it also stems off society's views of what counts as disabled. You know, you're talking like visible wheelchair access. You don't have a group by which you can find out things or you might have health conditions ...

**P57:** Yeah, that's why I think because there's only so much we can do in terms of advertising to try and get that information out there and you really shouldn't be on us to be letting people know that we represent all of these groups and UCL should be putting it out there, the SSW should be making it clear what they provide and what they can provide and to whom.

**P56:** Maybe even like changing on the initial form for disabled like do you have a medical condition something that I think would maybe encompass more people ...

**P55:** I think on the initial form it does. I think they might have mental health as well. I think they include mental health in chronic health. I think if you want to be in the disabled group or chronic health group, you kind of have to take the chronic health condition, but most people with a mental health condition don't know that their condition would apply would be a part of that group. I mean even like I said I'm autistic and I have a chronic health condition. I was only thinking about my physical health condition. I also have mental health conditions and I didn't even like think about mentioning that.

**P56:** Am I disabled enough?

**P57:** Yeah, you know to be asking for help. But I mean that's a not really UCL's fault, that's some funky little internalised ableism, but I feel like UCL could be doing more to help students realise how they can help them. And they should want to help their students.

**Facilitator: More ideas on the way forward?**

**P55:** I think in any teaching that deals with ... I mean often when you separate science and politics or you know this kind of stuff but there are people who do research into disability history and disability rights and those people should be invited to speak on issues when it comes to you know treatment of autism for instance or whether we should be allowing abortion of disabled fetuses. The science should be combined with a societal understanding or a societal view of disability rights.

## 16. Transcript of Focus group with Deaf Staff (06 November 2019)

### Facilitator: On your knowledge/awareness of eugenics and its links to UCL's history

**P58:** I'll make a start. I'll be the first to go. I've worked here for \_\_\_ years and it might be useful to let you know that I come from a Deaf family. So my deafness is hereditary. I've had Deaf people in my family for five or six generations and I have a Deaf son myself. Now, what I know about eugenics is... I know that they tried to remove particular genes that were desirable. I'm trying not to just use the definition from here, but I know that there was research into how to go about removing undesirable genes. So it's quite personal for me as a Deaf person. Its links to UCL, I know that there's been some research into eugenics trying to identify particular genes that could be manipulated in some way but I have very very basic knowledge. That's about it. I have a PhD, which I got last year.

**P59:** My family are hearing, I'm first generation Deaf. I don't know what else to say ... possibly genetic because I was born Deaf, congenitally Deaf, and grew up using sign language. Is there anything I've missed? What do you know about eugenics, okay. At university we discussed it a lot in philosophy. It was a subject that was open to discussion, so I have some experience engaging in debate, but I don't know much about UCL's engagement with eugenics. I know a bit about it, but not about the UCL links.

**P60:** I've been working at UCL for six years. And I've researched in sign language and linguistics, and also I work as admin for Professional Services. My support range is quite a few projects. My family are hearing, I have a Deaf sister. And my mum is a qualified interpreter. My sister and I were Deaf because we think it was a mutation, genetic mutation. We haven't really looked into it yet but we assume it's a genetic mutation. My understanding of eugenics is, like P58 said, I've seen quite a bit of Deaf literature and I've been involved in debate at an academic level but also on a personal level as well. I have some knowledge of UCL's links and history with eugenics and the names of the buildings, etc. I'm not entirely sure on the roles of each scientist. I've got some idea of the roles of each scientist and what they've research but not a full picture of each. But I understand the current debate around it at the moment and I've been reading the Twitter feeds and I've read some of the articles that have been out about it as well.

**P61:** I've been here since 2008, I work as a researcher. My family are Deaf as well. My deafness is hereditary, several generations. My sister has three Deaf children as well. My awareness of eugenics is very basic but more than average. I'm not an expert but I know that some recessive genes have been targeted with an idea to remove them and I know that the Nazi party used eugenics as a philosophy and a ground for their philosophy. I wasn't aware until this inquiry started about the links to UCL. I wasn't aware prior, but I have more awareness this year that links to UCL.

**P62:** I am a teaching fellow here. I coordinate some short courses and I've worked here 10 or 12 years like some of the other members of staff here so quite a long time. I did a PhD here, also. I'm interested in eugenics because I learned about it at school. And I learned about the history of eugenics and what happened within the Nazi party and science at school, we did genetics and eugenics. So I have a basic awareness of it. We'll talk more later, but I was involved in a lobby for getting rid of deafness from the list of high-risk syndromes or illnesses. So I was involved in the lobby for that. Then I had a discussion with a lecturer here who... in PGD (UCL's centre for Preimplantation Genetic Diagnosis). And we'll talk about that later as well that will come up later because I don't

want to spend half an hour lecture on that right now, but I became more involved because I have Deaf parents. I have a Deaf sister. I have Deaf extended family as well, I have lot of members of my family who are Deaf as well. So as P58 said it's a personal interest of mine, the philosophy of eugenics. But if you asked me last week about what the links were to UCL, I wouldn't have been able to answer you. But this morning I was emailed an article about the buildings here and the names that were given after people who were heavily involved in encouraging the removal of particular undesirable genes. I realised how... and also the links with slavery as well. There's a real parallel with slavery because some universities in the UK now are looking into how academic institutions benefited from slavery in the past. And the University of Glasgow at the moment is now looking at the implications of slavery and making reparations as well. And I think that this is a similar process. So if you ask me what the links over slavery I wouldn't be able to answer either but I think it's an interesting process that we're going through right now.

**P63:** I'm Deaf and I'm from Australia and I've worked at UCL for two and a half years, similar to P59. I have a PhD in linguistics from Australia, and I'm very interested ...when I moved from Australia to the UK, it was a real eye-opener. And in terms of colonisation, talking about colonisation, because as you know, Australia has strong links with the UK. My awareness of eugenics is similar to the others here. I know the links with the Nazis and... but it has some involvement with left-wing politics as well. And I think it's about thinking that humanity should be an elite or there's some kind of superiority and that's my knowledge of it and trying to be as elite as possible and superior as possible. And I think that that is similar to colonisation. It's about humanity being the best that it can be. So that's my understanding of it. When I read articles about eugenics, I find it very emotional and uncomfortable to read because thinking that you know, you can get rid of people with Down Syndrome or deafness or other undesirable traits is too horrible to think about.

**Facilitator:** Thank you very much. Okay, so let's move now to the first question or rather, I'm going to show you the three questions at the same time. So we have the first one which is 1) Does the information in the history of eugenics at UCL change your perception of the university. The second one is about 2) Your position on the naming of spaces after persons who founded and promoted eugenics at UCL and the third one is 3) How do you think UCL should approach its historical role into the teaching and research of eugenics. So, we might want to start with one but then if you want to talk about number two, and number three when we are in one, that's okay. So we can jump and keep the discussion flexible.

**P61:** Again, personally, my personal view and there's no judgment. With regards to the history of UCL and eugenics, has it changed my perception? To be honest no, it hasn't. Obviously, this is something that's happened in the past, it's a fact, we can't change history. If you think about slavery in America, for example, that was a very oppressive time, but now they've acknowledged the mistakes that they made in the past. You know, you can't sweep that under the carpet, but you have to accept it. Own up to the history, we have done this, we have had this involvement. So whether it's changed my perception of UCL no, but if in the future there was more research into it, I don't know how I'd feel.

**P59:** Obviously, you can't change history. It's a fact. My perception of UCL isn't based on history or the past, you know, we can't go back in time. But what has really affected my perception is what they've done about their knowledge what they're doing now about the knowledge of history and their involvement. Are they going to say they're sorry for that? What are they actively doing to share the information about why it wasn't successful, why they took that approach, why was it problematic. And I suppose that's really linked to the third question, how they are educating people, how it's being involved now. I think that is the driver and that would really change

my view.

**P58:** In response to what you're talking about, so things that have happened in the past you can't change history, that's correct. But do you think UCL has actually acknowledged how they really feel about eugenics? Because I feel they're still doing that research, they're still undertaking that research. And earlier we were talking about the buildings named after particular scientists involved, those names are still on the buildings. Should they still be on the buildings? It's really promoting eugenics.

**P59:** Well, yeah, that's my point what they are doing now. That's what I mean. You know how are they acknowledging it.

