



Introduction to Decoloniality & Anti-racism in global health

Student toolkit

The Fight Against Institutional Racism (FAIR) Network

&

London School of Hygiene and Tropical Medicine

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Disclaimer

This document was commissioned by the LSHTM Executive Leadership and produced through the FAIR Network with the help of a group of LSHTM alumni contributors, who were all compensated for their time.

The contents of this toolkit were produced and chosen by the FAIR Network exclusively and endorsed by the LSHTM Leadership. The readings and resources included come from a wide range of authors, and **their inclusion in this document does not mean that FAIR or LSHTM overarching endorse the entirety of these individuals work.**

The authors of this toolkit are not decolonial scholars trained in the fields of critical studies. Instead, they built from their understanding of the specific context of LSHTM as an Institution and of Global Health as an Industry as well as their lived experience of racism and self-directed learning on anti-racism and the legacies of colonialism.

Decoloniality and decolonisation are not synonymous (See section 1 below).

This toolkit **is NOT** an attempt at decolonisation which requires, on top of other things, a **physical and political shift of power** between colonising powers and those who were and continue to be colonised. This toolkit **will NOT** decolonise you or LSHTM.

This toolkit **will** provide you with a baseline knowledge and understanding necessary to purposefully and meaningfully apply a decolonial approach to your work and practices.

If you have any queries after or while reading this toolkit, including to challenge or disagree, please feel free to email us at fair@lshtm.ac.uk and we will be happy to discuss with you!

A word from LSHTM director

This student toolkit was the product of a great deal of work by FAIR Network colleagues and is an important step forward in helping advance anti-racism and decolonisation across LSHTM. I am hugely grateful for the work of FAIR members, their wider network and our alumni who have developed this resource, I'm sure it will be of much benefit to current and future student cohorts.

LSHTM's history was shaped by colonialism and the patterns of racial discrimination that characterise it. I am committed to our School making real and meaningful anti-racist and decolonial changes across all our activities. I encourage all of us to read through the toolkit and have honest, challenging and positive dialogues in our work to progress race equality.

Professor Liam Smeeth

Director

Acknowledgments

This toolkit is the first project undertaken within the new collaborative way of working between the FAIR Network and the LSHTM Executive Leadership Team, described in the shared [statement of intent](#). The new collaboration itself, as well as this toolkit and the other projects in the pipeline, have been made possible by Jenny Jenkin's unwavering dedication and commitment to institutional improvement, for which we are immensely grateful.

We are also grateful to Meggan Harris who edited the entire document and created an interactive version of this toolkit that will be available later this year.

In turn, our understanding of the current issues at the School is based on the information provided to us by all those within the School community who engage with our work. Our strength has always been in our community, and we hope that this toolkit ultimately serves to improve the experience of those who are part of or interact with the Institution. We remain committed to seeing improvements in the experiences of this community.

Finally, we are eternally grateful and indebted to all the scholars, thinkers, intellectuals, activists, and individuals who paved the way for our understanding of the colonial histories that shape our world, and who fought for change, forging new traditions and reimagining what is possible. Our work is made possible by these great traditions of scholarship and activism.

Preface

Like every initiative of Black Lives Matter-LSHTM (now the FAIR Network), this student toolkit is a response to a continually expressed need - 'I wish we'd had something like an anti-racism toolkit during our year' is something we heard repeatedly since October 2020.

As with BLM-LSHTM, the FAIR Network is a movement created to address the gaps in knowledge about anti-racism and decoloniality, highlighted by the LSHTM community. Our goal is to create an environment of shared learning where information is readily available and accessible.

Your questions and comments continue to help us learn and grow. This document reflects our vision and is not meant to be prescriptive but to inspire conversations. Challenging conversations are an imperative, and we hope that you continue to challenge us, yourselves and each other to seek truth and create change.

Tell us what you think

For information and comments, you can email: fair@lshtm.ac.uk.

We would be grateful to get your feedback through this short (3-question) anonymous [survey](#).

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Abbreviations

AAVE	African American Vernacular English
AIC	Aid Industrial Complex
BIPOC	Black, Indigenous and other People of Colour
DGH	Decolonising Global Health
D&I	Diversity & Inclusion
EDI	Equality, Diversity and Inclusion
ESN	Educationally subnormal
FAIR	Fighting Against Institutional Racism Network
IMF	International Monetary Fund
KKK	Klu Klux Klan
KPI	Key Performance Indicator
MO	Module Organiser
OIA	Office of the Independent Adjudicator
PD	Programme Director
R&S	Report & Support
SAP	Structural adjustment programme
SRC	Student Representative Council
TPD	Taught Programme Director
WSIC	White Saviour Industrial Complex

Introduction

On 02 June 2020, amid the worldwide Black Lives Matter protests, a Black employee at LSHTM began a movement when she wrote a letter calling for LSHTM leadership to be held accountable for their silence after George Floyd's murder. By 08 June, the letter had been signed by 619 LSHTM staff, students and alumni and gathered over 60 testimonies, and was sent to LSHTM Leadership. With this, a group which became known as Black Lives Matter-LSHTM was formed. While not an official Black Lives Matter chapter, it represented the movement's impact at LSHTM.

