

Reparative Futures of Education: Transcript of Event (25th April 2023)

HELEN KNOWLER: Okay. Let's make a start. A really warm welcome to you all for joining us today for the first many thanks legacy, education network event. I am Helen Knowler and an associate professor based here at UCL, and I am here with my colleague Tor Wright. I will asked to introduce. Sorry we are head phone sharing.

>>: Hi everyone I am Tor Wright for ELEP and I have pestered you with Emails I am working with Helen in the arena team getting this up and running at UCL and hopefully further afield. It's nice to meet you all. Please post any questions and I will pop useful information in the chat later.

HELEN KNOWLER: As you can tell we are in the room together.

Yeah, so the nursing legacy education project began in September 2022 as a direct result of UCL's eugenic report and that explored the ways that teaching and learning works and can take account of UCL his trick links to eugenic and how we link to current and future educational activities. In the harms with eugenics as an educational endeavour I wanted to acknowledge the students and colleagues and community members who prepared the ground for us.

So we would like to like to thank the members of the original enquiry who took their time to work on the original eugenic issues and we thank the many students from BAME and to look at changing our educational practices going forward

We would like to thank the GAME leadership project amplifying educational inequalities and the importance of vigogence of our work at UCL. We recognise the care in staff and students in their educational development work and we hope that ELEP can emanate the BAME award gap is bringing to UCL's gap and education community

We want to acknowledge the work of equity networks across UCL and they negotiate the challenge of equity and inclusion across UCL and we hope our future collaborations with the groups will help to learn and reflect together and we finally we thank the UCL student reps past and present with their work in student

We are absolutely delighted this afternoon to be joined by Professor Arathi Sriprakash from the University of Bristol and we think her work and this paper introduces specific tools for our project as it becomes established. We are established by the mythical and ethical possibilities and these ideas offer our project and to quote from the paper we have been thinking very carefully about the sorts of education that can emerge from taking seriously the writing of past and present educational wrongs.

Before Arathi Sriprakash is a sociologist of education and work focuses on the racial knowledge of knowledge and in education and international development. She has been examining the politics of educational reform in the Indian and Australian context as well at the global governance of childhood and family and underlying the work of politics of knowledge and led to exploration of contested science of education in international development and as well as the active E ra ssures of saism in the reeled of education and ongoing questions about the relationship between epistemic justice.

We are really glad to have you here, and we are joined by Dr Majula Patrick, the inclusion lead with reducing gaps for minoritised and disabled and mature students and joined in August 2022 and worked at faculty and department level across UCL for many years

Equity and in inclusion form a lot of Majula Patrick's work and she looks to solutions to inequality and she works with different stakeholders to look at progressing inclusive education in our community.

We are very excited to have Arathi and Manjula and we welcome feedback and we encourage people to join the ELA into help us think about the eugenics work moving forward. Please interact in the chat this afternoon. We'll have a Q and A space at the end of Arathi's slide and the questions that Manjula and Arathi will have. We look forward to your questions. Put links to your own work and resources if you want to and yes, please do ask questions as you go along and we'll do as many as we can in the final part of the event today. Without further ado I will hand over to you Arathi. Thank you so much for being with us today.

ARATHI SRIPRAKASH: Thank you very much and all the people who made the ground for this conversation to even take place today.

Just going to share my screen.

I hope it works.

>>: Yes we can see that.

ARATHI SRIPRAKASH: Okay. I have called this presentation reparative futures of education and I hope we discuss what this could look like, what programme for reparative justice in education might entail. Helen mentioned it's thinking that has emerged from recent work I have done and I will share the publication in a few moment. This is preliminary thinking in many ways for me. I will stretch out some broad ideas during the next 5 years I am hoping to take into specific educational sites and look at these largely, I suppose, theoretical and political questions in practice.

Through these conversation. I hope you will push me as well to think about the directions of that work, that it can take and as well as linking to the sorts of actions an acthis that are going on at UCL.

Here we go: okay.

Many of you actually have seen in popular reporting that there has been a kind of growing interest in the idea of reparations as a form of justice and we have seen the Guardian Inquiry into it's entanglements with transAtlantic Slave Trade and there are universities like Bristol and Glasgow, and Cambridge university, reconing with I pasts

Reparations are thinking how we can address the harms and injustices of the past and present to ensure that they are not carried into the future.