**P60:** Also, I think the view in the press itself it whether you know, it's branded itself as a university of equality and diversity. We welcome international students, but we're very focused on celebrating the life and the work of specific scientists. So I do kind of agree that we can't take away what's happened with history, but when we see how other people feel, so for example, Deaf people have talked about Milan, the Milan conference. That was an awful time for our history. We felt very oppressed, we weren't allowed to work. So when we look back at that, obviously we have to move on, so it's important to really acknowledge that terrible time in history. Obviously allow people to grieve over the suffering that they felt in the past, but like P59 said, it's really important to know what they're doing now. Because we have some bad practices taken. You know, what happened in the past you can still see that practice is still happening at UCL. There are still research. We are sort of excluded from events. We have to remind people about access. So, there is still that negative association still there. We are still excluded. That's definitely UCL.

**P63:** I want to talk about P58's point. When I first came to UCL, because obviously before I was living in Australia and I didn't even know anything about UCL. And I found out it was one of the top universities in the UK, not Oxford or Cambridge but you know, it's one of the really good reputation in the UK and I thought brilliant. And then when I came here, I realised you know, they should be applauded for the work that they do. They were the first university that took any women, one of the first universities that accepted women. So that's fantastic. That's something that they've achieved. Then going on from that, I realised there's also many things that are still quite old-fashioned, you know, very old-fashioned mindset. So for example, here, this is brain science, you have XXXXXXXX and you have other faculties, you've got the Ear Foundation, so the Medical Institute. And if you look at the website of the Ear Institute the information they are talking about we hope to eradicate the illness of deafness. Or be able to treat deafness. So they treat it as a sickness, as an illness. So reading that information I thought oh, that's not great. How can they talk like that and in the same faculty have this department that are researching into deafness and linguistics, so my opinion of UCL has gone down a little bit. I feel one big problem here is, traditionally, who has the opportunities to promote change and that's usually the majority and the Deaf and disabled people in other groups are always had a difficulty promoting change because they're always one step behind. So, there's no one group that's continually there to promote change because they're in a minority. And so, they're always like reinventing the wheel and having to try and promote change.

**P61:** Thinking about it, my personal common when I found out about the link, I was disappointed at UCL and I think it's a shameful association for UCL. And then I went back and I looked at the bigger picture. But my first impression was like, wow, that's quite a shameful history. I will say that. But also, it affects my role within the Deaf community. I feel you know, if I work for an organisation that's been involved... that are trying to, you

know, wipe out the very community that I'm involved with, you know is quite high profile. It's one of the leading centres in the UK, particularly for the Deaf community. So there is a reputational risk, for us to be associated with UCL if they're still involved with the work of eugenics, particularly in the removal of the Deaf gene.

**P62:** That's interesting, what you talked about. It's interesting what P63 was saying about UCL colonisation. Just to let you know, I'm Australian as well. So I have that experience with colonisation too. What you were saying, for example, the University of Oxford they had a statue of Cecil Rhodes there and he was someone they wanted to take that down because of his links to colonisation. And that's quite interesting to read. I'm not a black person, you know, obviously I'm not from a non-English speaking country so I can't say what should be done. But I just thought that was an interesting debate, that people wanted that statue to be removed. So this is sort of parallels with UCL in the names of the building and the institutes that link to people who've been involved in eugenics. So that's very interesting. So for example the Petrie Museum, you know that's linked to Egyptian... you know, he was the first person who took things from Egypt and he put things in the British, you know, the Petrie museum is full of artefacts that have been stolen from Egypt. So I think we have this sort of process of removing his name from UCL or returning things that have been taken from Egypt. That's sort of not colonization really, that's more about taking things from other countries. But is sort of a response to colonisation. We have taken things from other countries and put them in our own museums. So I think it's a little bit shameful and I feel ashamed of UCL to know about the history. That information is something I never knew before and I've worked here for 10, 12 years and it was only three or four years ago when I realised who Petrie was. Maybe it's because I'm not that well educated, I don't know, but I was like oh, that's him, he plundered other countries.

**P59:** Two things. First, is kind of linked to the concept of colonization. But as Deaf people, part of the Deaf Community, we do experience cultural colonisation by hearing people. So oralism as a concept is a form of colonisation. So I just thought I'd just put that into the mix and the links with colonisation and Deaf people and also as P63 was saying, about UCL being the first people to welcome women, for example. When I first joined UCL, there was lots of hype about you know, how amazing everything was and I thought I can do this. I can do that and I was kind of shouting from the rooftops, but actually some of the voices that should have been shouting about things would be in mist. And I still feel that this is a kind of muted debate. It's something that's discussed under the table or very quietly or it's not shouted about. We're not out about it. We're trying to ...we're not showing that we're trying to do something about it in a very overt way.

**P60:** It's kind of linked to what people are saying anyway. I don't understand why we have to honour these particular scientists by naming buildings after them. UCL has worked with many incredible people, many researchers over the years have done incredible work and we should be honouring and celebrating their names. Now, of course we can't sweep things under the carpet and not talk about these people. We do have to talk about them and their involvement in science and eugenics, but we don't have to honour them. So I think the discussion and the discourse around them needs to be of a different nature.

**P63:** Just to link with what P60 was talking about honouring particular people or naming buildings after them, I think it's very difficult because historically it's not just you know, one person that we're honouring and other people that we're criticising. I think most people are very complicated. So, it's not somebody is really good and somebody is really bad. People are from their time, they're a product of their time, so I think If we're just talking about one person's work again and again, so there's of course somebody called Charles Pierce, for example, he's well known for his research into how people make meaning and I've followed his work for many years, but I've

recently found out that he was a supporter, he endorsed slavery and he actually had slaves in his house, so he had slaves working for him. That was really shocking for me because I've been following his work for many many years and the fact that he's supported slavery it's quite shocking, but there are positives and negatives about him. So, how can I continue using his ideas and using his work? So I think that you know, I have this new knowledge and it will change how I use his work and I'm better informed now, so when I read his writing or I write about him... so I think people are complicated.

**P58:** I think UCL promotes equality and diversity a lot in every discussion we have, it's about equality and diversity. Yet there's a contradiction. So we have some departments like P63 earlier was mentioning, the Ear Institute who aim to eradicate deafness. Now, I think that's a real strong link to the medical model of disability and the medical model of deafness where they appropriate cultural differences. And I think the problem is that people see deafness as not being able to hear but that's not how we perceive deafness. We perceive deafness as part of a cultural heritage, as being part of a community and some of us come from multi-generational Deaf families, and we wouldn't be who we are today if we didn't come from that heritage and that history. So I think it's you know, it's a core of my identity being Deaf is a core of my identity and I value that. So to hear, you know the Ear Institute not valuing me as a person and wanting to eradicate my very being and my history and you know, I'm expecting my deafness to be passed on for many generations to come. So I feel that they're seeing me as a lesser person.

**P63:** So the Ear institute I don't want to go there, I don't want to visit them, I don't want to see any lectures delivered by them, I don't want to have anything to do with them now. I've completely disassociated myself from their work.

**P62:** You talked about the Milan Conference P60, and I think it's worth explaining to you Monica that in the 1880s there was a conference of educators who worked with Deaf people in Milan. At that conference they all decided not to use sign language and they went back to their countries and many people stopped teaching Deaf people sign language as a result of the conference. So Deaf children lost out on the chance to learn in their sign language. And many Deaf teachers also lost their jobs as well. So it's interesting because one of the people involved in that conference, Alexander Graham Bell. People always associate him ... well he stole the idea of the phone and people credit him for inventing the phone but he's also a UCL alumni as well. So it's just worth mentioning that I think it's a very important point because it is linked into the eugenics debate and the ban of sign language. So Alexander Graham Bell studied here as well and was also involved in that decision. And also the conference was just full of hearing people. There were no Deaf people in the conference at all.

**P61:** And also it delayed our evolution as Deaf people as well. Over a hundred years, most schools for the Deaf here in Britain became more focused on all education. They stop sign language, some countries banned sign language. In New Zealand it was banned completely within education. Too many Deaf people for generations suffered as a result of that conference. And I think it's still banned in some countries.

**P63:** Please correct me if I'm wrong, but the implications of that conference were such that Deaf people became ... kind of two bands of people. So there were Deaf people with some residual hearing who went into an oralist form of education and who progressed and became a kind of model of Deaf people to be celebrated. And the other group of Deaf people who were profoundly Deaf and had no residual hearing couldn't commence with an oralist method of education and they were completely affected by colonisation. So there were two ... there was one Deaf community that was split into two and completely segregated from one another.

**P61:** I wanted to ask you (the facilitator) a question and I think now's a good time to do that. There was a question about focus groups and the participants. The previous participants. So undergrads, postgrads, etc. Now, we are an important core group, but I'm just wondering how much we have a say in this. So if there are 12 groups who want to just say sorry, and we kind of reject that, will our voices be heard? Will we have an impact as a group? And I know you have to listen to all focus groups but how important are our views, because as you can see, we've suffered through generational experiences of 'abuse', in inverted commas, and UCL is continuing to promote that ideology. So I'm hoping that we will be heard.

**Facilitator:** P61, you can be assured there that you'll be heard. Actually the issue about deafness and the legal frameworks towards screening against deafness as something to be fixed, as if it was something wrong has come up in other focus groups. Yes, so as I mentioned, we had one session with ENABLE and another one with the Disabled Student Network. Although we didn't have Deaf participants there, they did talk about the issue within their communities of disabled students and staff. So we have a significant amount of data from the focus groups and also from the survey. In the survey we had a section on demographics asking to please point out if what is your disability? So we have comments from specifically Deaf respondents to the survey.

**P62:** Just linked into what the facilitator just said, I think you want to say the same thing P60. We have this group because UCL didn't organize a bigger group with enough notice for them to be able to book interpreters. And that's why we have a separate group. So again, we've been kind of eradicated from the general UCL discourse because we weren't given enough time. So we really appreciate you making time for us to talk about this really important issue but we didn't have a chance to engage with the other UCL focus groups. So we sort of have been eradicated somewhat from UCL discourse generally.

**P60:** Just add to that, I've taken I've got a spoon in my hand. I am speaking right now. There's a fight over the silver spoon. Just add to what P62 said. It's not just a one-off. This happens again and again and again and the additional problem is that people don't realise the labour that goes into Deaf people having to organise access. We lose out on opportunities to network. We can't tell the wider community how we feel about things and the information doesn't get cascaded out into UCL. So UCL just carries on its normal practice without actually hearing what we have to say because we're segregated from, as I said, the wider discourse. So, really the whole point about access and British Sign Language now is that it's been... it still doesn't have equivalent legal status, but it has been recognised. But people do assume that Deaf people need access all the time. And if you have an event and you bring Deaf people into the event, you need access as well. So it works both ways. It's not just Deaf people needing access. It's also hearing people needed access to what we have to say. So people assume interpreters are just for us, but actually if you can't sign you have the privilege of the resources to be able to learn sign language so you can't really neglect that privilege, but we are using our money, our time, our resources to book interpreters to make sure that you can access us so it works both ways. It's not just about us gaining access.

**P58:** I want to respond to both previous points. So talking about this focus group that we have here, we're happy that we've had this opportunity here to give our views as we were saying we haven't got the opportunity to share this with the wider UCL community and I think the point for us really is we feel a bit frustrated by UCL's attitude, for example. to eugenics. Like I said earlier, what you have to understand is we follow a cultural linguistic model. So we feel deafness as part but UCL are benefiting from learning about that. We are sharing about how we feel about our own history, our own generation of deafness when they read the information that we give out. But really, I feel like it's a missed opportunity. They've missed the opportunity to engage with us,

and if people from The Ear Institute or from other departments, actually listened to what we have to say today, that would have a massive impact. And that understanding of Deaf gain, something that we call Deaf gain, we use that term a lot here. So we contribute to the world and they call it Deaf gain. So for example, subtitling. Subtitling on TV really came from Deaf people being able to access television, you know, but now the whole world benefits from subtitles. You know like things on big screens that are subtitled with no sound, it's now useful for that situation. So we need to think about that. It's not just Deaf people about how other people and other disabled people and the hearing communities how our contribution actually benefits those wider communities.

**P62:** I have something I really wanted to bring up today. And I've been trying to find the right time to sort of share my story about something that happened here when I was working here at UCL. I think a few people were working here at the same time. So we're at the House of Lords. They had a session over the Human Fertilization and Embryology Authority, HFEA. That was in 2007. There was a discussion in the House of Lords. Professor \_\_\_\_\_ gave a submission to the inquiry. Maybe you can mention that because we were there. So what happened was, they were talking about deafness being a serious health condition, needed to be added to the list as a serious health condition and the HFEA had a consultation about that and I went along as a Deaf person and as a UCL staff member and a member of the British Deaf Association. I went along to find out about the discussion and it was a real difficult discussion because people didn't seem very open to the idea of deafness being okay, so they said they've decided to put deafness on the list of serious health conditions in the House of Lords. Baroness Deech, she's the woman who is introducing the legislation and she's talking about ...she gave deafness as an example of a serious health condition. So that was around the same time there was the story of the about the two Deaf lesbians in America who had a designer baby, you know all the top newspapers it caused a huge sensation "Two Deaf lesbians had a designer baby" scandal, you know lesbians having a baby. They have a designer baby; the women picked a Deaf baby. They picked the Deaf gene so that they knew the baby would be Deaf. So it was at all oh, they've created a sick baby and that had happened just before this debate. So the Baroness Deech, she referred to that story and I remember I was in Australia at that time and I remember it being a big deal. And as a side note, I've actually met the two Deaf lesbian ladies, there's nothing shocking about them, they're really nice people, nothing like the newspapers would have you believed.

**P59:** "Awful evil lesbian!"

**P62:** It's really sad, the baby actually died. Not because of the fact that they were Deaf, but and they had another health condition which wasn't linked to the deafness at all. So, you know that baby, you know suffered and they suffered for two months. It was really an awful thing. But nobody really ...they will just focus on the fact that they had this designer baby. Anyway, somehow back to this debate, I realised one of the people involved with the HFEA was a lecturer who worked here at UCL. So I thought okay why not? This is the start of my story now, so that was just a little bit of background. So \_\_\_\_\_ and I, we went along to meet this woman and said, Dr. \_\_\_\_\_, she works here as a lecturer in the PGD which focuses on if you have an embryo and you see they have this particular health condition, you can't use it for IVF. And now the law says that if you know that this particular embryo has a disability from the list of serious health conditions, which include deafness, you can't use it for IVF. So I wanted to talk to this UCL lecturer about this particular matter. So I went with \_\_\_\_\_ and an interpreter and I went expecting to have an interesting discussion about it, but it was a really awful meeting, one of the most awful experiences I've ever had. The woman actually was not interested in our view at all. She wasn't interested in my view as a Deaf person. She said, "oh Deaf people behave really badly during the House of Lords discussion" but that wasn't true. I was there. I saw people who were asking, you know,

respectful questions, you know, the people who, you know actually Deaf people who stood up to ask questions respectfully. I don't think they were rude but she seemed really angry with the Deaf people who attended this particular meeting and she kept saying but you need to allow parents to have the choice. You can't argue against choice, that's very difficult for us to argue. I'm not trying to argue about the fact of having choice. But what I was trying to say is that we are here as Deaf people, you know, we're part of UCL. We have a research centre here at UCL. We look into sign language, you know, we're looking to that very community. And if you're trying to manipulate the genes you can't get rid of that language Community, you know, we have that right being part of a community and how is that right that you want to get rid of our community? You know, you can't do that. So on the spot, I thought I said actually when I think about it, I'm a designer baby myself because my Deaf mother picked my Deaf father because they were both Deaf. They met at the Deaf club. And the woman said, "oh I can't think of anything more disgusting". She said that to my face. So this was a person from UCL, a colleague saying that to me. And I was like, \_\_\_\_\_, you know \_\_\_\_\_, people who know \_\_\_\_\_ how many people have seen her angry, never, you would never see her lose her temper ever. She said I'm the Dean of research here and we actually have research into this language community. But by that point, you know, we were in shock that she would have the nerve to say that to my face and at the end, we said okay well, maybe we can carry on this dialogue another time. I'd like to offer you the opportunity to come and talk to our MSc students, come and have a discussion with us and look at the different points of view, but she never took me up on that offer. I followed up with an email but she never responded. A year later I emailed her again. No response and she still works here. I teach Deaf culture and identity here. I used to have a very good class discussion about that incident and my students still tell me, oh, you should name and shame her and the last time I taught the subject I looked and she does still work at UCL. And I think now with this process it makes me feel like I'm in a strong position to talk about what happened and I think I would like that point taken and I think I'd like to request a formal apology from \_\_\_\_\_, I'd expect an apology from her.