So in this way, the question of reparations it's trying to make interconnections, conceptual and political and analytical connections between past, present and future

I will share a few sort of of the more scholarly takes on questions of reparations of a global nature and it's acknowledging the Foundation of thinking and not only understanding questions of reparative justice in those contained in books in our libraries.

Having said that, it's also interesting to note that we are at the moment, somewhat of a reparative term in the social sciences and humanities and there are a few recent books on this slide that have come out that points to fields like reparative history and philosophy and geogratPhy.

A lot of critics would say it's a framework that is backwards looking and all about staying in the past. To counter that I think with (name...) who writes in his recent book, this is looking at the future making approach, that is because yes it's trying to think about the past, link is to the present structural arrangements we have and build a theory of change to make a different kind of future, a more just future.

In this sense following the work we can see reparations as a really constructive approach.

A piece of this kind of debate in the reparative literature is the idea of repair. Does reparation means we need to break a broek system: a system that is worth preserving and holding on to? And is the system fair, and do we need to fix it?

Departing from the kind of work is the work by Vanessa Andriotti and says there is some aspects of our social and political life that are not worth repairing if you like. But require a profound reckon instruction. An abolish of certain norms and practices and institution.

This is not anti-thetical, but we understand re-creations, certainly in terms of the term: involving a type of repair. But remay be might be in the sense of building new kinds of norms and practices, not necessarily going back or returning to a pre-existing form.

The final point I want to make around, why the end of reparation: is the connections between past, present and future. We can see it's a political agenda and a research agenda that can have consequences across generations, just like education itself. Education is often thought of as an intergenerational endeavour and I am trying to work with idea of recreations in that similar vein.

I have mentioned briefly we might think of reparation as a response but to what? Projects have been built and been trying to address the historical state of colonial violence involved with enslavement, dispossession and land theft and exploitation. We can also understand the forms of state and colonial violence, whilst they might be historical, that history is not in the past. In fact, we can see that many of the injustices today, they are contemporary formations or after lives of that historical violence.

Again here we start to see the reparative justice framework allows us to think carefully about the connections between past, present and future.

I really want to draw your attention today, given we are talking about, specifically, about UCL's history here is that the role of education institution has been one that has been in fact sustained these forces of state colonial violence and sustained formations of structural injustice today. I think the example of the eugenics is one that clearly shows it's how an institution has supported, provided the space for ideas to thrive. But also to carry across, to vast corners of the world in many different disciplines as well.

So, what I have been thinking about then is what it's the relationship between education and reparation? You will see at the slide the paper that Helen mentioned. The citation there if you want to read at your own pace around some of ideas I am very briefly sketching out with you today Education and reparation: we can see in many ways education has been a driver of violence and reproduced injustice across the generations but as many of us know, to the field of education it can be a site of the transformation and I have been trying to think what framework, and thinking about just futures for the field and the practice in which I am engaged.

What I will do with the few minutes that remain is to sketch out 3 dimensions of this framework. That is, revolves around material, and epistemic and pedagogic reparations and what it means for education systems.

Taking it in turn: material reparations: this foreground questions of distributive justice: must recognise the deps of the past and present injustice and in the structures there is an education and there is a commitment to the non-recurrence.

And I am sharing this form today but what is really fantastic in our question and answer I know our discussion to look at what it looks like specifically for UCL and and I can also share some things I am about to launch for a new project, looking at these questions of material reparation at the level of school education as well.

The idea is that if we don't want to reproduce the harms of past and present, that must involve a transformation of a very political and economic system that have maintained and sustained those in juts in the education system. It's quite a radical move to make but what throws up, is the really important questions of the distribution of resources and the prioritisation of the programmes and so on so we'll discuss those things

The second dimension is about epistemic reparation, and I have been thinking about the philosopher Charles Mills. He draws attention to a structural economy that has allowed systemic erasure, and this throws up a range of questions about what our responsibility is as educators or those involved in education around repairing those injustices.

Epistemic repair could be thought as an approach to knowledge that interrogates past and present epistemic injustices but refuses to carry forward their erasures precisely to attend them through educational systems and systems and practices.

We can really see the power of education, it's transformative movement.

There has been a clear sided understanding of the epistemic repair and epistemic injustice if we don't decolonise the curriculum those erasures and epistemic dehumanisation continues in our discipline knowledge and understanding.