**P58:** Just a small point. A very very small point linked to choice. And you were talking about the concept of choice. Now, I like to have choice. Choice may be the wrong term. I have two children, one Deaf and one hearing. I gave birth and they were Deaf and hearing and that was by the by. But suppose I needed to go through IVF or I needed some clinical support in conceiving, I would still like the element of surprise. I wouldn't want to eradicate the Deaf gene. I wouldn't want that to be a choice, I would like to find out on the spot, oh they're Deaf or they're hearing when they're born. That is my choice as a parent. I wouldn't want somebody in a lab to take that choice of surprise away from me because my son is who he is now and he would be somebody entirely different without his deafness if that choice was taken away from me.

**P59:** Linking to what's P58's talking about parental choice. I think the issue here is a fear of thinking, oh I might have a baby with Down Syndrome and our lives will completely change and I have to do certain things to make sure that that doesn't happen. You know, there's worries about caring for the child of supporting the child through life, but actually that's not because of the child, that's because society is ill-equipped to give that support. Society is damaged, society is bad. It's created a kind of ableist attitude against disabled people. So we have to encourage the idea of maybe giving birth to a Deaf child and it being fine and it using sign language and it having a particular culture and engaging with society and coexisting with the majority in some way. So I think that eugenics is very kind of fixated with an ableist view of the world and holding on to an ableist society and that needs to be changed.

**P63:** Just linking into what P62's talking about, I think that they should be completely removed from working here and also linking into maternity and giving birth. I think that you should accept whatever children you give

birth to, they are your children Deaf or otherwise.

**P60:** I'm really sorry for your experience P62. I think that's awful. Talking about the word choice and I hope I'm explaining this clearly, I'm on the fence about this word a bit. Because the moment the message about Deaf people and Deaf children sign language is quite a negative one and already the information is quite biased against deafness. So when you talk about having a choice, it's not an informed choice. If you were given an informed choice, all the information you were given was of an equal quality, then you would have clear choice, but you can't have a choice at the moment because you don't have proper information.

**P63:** You're talking about hospitals? I don't know what it's like here, but in Australia if a woman gives birth to a baby they get screened straightaway and identified as Deaf.

**P60:** It's the same here.

**P63:** But when they are identified as being Deaf then they will suddenly have loads of professionals around them offering them various types of treatment, cochlear implants, etc. And there's nobody to say actually having a Deaf baby is fine and it kind of makes the grief of the mother worse because it's endorsing this idea that having a Deaf baby is a bad thing or some traumatic event that has happened to them. One Deaf person in Australia, a Deaf woman from a Deaf family gave birth to a baby who was Deaf and she was very proud of that and felt very fortunate because she could pass on her heritage and her language to her baby. But she was very shocked at the amount of professionals that suddenly surrounded her and nobody talked about language and sign language and access to sign language. So there is no choice in this particular circumstance because there's no equal information given to Deaf parents. So people can't make an informed choice.

**P61:** Little bit off point, but still talking about eugenics. At UCL we talk about Action On Hearing Loss, which is a charity AOHL. It used to be RNID the Royal National Institute for the Deaf, it's probably changed again recently. But anyway, I have two different points that I'd like to make. My first point is about Eugenics at UCL and at AOHL. It's run and led by a team of hearing people who have no awareness of Deaf culture or sign language and there's no Deaf input. But my point is, AOHL I saw them recently, and they are actively researching looking at a cure for deafness and to eradicate the Deaf gene. And I met the head of the research department, I can't remember where it was. I think we had a technology at home focus group that UCL ran quite recently and they invited that person to come. I was on a different table, but he shouted out very loud and clear, "one day we will find a cure for deafness." And I was horrified by this statement and the fact that UCL were involved in running this and it was about technology at home but he was talking about, he was bragging basically about his research. And again, it's a hearing perspective. Seeing deafness has been something negative something wrong and that is kind of parallel to the research that's been undertaken here. So I don't think there's enough input from Deaf people and it's an oppressive attitude. So I just wanted to kind of throw that in.

**P63:** Just linked into the topic of eugenics. I think one thing we haven't yet spoken about is what their motivation is behind it? Why do we have eugenics? And I think historically, within British history, there's real charity models. So they think that people that are lesser somehow need to be helped and I think it's about money and power historically. So if you read old newspaper articles, they would compare a kind of a normal person or a Down Syndrome person or a Deaf person or a person with physical disabilities and they would talk about the cost of that person or whoever has a disability. So the government see people with disabilities as having a cost implication, as being expensive, and that framework has been set up so Deaf and disabled people cost more. And

I think that's kind of gone into the education model as well. So parents get horrified because the government are saying your children are too expensive. They don't deserve anything because they cost too much and that's not fair. So if UCL is endorsing this ideology that's really fucked up and that's horrifying and I think that it's not linked to provision and help it's to do with power and money.

(15-minute break for the interpreters)

**P62:** Just one more thing that I wanted to say from the meeting with \_\_\_\_\_, I realised that it was actually her who put deafness on the list of serious illnesses. So it was actually a UCL person that added that to the list and she mentioned that to me. And secondly, somebody mentioned various professionals surrounding parents who've just had a baby who give the wrong idea of deafness because they don't talk about sign language as a positive thing. So they only give information to support speech or hearing. So I wonder if that comes from people's...I know that that comes from where people were trained and how they were trained and that comes from universities. So there is a real link to universities here. So I mean through this process UCL could make sure that anybody that's studying Audiology or anything to do with that should involve something in the curriculum that gives a wider choice. So that's one way to "de-eugenised" the curriculum and that comes down to you know, how we teach undergraduates and it all stems from there. And I think that would be part of the answer.

**P61:** I wanted to say something quite similar. I mean we focused on history, but I'd like to talk about what's happening currently. Now, okay, we need to acknowledge the history and the names that are being used. But actually, what can we do practically now that is endorsing that philosophy. And that's what I care about. The attitude currently, right now, what's going on. So as P62 said it's all about teaching and the curriculum and I'll stop at that point.

**P58:** I just wanted to say when we're talking about eugenics or people doing the research into eugenics, who are they? Are they white? Are they hearing? What's their demographic? So I kind of ... are these the people that society thinks of as perfect? Have they engaged various diverse communities? Have the Deaf Community been asked how they feel? Have they asked different races? Have they asked different groups of people maybe people with Down Syndrome because I think you would get many different answers and I've seen so many kinds of videos of people from all walks of life: disabilities, etc, and many people have very positive lives and they're very confident about who they are. And they see their syndromes or their illnesses or whatever is part of who they are and they make a contribution to the world. So whoever works in research has a duty to ask themselves: Who are they talking to? Who are they representing?

**P63:** Absolutely P58. I think that it must be compulsory, anybody doing some research linked to genetics or eugenics that they must talk to the very people that they should be engaging with and they need to justify themselves and they need to explain themselves and they need to confront people and they need their opinions challenged. And there needs to be opportunity for them to change their own perspectives. I mean, it's so many ideas going around, I'm trying to pinpoint one. But talking about the curriculum maybe, I think in XXXXXXX many members of staff, we get many members of staff every year doing lots of research topics. So engineering, for example, there are many students who contact us saying "Oh I've got a brilliant idea. I want to make sign language gloves. Can we collaborate in some way to make this happen?" I don't know if you know anything about sign language gloves or if you've heard anything like that. These are ideas that get floated about by hearing people who think somehow that they want to help Deaf people with these wonderful gloves that they can put on and if Deaf people sign with the gloves on it will translate into speech so Deaf people can be understood

by wider society. And that's so Deaf people can be understood but obviously it doesn't help us understand what people are saying. We get those emails, always, and we always come back to them saying: no. There was an article in a newspaper, Atlantic, saying what are these sign language gloves for. So we replied saying no and read this article! It's a definite no because who wants to make sign language gloves? It's the worst idea I've ever heard of and that's from UCL students. So they kind of want some meaty, hot topic to research that's going to change the world in some way. And we, you know, what we want to do is make something useful.