Sorry, also to point towards a new book that has come out. I have not been able to get my hands on yet because I believe it's not yet printed in the UK. But a book has been called reparative universities, and I think that is a really helpful resource for us and those interested to think how we can transfer the University in light of the legacy of the eugenics at UCL and they say epistemic repair must be an effort to shift ways of knowledge, knowing and being in the present in the order to perceive and a tone for the persistence of the past and here there is knowledge, an acknowledgement to the power of knowledge to actually reshape our understandings about our past and present and indeed our future

The final dimension of reparative justice and education is looking at reparative pedagogy. I think it's here, again, where we can really see the power of our work as educators and indeed as students in the classroom to think about: what is possible in the classroom space to shift our understandings, to first of all, expand our understandings of those past and present harms to make sure we are not reproducing them in our own practice in the future?

Reparative pedagogies might involve a collective recognition of those harms. That is really important because the idea of a reparative justice is not necessarily about, the thing that terms reparative justice is not just a catalogue of historical harms but actually the ability to build shared meanings and collectively recognise those histories as harmful in order, together, in a collective sense, imagine a different way of being, and thinking for the future.

Right?

How do we get at that idea of building and shared meaning? Well those to me are fundamentally pedagogic questions. The building of shared meanings and in both building in relationships in a classroom and beyond a classroom to think how we work in dialogue to communicate working in participatory modes in order to actually tease out the nuances and complexities and contestations of injustice and paths towards reparation.

Reparative pedagogies, and thinking about this as requiring the fostering of dialogue, the creation of meaning and understanding, and the imagination of new social possibilities.

Just to tie back to an earlier comment I made, these reparative agendas don't necessarily mean going back to a prior state of things in terms of repairing something that is broken, but rather as creating something new. There is a fantastic paper by Ali As Lam, published very recently about the idea and they write about the injustice thought as a practice through which new norms and new relations and institutions can be made, creating with others that there is a collective sociality to this, and creating with others in expanded political imagination.

So, having kind of really sketched out 3 dimensions of what I see as reparative justice in education it would be absolutely fantastic, if we engage with some dialogue and turn over to you as participants to really help think what this kind of framework could mean for addressing the legacies of eugenics in an institution like UCL.

These are really tricky questions. What would such a framework look like in practice?

I think we would certainly, perhaps not solve everything, but and certainly not always agree, but I think engaging these kinds of difficult questions and having a dialogue is at least a very first step we can take together.

So I can stop sharing now.
Perhaps Manjula if you can --

MANJULA PATRICK: Yes thank you that was great Arathi. Really interesting snap-shot of the really important work you have been and a really nice lead into the conversation we'll now have. I am sure there are a lot of questions from the audience that will come. I am going to get my foot in the door quickly and ask the questions that we have.

To start: could you tell us a little bit what inspire the you to work in the field of reparative futures in education?

ARATHI SRIPRAKASH: Yes thank you for that. I am a sociologist within education and foundational theories I was trained in were the theories, and perhaps you are familiar, the theories of social reproduction in education, about the idea of education as a site that reproduces the hierarchies and inequalities of society.

That is the field I was trained in. But one of the, I suppose, limitations of that is there was not a clear enough way of moving beyond social reproduction.

I found, and was really drawn of ideas around reparation following from social movements and thinking the abolishsts, and theorising is that there was bringing imagination around change and we were thinking how to acknowledge? We are not going to be naive to them, not going to deny they exist. But how do we get into those in order to change them?

I think that is why drawn to reparative thinking.

MANJULA PATRICK: To pick up on something you quote from your slides. You said: education can be a site of transformation.

What skills, resources, support do you think teams and educators need to be able to work around issues of reparative and injustice in education?

ARATHI SRIPRAKASH: Gosh, skills and resources:, well, I think we have to really acknowledge that we are working, often we are working in really difficult structural contexts in terms of the like of funding, the like of time, and you know, the like of people who can be brought together to work on various issues within institutions. Right?

But I think despite this, when one is in a classroom, or trying to create a different kind of space with colleagues there is an enormous amount that can be achieved and mentioned skills and resources by being dedicated to creating spaces of dialogue. To thinking in ways that privilege, that prioritise collectivities rather than individualism. I think these might sound airy fairy and like small things. But this remains the power of education. Because what is education is: it not a set of relationships. When we really think about it, it's a relationship between our pierce, students, and our relationships to knowledge.

I think that is, I am not sure if anybody can ever take that away. When we are working under the most constrained circumstances I think there is huge potential. If we are alerted to, I would say less skills, but orientations we may have to be working in the field of education.

MANJULA PATRICK: I know that in large institutions like UCL, and other education institutions, we constantly keep being given more things to do. We have to do some research: we have to have authentic feedback. All these things. Nothing is ever taken away from us. How do we bring reparative education to the table as a priority that is worthy of time and commitment?

I think that's a bit of an unfair question in some ways. I don't expect you to have an answer! But I wanted to get what you thought, what you might think of that?

ARATHI SRIPRAKASH: Yes. That is a challenge. It's also, because remember with the idea of dialogue we can't assume, and information I can guarantee not everybody will think the same or agree. But the point of imagining a new social possibility is to create a space for those dialogues including things to take place to expand and shift our understanding.

I can't solve the institution constraints necessarily. But I don't think anything is actually stopping us yet in a university from creating those spaces of dialogue. Wherever we can, well I think this, you know, the project, the ELEP project itself is trying to carve out that itself, in however constraining environments it is, the fact that we are here today having the conversations I think is huge important..

MANJULA PATRICK: Absolutely agree. I don't think anything in education can't be sustainable if not grounded in justice and talking to the future of education that justice needs to be front and centre of what we do.

In terms of the role and responsibility of educators, what kind of role and responsibility do you think educators have in advocating and implementing the reparations?

ARATHI SRIPRAKASH: Yeah, I think first responsibility we have, and I count myself as part of this is to really stay, I think, pretty aware of those contested and difficult histories of all kind. We have seen in the last few years a really important reckoning with the transatlantic Slave Trade and institutions across this country and similar the report, you know the Inquiry that was conducted at UCL which was huge it's important and expands our knowledge and using of those history and what is our responsibility to do something about that?

This is where I think the epistemic and pedagogic dimensions can be quite powerful. We can do something about it

For those in the room who are teachers, then there are all sort of ways that we can ensure that our curriculum is inclusive, that actually critically inspects some of the histories of ideas, and their entanglements with race, eugenics and so on. So we have still as university lecturers, an enormous amount of autonomy to do that kind of work and that is responsibility.

Those in the room that might be students, the question equally applies to students. We go on how important we expect students to demonstrate critical thinking.

I think that has been at the heart of the student led movement to decolonise the curriculum. It was students, the NUS led the my curriculum white campaign. They were demonstrated with their feet with critical thinking.

That was, I think, you know, demonstrating the kind of responsibility as an epistemic agent.

Those are the sorts of actions that I think are in our grasp.

MANJULA PATRICK: Thank you Arathi.

I know there are people who would quite like to have practical examples of how reparative education might work.

Could you give us some examples of reparative education you have seen or worked with yourself in the swales yes this a huge literary question. It's THE research question of a new project I am about to undertake I gestured towards earlier. I am about to start a 5 year project. The research question is: what does reparation in education look like?

It's focused on the Primary school sector in the UK,, in England and to map out first of all the injustice, the educational injustices that occur in the Primary school system and along the lines of my real reparation and pedagogic reparation to work with people, teachers, parents, community members and policymakers to have those dialogues and to build a programme of action of what reparations would look like.

The first thing that needs to happen is the collective recognition of the injustices. The research will first of all map the injustices and built on the conversations on that
If you think of the model for higher education and UCL, in some ways the legacies of eugenics report that is a truth telling exercise to really map out for the historical entanglements have been and to engage the community, which probably needs to be more, to engage the community to think together about what the practice is.

So, I mean, some examples I can think about, to answer your question really directly: mentioned the decolonising, and I think that is an example of epistemic reform. I think it's a really powerful one. Learning from the student-led movement and what it looks like to address the legacy of eugenics in UCL may be a really frontful line of enquiry for t us, and this project
And pedagogy of repair: some work has been done. Mostly familiar with the Australian context and thinking about indigenous-led pedagogic strategies to look at indigenous Sovereignty but to also relay and bring along non-indigenous people to understand the importance of indigenous Sovereignty.

They are situated pedagogies and not necessarily templates to take from one context and put it into another. But it's difficult work like a project like this can undertake to say what does it look like in a UCL context and how can we make tangible these ideas?

MANJULA PATRICK: Do you think the work you are doing in your new project and I know it's based, you said I know primary schools and primary education, do you think the outcomes of that will be transferable across the sector, to reach universities too?