**P59:** It's ableist. It's a very ableist perspective. On what Deaf people need and what they can do for us.

**P63:** Especially because I've been saying the same ... we've been saying the same thing for years and years and years. What we want is sign language. How many years and how many times must we say this is the solution. People just need to sign and they're saying no, gloves are the way forward.

**P60:** Just to link in with P58 and P61 and what you were saying earlier. You talked about... I mean we need to focus on history but also what's happening now, but I think they go hand in hand. And P58 also was talking about who are these people that do the research into eugenics and I think that correlates with who the top dogs at UCL and the idea of the perfect physical form or the perfect human: white, able-bodied, hearing, so on and so forth, male. And they are the people that are running UCL and most of them are white and male and if you break down the pay grades at UCL, you will see that ... you know, it prides itself on ethnic diversity and endorses and celebrates that, but most of them are on grade one so they're security, they're cleaners. And at the moment there's a big debate over holiday pay and employment rights and people are still having to fight to get their voices heard. So they're not equal to their white counterparts at the moment. And that's why I think this has a very strong correlation with what's happening currently within UCL because the attitudes are still prevalent. Now, I may be wrong but there are two black professors in UCL. And that's it. Any Deaf professors? I said Deaf Black professors maybe and then Deaf Black female professors?

**P61:** I want to talk about access. It would be nice if UCL recognised that they don't provide access for disabled staff. You know, XXXXXXX's been here for over 10 years, but we still have barriers, 13 years exactly. We're still facing the same barriers. We still having to lobby and work at the same time. So it's like a dual role, a triple role, you know for trying to teach about eugenics as well. So they really need to take a good look at themselves in their policy and enforce it. Talking is not enough. We need evidence, we need practical things.

**P63:** Linked to what P61's talking about. The problem is with the Deaf staff and the Deaf students. The Deaf students who are in UCL, they have to have funding for their interpreters or for their note-takers, they have to go through that process and that should get them in through agencies, you know, who exploit the situation they don't always do a good job.

**Facilitator: Students have to do their own funding?**

**P63:** It's funding from the government, I think is called the disabled student allowance. But to book the interpreters, they can't book their own interpreters. They have to go through an agency in order to do that. So here as Deaf staff, we have funding from the government through access to work. So it's different spots of money, but the staff here, we have the power here to choose our own interpreters or the companies that we want to use but the students they have to sort of use these specific agencies. So, you know, how are they supposed to get through the university if they're not empowered to have the choice of their own interpreters and that's

something I don't understand.

**P59:** We've been talking a lot about eugenics, who's responsible for doing it, you know black professors in UCL, who has the power, how disabled people are minorities. But this is a good example here as well. We have a good number of Deaf people here in the Linguistics Department. And we have Deaf role models, you know, we've got fantastic examples and we've got Deaf colleagues and we've got Deaf allies here. I just want to look at other departments and see, you know, are Deaf people working in those departments? I don't know. Is there anybody who's actually able to navigate that field outside of XXXXXXXX and to you know, because I finish my BA degree, I want to do a masters, but the subject I am interested I don't know if any other Deaf people have done it before me and I'm thinking you know, should I bother is it too much effort and I end up focusing on Linguistics. So at the moment I'm doing Linguistics as a Deaf person, but I don't know if I have free agency to say like that's what I want to do and that's where I'm going to do it. I have to worry about all that's done before me, am I paving the way. So UCL, the attitude that they have I think from eugenics has seeped into everything, you know, it's been infectious really.

**P61:** So I've got a computer degree from Bristol. There should be really good opportunities here but for me I feel like I'm boxed in to work at XXXXXXXX. And I cannot think of any opportunity apart from XXXXXXXX. They wouldn't have, maybe I don't want to work there, maybe they wouldn't have me. But really I don't feel this equal opportunity for UCL staff. You know, if I have a computer degree I can make a contribution to UCL. But there is this sort of system-wide discrimination where we're boxed in and we have to stay within our field.

**P62:** My response to both points. I don't want to name names. But what I remember, one colleague of mine who was thinking about doing a PhD here at UCL and a senior hearing colleague spoke to that Deaf colleague and said, you know, what did you want to do and the Deaf colleague said I'd like to work here as a lecturer. And the hearing colleague said no, that would be very difficult. You know, it's very competitive. You know, if you're a Deaf person, you know, head of Department would be impossible, you know, and that's one thing I want to talk about. Also, second thing. We had two posts advertised this year. One was a lecturing post and one was Reader. And no Deaf people applied for the Reading fellowship but the lecturer, we had one Deaf person apply for that role, only one and they didn't get it. So I think it shows, you know, the careers advice given to Deaf people, oh you know you want to be a lecturer, you know, they advertised these posts, two posts, and no Deaf people were on the panel for one. So no Deaf people were involved in the recruitment process. And the Deaf people who applied for the lecture post didn't get it. So where's that representation? Where is it?

**P58:** I think another point linked to that case saying we felt that when we discussed the job we couldn't apply, it wasn't for us. I just felt I know I could do that job, I know I could do it but I know if I applied I'd have felt it wouldn't be even worth my time applying for it, but I am the person who's talking about. I was told, oh lecture it's too competitive. So for me that was a bit of a shock, you know, you encourage hearing people, you know talk to go for promotion, but I've been here 12 years. I don't have a permanent job. I'm still a contractor. I know I got my PhD last year, but I still feel you know, I've been here for a long time. I have to go so I just want to bring up one last point. We haven't spoken here yet and is about colonisation. But another important thing is culture of the mind and colonisation of the mind and I think that's really important. I feel very lucky that I work here with fantastic support of strong people who are proud of our language and our culture and our heritage, but it is tough. It's tough to keep fighting the same battles. To always feel disempowered and I can see my community, people that I meet who are from Deaf parents or Deaf or hearing children, you know, they'd go to Deaf Club. I see people say, oh, you know, I'm worried about the future. I'm worried about the Deaf community and you

know, I'm worried if I had a Deaf child, I'd be worried about their future, you know, would there be education in sign language. Maybe they'd have to have a cochlear implant. So really that has an impact of colonisation of the Deaf community. And it's through eugenics and I can see Deaf people within the community feeling disempowered and you know, is that promoting equality and diversity? I don't think it is at all.

**P60:** Linked to P58's point, through the advancement of ethnic minorities and Deaf people. We've all been saying here (XXXXXXX) it's a fantastic place to work, you know, we have our difficulties here but overall, the communication policy for Deaf people workers is fantastic. So we feel privileged but this is not the norm. So we feel privileged and that this is a very safe space. That's why many people stay here. You know we have good researchers here, but we have this good team. We're all on equal footing. If you went out you could feel lonely, you could feel it's very competitive, you could feel very disempowered and like what P58 was saying, it's a colonisation of the mind but also talking about healthy a healthy mindset, you know, if you're constantly having to battle for access, here you don't have that battle so much. And it's very good for your well-being.

**P63:** Just linked into what P60 was saying about safety and numbers at XXXXXXX. It's quite a special place to work and we are fortunate. P58 was talking about colonisation of the mind and I think that people who are engaged with eugenics need to meet the very people that they're researching about and explain themselves and justify their actions. And I also think it's worth making it compulsory for submitting any kind of research or any submissions to say that they will promote equality and diversity. Not equality of white able-bodied people but equality of a diverse range of people. Regarding the building names, I think it's important because it's a visible representation. But what I would like to see is the names replaced with somebody who has been working with or who has been working with people that aren't white or able-bodied and we should be celebrating their work and create a new narrative, associative narrative with UCL so we can reframe history the history of UCL. So not eradicate and remove the history and say right we're a brand-new fluffy University. We do have to maintain links with the past and I think we need to maintain that.

**P61:** Just linked into what P60... I think what UCL can and should do more of is what XXXXXXX do. We get funding through ESRC, and we work in partnership and we engage with UCL a lot, but not all of us. UCL should be supporting the centre more. It's a Language Research Centre at the moment. We focus mostly on Linguistics and UCL is a very very wealthy institution. And I think they should ... I mean they don't contribute anything to this centre at all and they should be contributing more. So it would be nice if this was a massive department with a campaigning strand to it as well. I think UCL should be taking a part in that. Currently there's no relationship between us at all and that needs to happen.