ARATHI SRIPRAKASH: Yeah. I certainly think in terms of the broader lessons, but, I think, you know, going back to your question what it looks like: a specific programme of reparations, material, epistemic and pedagogies has been with the history and context of harm and injustice. So what ends up being decided out of that project could be then transferred easily into the other context
And understanding the importances and coming together in dialogue and so thinking and building of a shared recognition of the issues, I think that those are absolutely lessons that could be carried out in different countries

MANJULA PATRICK: How do we reconcile the tension between doing this work in elite institutions?

ARATHI SRIPRAKASH: Yeah, well, I don't think it can be reconciled as such.

I am going to, like, well, yeah, sit on the word for a second. One of the dangers of a reparative justice approach we can think: oh, well, we have solved the harms and everything is done and reconciled. Move on, but we have to look at the new practices and the possibilities that the new injustices are forming, and so how we reconcile how we do this kind of work in an elite institution that is arguably set up to further privilege, further inequalities that exist in society, I don't think it's about reconciling it but I think we need to confront those tensions and to sit with them. They are uncomfortable. But I don't think we need to stop the work. You hear the sorts of murmurs and in various movements that are part of an institutional transformational work and what it's the point anyway? Actually there is a point. Because we can shift thinking, and understanding, our relationships with communities and so on. It's an awful lot that can be done within an elite institution and would be transform the very function of the institution itself.

I hope that gets to your question.

MANJULA PATRICK: Yes thank you that is great. I was really interested in your presentation where you talked about epistemic reparation and talked about denials and erasure and distortion in particular.

I wonder how you think we protect ourselves from further harms not just epistemic reparation but harms that have been done and how do we protect ourselves from further harm? What do you think needs to happen around education and accountability related not to inflict further harm?

ARATHI SRIPRAKASH: Mm-hm, yeah (Laughter) stice the accountability frameworks that exist in institutions can create more harmful practices, especially when things are tick box exercises and so on.

I think the first thing, reflecting on that tendency of institutions especially around equity and EDI work, equality diversity and inclusion, this has been a common critique and I think a right one, a lot of the work becomes tokenistic and a tick-box exercise.

Perhaps my answer to your first question: how do we protect ourselves from that, where possible push back from that the co-option of discourses around equality diversity and inclusion which co-opt those ideas and turn them into a check list of somebody which does not make any transformation in terms of practices or institutional arrangements and so on.

I think working with these ideas with the level of criticality and caution but also, you know this I hard, in the institutions we get worn down by this sort of the stuff but it's possible to be still engaged I order to shift the discourse. I think if we start to call out things as tick box exercises may be they become delit jitmised and we can think of more other ways to look at these questions of justice.

MANJULA PATRICK: My final question I suppose is related to people who hold the balance of power, if you like.

What do you think leaders, and that is leaders from different perspectives in different institutions like ours, what do they need to think about in supporting and progressing this work?

ARATHI SRIPRAKASH: Yeah. I think they need to learn to listen and to learn.

I also am speaking as a relatively senior member of my institution. I count myself as part of that cohort that needs to listen. If we think about it, to go back to the example of the Guardian reporting that has recently coming out in the last couple of weeks: the Guardian did not just turn around one day and decide to research on it's entanglements with slavery, it was responding to an on-going discourse that really probably, if you think about it, you know, was E le ved in 2020 with Black Lives Matter but it's been going on much lower pushed from below to see these are in justty asks and we all need to reckon with them

An institutions like the Guardian has undertaken the programme of reconing with it and if we think of the parallels to the UCL and leaders need to be quite open and listen and take that learning quite seriously and not reproduce the harms into the future but to build a different future one aimed towards questions of justice..

MANJULA PATRICK: Thank you. That was my final question. I do have lots of other questions but I think issued stop now and allow people it audience to engage directly with you

Thank you very much. It's been a great pleasure. Look forward to hearing more about your work.

I will hand you back to Helen

HELEN KNOWLER: Thank you so much Arathi and Manjula for a really interesting conversation. I think there is a lot of concepts based as a community, based on ideas today.

We have questions come through in the chat Arathi. I never know how people feel about turning on their cameras in these events. We had Liz in the audience who made some interesting comments in the chat. Do you want to turn your question on Liz and ask your question in the or happy for me to read out your comments?

Liz?

>>: Liz Done: more of a comment than a question. I look after the eugenics collection and anybody that wanted to engage get in contact with me if they wish.

It's based in the object based learning lab in the Wilkins building at University College London it's part of the collection that I look after in science as well.

Anybody is welcome to come and say hello.

>>: Yes that is one of the benefits of being at UCL. The special collections are incredible and colleagues are also incredible. We looking forward to thinking how the reparative pedagogy angle is particularly interesting in relation to these special collections

Liz Done, and I see 2 Liz's in the chat! Do you want to ask your questions directly

>>: Yes I take thement about the archive that sounds absolutely wonderful. Arathi I think you have answered my first question. I was keen to know whether despite the limitations of high profile sociological theory do you still find it useful in analysing social injustice? The type of injustice we are talking about?

My second question: it's a question. I guess I am wondering about what reconciliation actually means.

To personalise it, it's living with ambivalence and I have many students from the African continent and generic research methods very dominant research methods it's going to be very valuable to them in enquiring a creditibility as academics. Of course I am also, this relates to time and work load, because I am also very keen to introduce, for example, post-humanst research method that promise that future orientation and generative strategy you are talking about. It's not a question but I wonder if you could speak to that?

ARATHI SRIPRAKASH: Okay (Laughter). I feel it's a longer conversation that we can have another time, Liz.

I will see if I can try and summarise

Your first point: while I see the reparative turn as trying to do something different I suppose, the conventional social sciences I think there is a uselessness of the kind of sociology I was trained in because it's so, erm, in its project to identify the structural character of injustice. Right?

Because I think what we do see in educational research is that there is a strand of work that is really attentive to educational change, trying to make intervention's in systems, or in schools if you like but often not necessarily acknowledging and addressing the structural nature of the conditions that they are trying -- so whether reading programmes that are trying to intervene with learners but not trying to connect the dots and structural arrangements that have created the inequality A round academic attainment and so on

The sociological literature is really useful to maintain the focus on structural aspects

I think that is my response to that.

Reconciliation: I think, your word "Ambivalence" I think that is quite, well, with all these ideas strike a kind of -- reconciliation gestures towards slow sewer I would suggest rather than closure we seek to stay comfortable with openness. The reparative agenda may be trying to draw our attention to expand our understanding of injustices in order to put forward a programme of repair but never to presume that is a finished project. I think the openness is part of the reparative pedagogy that our positions can always be reviseble and our relationships need always to be inspecting. I wonder if that is where you are going with idea of ambivalence. But my discomfort around the term "Reconciliation" it's like "Well, okay we are done, everything is reconciled" (Laughter) and if you want to read more about the theories of the future, UNESCO have been doing work on the features of the education initiative and the key message is to think about futures in the plural as open and democratic.

The gesturing to the reparative project that does keep futures open, because as soon as we start to close things off and saying when things are done, that is when we can rein truse harm and injustices.

>>: There is a question in the chat from Michele. I think that helps us think about other aspects.

The question: what are the points of conversion and points of special attention when thinking about reperateive in the Global South where slavery left deep scars?

ARATHI SRIPRAKASH: Erm, apologies Michele I don't know if you feel comfortable asking your question. But what do you mean more by convergence and special attention? Not sure I have got the gist of your question there.

Perhaps somebody else wants to have a go? I can chime in?

TOR WRIGHT: If you want to expand chat --

HELEN KNOWLER: Am I muted? No I am not. It's really we thought. Please add some further context Michele if you can.

I want to abuse my chair's privilege Arathi. I have a question about eugenics specifically at UCL and doing the work as ELEP is launching this piece of work

I think, for us and the kind of wider community I am working with, the whole issue of working with community and how we do that, and Manjula said about being an E lit institution and we are keen to avoid that kind of Chamber

How do we bring the outside work. ELEP looks at our educational practices, there feels something reparative around transparency.

ARATHI SRIPRAKASH: Yes absolutely. If the Foundation and the agenda is to build recognition, then it needs to involve a collective and this means a participatory approach and that requires institutions to do things differently to go out not a community and not necessarily hold events in backgrounds in a university but to go out into the community centres and so on to meet people where they are and to generate a conversation that will reach those who would not necessarily have access to institutional spaces.

That's sometimes very difficult to do. Sometimes it's just, perhaps, it's not always done very well, because there is a kind of "Oh that is very hard. Let us not do it" I find acceptable. But sometimes we feel to resource these properly, these initiatives properly! And to run things off campus we need room hire and travel allowances and so on for people to get to events!

I think those things. They might seem ul seem small but if you are organising an event or project, think in your project structure what do you need to do to really create accessible spaces for your participants? Who you think of participants as well.

It's hard to speak in concrete we here. But I absolutely agree that community participation and thinking about these questions beyond the institution and being outward and not just inward focused is really important.