**P62:** I think you're right. Last year the British government handed out some money. It's a global disability challenge fund. Millions of pounds went into research centre at UCL, linked into disability research. And the minister for International Development, a woman called Penny Mordaunt, she launched this initiative in BSL. She signed it not very well, but don't minute that, she didn't sign it very well, but she did sign it but we haven't yet seen a benefit to Deaf people. There's no research projects into culture and language and populations of Deaf people at all. So we haven't reaped the benefits of that.

**P60:** It kind of glorifies... it's a glorification of sign language. There's a kind of voyeurism around it's like look at me, but actually it doesn't contribute anything to promote Deaf people and language.

**P62:** The word I use in my tweet is exoticism of sign language, but it doesn't actually benefit the Deaf

Community. It's a very common theme in research. People go in and research a thing and then they publish their papers and it's a kind of cyclical thing. But very rarely benefits the community that they are researching and I think research into the Deaf community and sign language that I mean, there's a lot of research going into the cure for deafness, but it's quite exploitive. They exploit sign language and the Deaf community for their own gain, for their own professional gain. And I feel that UCL needs to do something to acknowledge that, where they're actually making a positive impact on the community rather than just saying, oh I'm going to research why Deaf people sign. And whether their hands are at a 90-degree angle when they're signing or something. It's very very niche, but it doesn't make a positive impact on the community that they're researching in any way. And obviously we can't limit research, but I just think that there needs to be more accountability into the type of research that they're doing on UCL just to make sure that research has a positive impact on the community and that it doesn't colonise and exploit the community that it wants to research.

**P63:** I think colonisation is a really strong thing that's coming through. So for example, for many years, sign language was equal, but now people don't know how to sign. Don't you think that's strange? You know, the people the research sign language don't know how to sign. So, I don't know why people who think they have the right to research in sign language if they can't sign themselves. And I think it's a difference of power. The majority that has the power, they have the power and the authority to pick their own research topics, whatever they want, but maybe when you're looking at smaller communities, there's no structures with roles, who can do what, you know, it's the same with the BSL and the Deaf community. People have strong views on who can teach BSL, for example, a person must be Deaf, except if a person is hearing who teaches BSL, you know, there has to be a very specific circumstance, you know, they'd be no Deaf teacher living in that area for example, you know what I mean. But you don't see that clarity of role in the majority of population. People just think oh, you know, that's an interesting sign language club so I'm going to do that. I'm going to take over the world. So I think the wider community needs to take a good look at itself, really, and look into that.

**P60:** Just linked into what P63 was saying. I think about Deaf people being heard, it's not happening at the moment. There's a lot of research into deafness and sign language, but it's done by people that can't sign and that's constantly perpetuated and there are Deaf people that have been signing for years that have been excluded from that research. But as soon as a hearing person says, I want to look into this, it's celebrated and supported. What about the people that actually live the experience, that have grown up using that language and grown up in that community. Why are they not undertaking that research? Yeah, that's linked to who you know becomes the researchers like P58 said before, you know, she's been here 12 years, you know, she's spoken to many deaf people but they become stuck, you know within their roles. They stay as research assistants. They don't feel they can get any further. I know people who are deaf who are over 60 and all their life they're stuck in the same role. They haven't been given the opportunity to promote themselves and they haven't been given the encouragement and I'm wondering why that is.

**P59:** I just thought I'd throw something in about research projects. You know recently I met a PhD student and she was researching sign language. She was hearing, she was an interpreter from Portugal. She came here and she wants to compare cultural differences and she came to me and she approached me to be a cultural advisor. So kind of she wasn't sure about the BSL community and the Deaf Community. What are they? What are their nuances? What's acceptable and what's not acceptable to the community. So I was a participant for someone she talked about the British Deaf Community and I was able to find a full informed answer so that sort of thing when we're working together with supporting. I wasn't part of the research, but I was supporting her with some sort of cultural advice and cultural issues and that hopefully is something that could influence other sort of scientific

research. So for example, if they're researching deafness, they should be aware of the cultural impact that it's having. So they should have a Deaf person as an advisor about Deaf people and the cultural ...it's you know, if I'm going to research this community, I need to be able to speak to a member from the community to find out what's acceptable and what isn't. So that's a probably just way how we can look into improving the research that we do here at UCL.

**P60:** Just going back to P63's point about people working here for many many years, but never progressed any further in my career. I was reading an article with somebody that had a similar experience but from the be BAME perspective. Different degree programmes, somebody ..there's more people going into Masters now, but not PhDs. Very very few people from those backgrounds are getting PhDs because they look up and see at sea of white faces and think, I'm not I'm not relating to them. So definitely have a similar experience of you know, going through their masters and learning but their culture and their input not being respected. And I think that also has an implication on Deaf people who want to progress in Academia because if they're looking out at the norm, which is not diverse, they just think well why should I bother? And my own personal experience is that I'm not entirely sure that Academia is right for me. But also I feel very responsible because I'm fortunate enough to be a privileged Deaf person with a good educational background. I've had access to sign language. I have a good team around me. I enjoy the work I do but I feel if I don't do it who will? Who'd carry that torch? And I'm Asian as well. I'm from a Pakistani background. So there's quite a lot of pressure on me to progress in Academia. And I think there's a lot of pressure on BAME and Deaf community staff to progress, but I think a lot of people experience that pressure from those backgrounds.

**P62:** At the risk of man explaining or white explaining, this is really interesting going back to those three questions about the history of eugenics, the naming of buildings and what we're going to do next. How do we change what we do here at UCL? We've talked a lot about colonisation and the impact of colonisation on our lives and that really makes me think I don't want too off the point, but we've been talking about eugenics and colonisation but going back maybe they're part of the same mindset. Yeah. I'm trying to summarise. I'm not man explaining here because it seems that we have the experience of working here at UCL. It's not directly linked to eugenics, but we know that there are limited opportunities, different opportunities and different experiences that other people have, the abled white people have access that we don't. And I think is it worth and don't ask if you agree with me, colonisation is part of the experience of Deaf people's everyday lives. But and you know, it's the same as eugenics really. They're trying to get rid of, you know Deaf people, disabled people. It's part of a structural issue here that we have.

**P63:** Absolutely. I think eugenics comes from colonisation. It's all kind of created at the same time and it's perpetuated. So Australians love to say they live in a post-colonial world. I think that's bullshit. We live in a colonial world or a colonised world and we're seeing the same people put in prisons, we're seeing the same people progress and it's perpetuated. Nothing has really changed at all over the years. And just one example and I think it might be useful, I'm not entirely sure it's linked to eugenics but talking about cochlear implants. It's linked to the perception or the hearing perception of deafness. And there's many videos that are going out online where Deaf babies are given a cochlear implant and can hear for the first time and they like to film that moment. They like to film the baby's response. They like to have it on record where they actually turn the device on and you see these videos going out and become viral and people love watching it. They think it's wonderful that, you know, the baby cries because they can hear for the first time and hearing people think it's a beautiful moment that finally they can hear sound and I find it repulsive. Because what I see is that that baby's upset. People love the video, but they cannot see that the child is upset and I think it's a very bizarre perspective to have and it just

goes to show the different perspectives. So, I don't know you see blind people holding each other or something holding on to each other.

**P59:** Is the failure to see them as a human baby, as a human being.

**P63:** Yeah, they might be crying because suddenly they have this sound that they weren't expecting and they're not getting the same sound as a hearing person would get any way.

**P60:** Linked to that point, you know history will note that people were obsessed with children being able to hear and speak and what you have to understand ... they kind of neglect the fact that language is the most important, specifically sign language. Sign language gives them a hundred percent access to both, you know... there's always been this focus that speech and hearing is the most important thing and that sign language is somehow lesser but if we're focusing on that and focusing on getting into speaking or hearing, they're already behind because they're not given that access to the language initially. The Deaf children are already behind their hearing peers.