HELEN KNOWLER: Thank you. A really interesting comment from Alfonso in the chat about Bristol having many streets and buildings, historical norms still being in place. Indeed some some of the done yons where slaves were left and large houses in Cottam and I think about this concept. In our project we have dename the buildings at UCL. But eugenicsts have their theories still used and we have some disciplines reckoning with that but it feels that decolonising work is still at the really early stages and the traces and historical kind of engagement and memories is something that feels like that, as part of this reparative project, managing that relationship in the places and spaces we work and learn. I think that is something we'll have to grapple with as a project.

ARATHI SRIPRAKASH: Absolutely. Yes. Looking at an observation there, Bristol has recently released it's report, Bristol university, it's legacy, and one of the discussions that is currently going on is the renaming and denaming of buildings. Of course, as Alfonso writes here it's not just about the names

of those buildings but the names of the streets that are beyond the, if you like a jurisdiction of the university because it's the Bristol City Council. It's the built environment and so on.

Then there is questions about, okay, how do we engage critically with that history, perhaps with teaching I think we are yet to have those questions, absolutely I know there are wonderful colleagues in Bristol doing that in their teaching, in separate ways but in terms of the kind of university-wide conversation about it I don't think we are there yet. I wonder if we have some learning to do from UCL about your university-wide approach?

HELEN KNOWLER: Thank you. Just checking through I can't see any further questions. I will just give people a couple of minutes if they have any comments or questions that they want to add.

Happy to invite anybody who would like to say something, ight to turn your microphone on, you don't have to turn on your camera particularly. Just whilst we are here and in the space.

We'll just see. As you probably gather I could talk about this for hours

ARATHI SRIPRAKASH: I wonder if anybody in the audience wants to help me interpret Michele's question? I think it's a really important question. In Global South, the reparative -- it should not be here in the UK but thinking of the significance of the Global South where we see where slavery has left deep scars.

Certainly the 10 point plan for reparation focus in the Caribbean. I think that is important and to recognise how the post apartheid of South Africa and how the Reconciliation Commission have thought about the framework of reparative justice there

So I think there is a need to centre this work so discourse does not become a Northern dominated discourse, absolutely.

But I think what is quite -- what I am interested in my own work who does scholarship on international comparative education, because one of the weaknesses of that field is to assume all the questions about educational inequality are questions for the Global South. Right?

When, in fact, we need to see, think, about what is happening right around us here in the Global North. But to connect that. One of the things that is so powerful about the discussion about reparations is that it does not connect those in justices, and what it's occurring in the Global South, is dapely connected to what is happening here along issues of racism and issues of epistemic injustice and so on.

I think moving beyond the sheer divide between Global North and Global South can be facilitated true this kind of thinking.

HELEN KNOWLER: I agree. I know there is some really amazing anti eugenics work going in S America for instance, that is important to connect into our project to demonstrate that eugenics had a reach far beyond UCL, N America and Australia and places like that

Jason asked a really interesting question. I don't know if Jason wants to ask it?

>>: Jason is in the same room as Helen and Manjula. Yes thank you for this. It's fabulous. I always learn something in these situations. But the question: au do we keep a lot of communities on board? I think we have seen UK politics in the last 48 hours what can happen with Olympics of oppression can be perceived, and I will not go sloers to that. It's a big question that it initially appears. Keeping this whole reparations ongoing and open it's the same problem, same question: how do we keep different communities working together? And how can we acknowledge the specificity? It seems to be more when I think it's the same question: how do we keep the reparations processes open and suple? Not a simple one. But I wanted it on the menu today as it were.

Even as an act of building those communities.

ARATHI SRIPRAKASH: Yeah yeah. Well I mean I wonder if I can be cheeky, and not throw it back to you but try and link it much to UCL and link to practice. I am aware what I have said today is the level of theory and the questions about practice to me for my own work is not yet answered. You guys at UCL are in the process of trying to develop programmes and initiatives to address the legacies of eugenics enquiries.

How have you been engaging with different constituents? I think it's really important that you have identified it needs to go beyond any particular group to see this is as a collective programme with collective implications that need a collective response. Right? Have you been talking to different constituents? How has it gone in the what are the points of difficulty? Really useful to hear about that.

>>: Looking at my colleague. Manjula, Helen?

I was trivially involved in the eugenic Inquiry and recommendation. They are at the front line.

HELEN KNOWLER: Jason and I are I think, trying to work on a Round Table Inquiry. The original Inquiry was in 2018 and the pandemic has happened in between. We have recognised that there is some work to do about reengaging people in the conversation. Also, you know, including wider groups in the discussions around how we do this work? I think Jason has helped me that we have to have the conversations

I am an educationalist and I come up with ideas but I agree with Jason we need to take a step back and talk with students at different levels, from senior leadership to educators, to students at post grad and undergraduate level and ask: how do we do it together?

So we are hoping that will generate further dialogue how we do this. We are hoping that will feed into a framework for teaching difficult knowledge such as eugenics. It's complex though.

Jason makes a really interesting point about the fatigue of doing this work. Which of course is only afforded to people that can experience the fatigue.

But, getting -- do you work with people willing and do it anyway? It's part of who they are and part of their identity as educators? Or do you have to, mm-hm, yes we have echo. I think it's probably me.

Yes. So I think we are thinking about strategies and ways of including as many voices as we can in the dialogue about doing the work. We have ideas. It's about presenting those proposals and seeing the extent people can do it in their capacity.

As Manjula mentioned, there is a fine line about this work not doing further harm through the activities you are planning to do.

The irony of making people feel stress today do all the different initiatives that universities have. So yeah.

ARATHI SRIPRAKASH: Yeah. These are certainly the challenges, and tensions. As I said before I think it's important to stay engaged with the project

MANJULA PATRICK: To come in on that there was a response from different groups when the report first came out and there were different groups consulted to: disability equity groups for example were consulted. There was a response that informed the actions of the report now.

There has been consultation at different points so far, and as Helen mentioned this project is now clearly going to continue that work with different communities.

ARATHI SRIPRAKASH: I think would be it chat said about is there interest working on the issues and crosses institutional boundaries and it works outside of institutional boundaries and time tables and so on

That can be a like of freedom if you are not just working to institutional interests but thinking more broadly about how we, what is the struggle for justice in the shadow of eugenics look like beyond

UCL? Do you know what I mean? So to echo what Helen mentioned before about importance of connecting to communities as well. Hopefully that --

HELEN KNOWLER: There is a question there in the chat.

ARATHI SRIPRAKASH: I just talked to that

HELEN KNOWLER: He put his video on. Did you want to respond or share thoughts

TOYIN: thank you for the response. The argument about working with the communities is a given. Thank you for your presentation. When I said cross institutional, I am talking about sector to sector and I do work in universities and with local authorities. Bristol and name changes and being outside the domain of universities but I have more success working with local schools, 6th colleges and inviting Councillors who have the power to make those changes rather than getting university to work with loets on that level.

Is there space for us to think in a different way, rather than trying to work and fit not a time tables of the institutions we are aligned to, to actually jump sector, we become higher education representatives of the academy and work with other sectors like Local Authority actors?

I would not try nationally because we know (Laughter) that the appetite is not quite there for it with current administration. But there is much space and work that could be done using our expertise and presentations like yourselves, going into schools and colleges and council meetings and getting the work done Borough by Borough

That is my suggestion.

HELEN KNOWLER: Great idea.

ARATHI SRIPRAKASH: Fantastic. Brilliant. Helen, may be that is something that team could really think about and be really excited and UCL, it would be wonderful to build a collaboration and get this going.

HELEN KNOWLER: I love that idea. I think Jason's point to support Toyen's point it was the wider communities that pushed cu L ultimately into making the decision to do an inquiry.

I think you are right. I think something that has been on my mind is we are a 3 year project. We have got resources. But how do we make this last? How do we make those connections so it's not just a small university initiative that kind of sho fles off when the project ends?

I think that community engagement is one way to get people connected and involved.

So, yes, I think we'll contact usedoyin after this presentation! Great to have your point.

Okay.

I am aware of the time. It's been a fantastic discussion. It's been really interesting, it's given me so much to think about.

This is the first of the events we'll be running with our network. So as I mentioned at the beginning if you have got any ideas or any feedback or anything you would like to see us doing, please get in contact. We'll put our Email address not a chat. We are looking to do more work over the course of the project because we value the theoretical framework to help us guide our practice and help us make decisions that are consistent with projects and to try to repair this historic legacy and harms that it did.

So I would like to thank Arathi for her time and her work and a great thank you to Manjula to come along and share thoughts and discussion and to everybody that signed up and came. Thank you for your support and you will be hearing from us a bit more in the future as we expand our activities and share our work

Thank you everybody so much for your time. We look forward to seeing you very soon. Bye bye.