**P63:** And there are two negative implications that nobody talks about. One is the risk of language deprivation, that's a real outcome. And another thing that people are silent about is that they have to learn how to hear again. So people that get cochlear later in life have to learn how to hear again. I know somebody who's had a cochlear implant for 30 years and it broke and she had to get more surgery to fix the problem. She was re-implanted. But when she woke up, it was a very different sound that she was hearing. So when it was turned on and she couldn't interpret anything. She didn't understand anything. So she was 30 and she had to relearn how to hear. So that information is not widely known. Now when she was 20 she learned Australian sign language, but if she hadn't had that should have been really stuck having to learn how to hear again.

**Facilitator:** We must wrap up, thank you all. Please email me any additional comments.

## 17. Transcript of Interview with Undergraduate Student (07 November 2019)

**Facilitator: On your knowledge/awareness of eugenics and its links to UCL's history**

**P64:** Yeah, I briefly know that eugenics was a theory founded by Galton, he was Darwin's cousin actually. And it was basically on the notion that we should selective breed I guess to like carry forward certain strengths that he deemed appropriate to like, I guess make civilization like stronger in his eyes and that certain traits were inferior and certain were superior. So that you basically looked at like ...what was it? an eminent man or something like that basically, so people that he thought were really good and obviously I think at that time it was you know, white men like they were like the strong kind of people in society because that's what they kind of knew. And then the inferior people I guess he deemed to be like black people or like disabled people things like that, I guess. So he propelled the idea of like positive breeding? I don't know what's called, but something like that. So yeah, and then over time I think it was like transformed into this sort of like a bit of a racist kind of theory and I don't know what their names are, but the people that championed it further kind of warped it a little bit and UCL I think I'm not sure particularly, but I think a lot of his research was on UCL.

**Facilitator: (explains briefly the connection Galton had with UCL and with Karl Pearson who eventually became the Chair of Eugenics at UCL and how eugenics also developed in the US and other parts in Europe)**

**P64:** And obviously in their time the intelligent people would be the ones that were white and educated. So therefore, obviously they're going to be the ones that are more intelligent because they were given the opportunity.

**Facilitator: Yeah, precisely. So let's talk about the three questions: 1) Does the information and the history of eugenics at UCL change your perception of the university? 2) What is your position on the naming of spaces on UCL campus after eugenicists? 3) How do you think UCL should approach its historical role in eugenics?**

**P64:** Well the first one I think it definitely does because I was quite surprised when I sort of found out about that because I thought that, as far as I knew, UCL was sort of the first after Oxford and Cambridge I think, to like accept diverse students. Like I think there was ...I remember seeing like an old black and white picture of a guy in a turban and like, you know, just kind of it being very like, yeah, I think they would be the first people to like accept ethnic minorities or something. Not ethnic minorities but like women. So like that was what I was introduced to UCL and sort of like an amazing thing. So if someone is obviously like part of an ethnic minority like I'm being like my ancestors are from India, I thought it was quite nice and like, you know Gandhi went to UCL, studied law so like I thought it was really great. And then when I was speaking to I think the officer of the BME, it was during black history month and I went to this voguing, this dance workshop and she was there and I was talking to her about it and she was explaining to me what eugenics is and like how UCL kind of was involved in it and how a lot of the buildings are named after and I was really surprised. So I think it did change my perception of it. And then when I kind of looked into it a little bit more I was just a bit like wow that's actually kind of weird. So I still think is like a great Uni and everything, but I just I guess I'm just surprised that is kind of like a bit deceptive. A little bit. Because it's kind of the whole, you know, history is taught to us one way. I was actually watching an interview with Emma Watson this morning about how our education system is only like from one perspective. Like she went to America, she went to Uni in America as well. She went to

Brown and she was saying like it was such from a different perspective and she was like how so much of our education system needs to be reformed because of how we you know, we're involved in like previous things like swaging so many wars, we were involved in slavery that's going off topic but it's like that kind of that narrative of like telling us something that is different to how it actually was. So it is a little bit it does kind of tar the name for me a little bit like yeah, it makes it a bit kind of like, oh, yeah, we're amazing like so diverse, but then you like look back in it's like, yeah, we were funded by like this racist old white man.

On the naming of spaces, I think the historical role in teaching and research maybe like just branching off from that the comment I made about like just the way we teach things like history and stuff. Maybe, I don't know. I don't know about changing the names, I think they probably should but I think if you are going to teach about or you're going to name a building after somebody or you're going to teach genetics and history then maybe you should also mention the context and mention how you know, even UCL took part in those kind of things. Like not to be ashamed of it, but just to be reflective of it rather than like maybe look back on it and just admit that, look times have changed now kind of thing but I don't know maybe just be honest about it I think. Just teach it as something that like even just use it as an example to say like this is how science and society kind of mix because often like we think science is like this like definitive thing that's like separate, that's like factual but I guess it's not. Like a lot of the stuff that we're taught is not factual. So it kind of goes as a lesson almost like if you really want to make I don't look at the glass half full they can essentially say that like, you know looking back on this, this is just like we've dismissed this theory now and it's not science. But in that time people claimed it as science and that's how easy it is to get away with things when you have privilege and money and you know, you're the right colour.

**Facilitator: So you were saying probably the names have to change?**

**P64:** I think so. I don't have any lectures in Pearson, but I had like ...I dance a lot and the fact in my first two years I did a lot of rehearsal and stuff and like you always like did loads of random stuff at like Pearson and like in that ...yeah that whole building is named Pearson, isn't it? Like all the little rooms as well are Pearson 2, Pearson 3... Yeah, we used to go Pearson 7 and 8 that's like the picture so I remember. It's still quite memorable like even for someone who isn't in that department. I don't know I guess it's like on one hand people could say, oh, it's just a name whatever but it's like you're revered. If you name a whole building after somebody like it's kind of like you're respecting them, is an element of respect. As an institution, what does UCL want to respect? They want to respect someone who propelled this notion of like ancient stupid kind of theory or does it want to like take maybe like, you know, an ethnic minority scientist and rename it after them. I don't know, something like that kind of thing. I'm sure there are many other people that you could like replace the name with, there has to be.

**Facilitator: During the first Town Hall some students stated that they didn't want to be taught in a space named after someone who wouldn't want them to exist.**

**P64:** Yeah, thinking from that perspective that's horrible. I don't have to sit there and learn about stuff but they do and I can imagine that's really annoying. But what do they teach then in that building?

**Facilitator: So Pearson is the Geography building. There's the Galton Lecture Theatre and the Petrie Museum next to the Science Library. (the facilitator explains briefly the connection of Petrie with Pearson and eugenics and also Mary Stopes and her links with eugenics and her work on contraception).**

**P64:** Yeah, I think what was it like Galton who promoted as I said like the positive. So like people strengths of breeding or whatever and I think then over time it became sort of like they looked at it like a negative breeding. So it was kind of like the opposite so stopping people from having children if they're like poor and you know, I mean like from an ethnic minority. I think like I think it matters about if someone's I think like I don't know I guess you have to take into consideration people's feelings and although it's like oh but it's a feeling kind of thing like whatever, but after all like the university is only made up of its students. So if it impacts the way that they think they're learning and they don't feel valued then it should be changed because as an institution, I guess you're trying to boost your students rather than you know, put them down. And especially like I'm studying law, I may want to become a barrister. Like maybe that's constituted by like middle-aged white men at the moment. So it's like if I was to go into... if one of my lecture theatres was like named after someone that like wanted to oppress me and as it is the field that you want to go into is made up of like, you know, not many people that look like you, then you're just going to think that the system inherently is against you. Even though it may sound like taking it too far, but I don't think it is because it's like it's a feeling isn't it? Like it's like it's ... and also the names are important and when you say to someone UCL or you say Oxford we say Cambridge people have like a perception attached to it. Like there's a privilege or there's like a prestige kind of thing attached to it. So in the same way buildings are named after things that you value. So yeah, a 100%. I think that ... especially teaching like Geography. Is like he wasn't a fan of Geography, like a didn't really wanted me to come over from India and study law at UCL like, you know, so it's just I think it's I think it's a bit silly What do people say that are in favour of keeping the name?

**Facilitator:** Some people say keeping the names would help us keep that history in mind so we don't forget.

**P64:** I think is not a wishy-washy thing, like it doesn't make sense I think. And especially a lot of people even like after the war... even you know, like a poppy. There's this whole debate...and I'm thinking like there's this one person ...sliding out of topic... but he made it on eBay. They were selling a rainbow for the LGBT community. And it was only one person, these things are always brought out of proportion by people that are like homophobic essentially because they start saying like is taking it too far, you know, you don't need to change or whatever. And no one asked for it. Like they just it was just one person showing their love for the LGBT soldiers that died and also, because one of the main people that was crucial in winning the war one of the soldiers, I forgot his name, that he was gay and was chemically castrated after the war in jail and ended up committing suicide because of the fact that he was gay. So it's like, it was in remembrance of him. And then people were saying that there are also like black poppies, they were purple ones for dogs that had died. So now you're saying that dogs are more important than humans like... there is no harm in acknowledging minorities and there's no harm in acknowledging their struggles they went through. Like there's nothing to be ashamed of about it kind of thing. Like people always say to dismiss people's views kind of like, oh, they're just being sensitive or they just being this but it's not, it's not about that. Like they're not asking for much. Like half the time these people aren't no one's asking for like a crazy change, they're just saying like maybe change the name of it because it makes me feel weird. Also imagine people saying like, oh, yeah I have a lecture, especially after knowing all these things about eugenics, I have a lecture in Pearson or meet me at Pearson or like, you know, I never knew what they were even talking about before like I didn't know that these names were like after... I've always wondered like what is Chadwick like, who is this dude? I know Bentham because we learn about him like a little bit in law. But like I don't really know much about why they're named ...but after this kind of stuff I can't imagine like looking at it the same, I don't think.

**Facilitator:** Some people have said, oh but if we change the names of Galton, Pearson and Petrie they we

**have to change the names of all the other buildings like the Darwin, Rockefeller..**

**P64:** I think in response to that I would say what weight does the name carry with it. So I don't think that if you change one or two or three you have to change everything. I don't think it's that big of a deal like as in in the sense of like, I don't think it's a good argument to say that if you start doing this then you have to do everything because you don't. Essentially the reason why people are angry about the Galton and the Pearson is because they were predominant figures in propelling this theory, whereas if it's like an offshoot of something or they were known for establishing another thing, but they may be tied to that then you also got to look at the context of the thing that at that time they didn't know much better. They were very stupid. Like they were ignorant white people at the top of the hierarchy. That doesn't take away from the stuff that they have done, but if you could mention when you're teaching so kind of like, I don't know don't shy away and say yes, these people were doing this and this and this but essentially, I don't know. I just think if they're not closely tied to it, then it's not okay, but it's kind of like I don't know I think you just have to gauge it by the context. But if they would have named people that advocated for this and I don't think it's right to kind of put them on a pedestal because of that whereas saying that was a scientist that had found this whole other area then yeah, you would want to like celebrate them. But there's also this bit that they've done bad but that is what they're what we're teaching. Like that's \ we're naming the building. Whereas with like Pearson his whole theory I guess was like based on eugenics, right?

**Facilitator: Well, some people that use statistical tools created by Pearson see them as detached from his work on eugenics.**

**P64:** Okay, but then you can still use the theory and you don't have to name a bloody building after him. Like if you made up a theory like great but it's what did he want to be known for and what did he want to push. And I don't know about the maths, I'm like the least mathsy person but I'm thinking that maybe with stuff like stats and things, I don't know how debatable is it that is was influenced by society because obviously like it's Maths I guess but I don't know. Maybe then you could make an argument for like you didn't really need to know his historical views because if we go down that line then you could pretty much pick apart every kind of figure in history, every mathematician every scientist. Like I'm sure like Einstein might have had some like I don't know some views. Yeah, you don't know kind of yeah, so then it will be like the American system where you teach every single thing to everyone kind of thing and like it just be going down this rabbit hole, but I think with stuff like science or social sciences, economics, geography, genetics even, there is an element of like historical context that you need to attach to it. So I think in those kind of situations, it's really important to like highlight that this was by the way like you know, hey, like here's this theory but by the way, this guy was born in this era, he was born into this family and this is what could have influenced him.

**Facilitator: Yes, even in my department one of the main theorists we use is Marx on capitalism and how bad it is but there's a lot of literature explaining how racist he was as well.**

**P64:** I guess you can shy away from human nature. We all have a level of unconscious bias. I went to a conference, I went to this like this course over the weekend, like two weekends about the death penalty and I might do an internship in America like in the South on death row essentially. They were talking about how racist it is essentially and like how black men are like literally four times as likely to be convicted and put on death row than a white person. And the statistics like it's literally not even like a question because it's in black and white like I'd show it's crazy like the disparity and is so evident that it's so racist and like just stuff like that. And then they were showing this video about race and like how lawyers should be trained to remove that unconscious

bias when doing things, you know, like they should be taught about things. And there's a video about this black guy stealing like he was it was an actor like kind of stealing a bike and then lots of people like stopped him and were like what are you doing? And then a white guy did it and no one stopped him and then a woman did it and people were like helping steal the bike, like this was a really young attractive woman. Black and white people, everyone that was walking by had different reactions. So it shows that to a level that you can't it's not it's the way that you've been brought up and what you've been taught as well. So like those people would have had different views to what we have now. Now we know better so that's why we're teaching students like differently or like you don't teach racist syllabuses, but like a person that grew up in like Nazi Germany would obviously think that Jewish people are like dirt at the bottom of their shoes because that's what they've been taught like the propaganda that like, they were taught was that kind of stuff. So I guess like you can't like you can't kind of dismiss every single person in history because of their views like I think personally I will always fight for the left like but you have to be kind of practical and in a sense that you have to put things into context.

**Facilitator: And in regards to the 3<sup>rd</sup> question, what would you like UCL to do about all of this? (facilitator explains briefly some of the things people have said: that history should be acknowledged, UCL should be honest, a mandatory course, a permanent exhibition. Also, people talking about the current legacy of eugenics and addressing the lack of lecturers from minority backgrounds, the attainment gaps of BME students, etc)**

**P64:** Isn't that structural? Isn't that like a system beyond UCL? From my understanding it would probably be because obviously some students that because UCL has quite like high grade requirements, there will be people that are from private schools or like grammar schools that come and then also like yes people from lower socioeconomic backgrounds, so they'll come in and then they'll always say they have to take care of their parents or they have to like work, take care of little kids or they're commuting, I don't know. And then obviously they kind of get left behind but then I guess that's not.. what could the Uni do? I guess they could like provide... don't they provide stuff like that anyway?

**Facilitator: They do but people that have participated in the focus groups have said that's not enough.**

**P64:** I don't think is like intentional, like a racist thing. I think maybe it's because the people that UCL employ are from Oxford and Cambridge maybe? And then I guess people from Oxford and Cambridge they're usually like Eaton boys, yeah like private school people or come from middle-class white backgrounds. I think they were really happy that they like in one year they had 30 black students or something and they were really happy about that, like in the whole Uni. Oxford or Cambridge, I don't know which one but yeah, that was absolutely ridiculous or just like crazy. So I think it comes from and I guess they attain that level qualification, but that's improving now. So I think over time we'll see that change, but maybe it's because of just generally how society has worked in favour or middle class white people getting an education and being able to progress onto those things. But I guess yeah, they could they should maybe look further to specifically recruit people that are, if it makes a difference to the students. Personally, I haven't had a problem. It is nice to see someone of my colour like teaching me. We have an Indian lady teaching one of our modules and in our seminars and I'm like, yeah, she's got the Indian accent and everything and she's like really good just like great teacher and I'm like, yeah, we can get more people like that. Especially because we're teaching such a broad array of things like subjects and like if it's something like anthropology specifically like it's literally about how people and societies evolve. So it's quite fitting in that sense. Obviously, you can't just employ someone just because of the colour of their skin and they're like, oh, you know, even if you like don't have the right qualifications just come and join us because of the diversity, because I hate that I hate like token diversity like not like box-ticking. It shouldn't be like a

chore. And then they get too far down the road and it's just not authentic. Do it because it means something to you, like do it because you want to break the mould kind of like you actually care like not because you just have to. If there are black students and black professors that say, you know, we feel singled out and there are if there are people that are black who have those qualifications, then it can be it's like, okay, it's reasonable to see why they would think that they're distanced from the faculty.