Those in the BLM-LSHTM group were invited to present their knowledge of the racism within the Institution to the governing LSHTM Council on 02 July. The presentation can be accessed [here](#). One of the key requests was that an external review of the racism within the Institution be conducted. This review was undertaken, and the final report was made publicly available in December 2021 and can be found [here](#).

The idea of founding the Fighting Against Institutional Racism (FAIR) Network sprung from these foundations, to continue building momentum for change and pushing for anti-racism practices and historical accountability at LSHTM. FAIR is a more formal and institutional realisation of the initial aims of BLM-LSHTM. Details of all the projects, presentations, blog posts and letters can be found on the FAIR [website](#).

In May 2021, in response to a recommendation from the external investigation into the '[16 months to nowhere](#)' case, the Executive Leadership reached out to the FAIR Network with the request to work together collaboratively. Details of this collaborative working arrangement can be found in the shared [Statement of Intent](#).

Who is this toolkit for?

This toolkit is accessible and relevant to everyone despite the students focus. It was written to reduce the knowledge gaps around decoloniality and anti-racism in global health and encourage the critical reflections that our industries need. This toolkit aims to encourage students to critically engage with their education and the discourses and practices in their fields in an effort to support their journey to become active anti-racist professionals. It will also equip staff and others with the knowledge and tools to welcome these exchanges.

What to expect from the toolkit & how should you use it?

This toolkit is not a "practical guide" in the sense of a "to do list". We chose to provide readers with the information we believe is needed to critically reflect on the challenges of our fields including key theoretical understanding of race theory, postcolonialism, decoloniality, racism and whiteness.

This toolkit is not meant to be read all at once. It is designed to be a resource that readers can refer to over time. We encourage you to use the table of content to navigate around this document, taking the time to pause and reflect using the reading and resources table at the end of each section.

Notes on language usage in this toolkit

Capitalising the B in Black, but not the w in white

When referencing Black in racial, ethnic or cultural context, there is consensus that the B should be capitalised because it refers to people and the idea of a shared culture, and not a colour.

Professor of philosophy and law at New York University Kwame Anthony Appiah explained that a good reason to capitalize the racial designation “Black,” is precisely that it does not refer to a natural category but a social one—a collective identity—with a particular history.

However, whether or not to capitalise the W in white remains debated. The capitalisation of w in white is not merely a linguistic, grammatical, or editorial decision. Whether you decide to capitalise or not should be intentional and informed.

For example, the *New York Times* decided not to capitalize the w because it considers that white does not represent a shared culture and history in the way Black does. Other journals added that cultural trends among white people are more disparate, encompassing Italian Americans, Irish Americans, etc. In addition, the capitalisation has long been used by hate groups to highlight their perception that the white ‘race’ is superior.

On the other hand, the liberal Center for the Study of Social Policy considers not capitalizing “white” an anti-Black act which frames Whiteness as both neutral and the standard. It contends that the lower case disguises the creation of racial identities under common nouns and adjectives instead of ‘highlighting the artificiality of race’, as MIT philosopher Sally Haslanger explained.

In this toolkit, we decided not to capitalise the w in white.

We chose to emphasize the existence of a Black experience influenced by colonialism and racialisation first and foremost. To capitalise both B in Black and w in white is better understood when readers are cognizant of their interdependency and the historical and current impact of racialisation. This toolkit is an introduction and part of our institution’s journey towards anti-racism, which is still in very early stages.

We want to invite readers to reflect on our decision so please let us know if you don’t agree or have thoughts about it.

Sources:

[Why We’re Capitalizing Black](#) - Nancy Coleman, *The New York Times*

[The Case for Capitalizing the B in Black](#) - Kwame Anthony Appiah, *The Atlantic*

[Should ‘white’ be capitalized? It feels wrong, but it’s the way to go](#) - Eric Zorn, *Chicago Tribune*

[Recognizing Race in Language: Why We Capitalize “Black” and “White”](#) - Ann Thúy Nguyễn and Maya Pendleton, *Center for the Study of Social Policy*

[I’m a Black Scholar Who Studies Race. Here’s Why I Capitalize ‘White’](#) - Eve L. Ewing, *Medium*

The false dichotomy of ‘Global North’ and ‘Global South’

The terms ‘Global North’ and ‘Global South’ are used loosely in this toolkit to describe former colonising and formerly colonised nations, respectively.

This binary is problematic, to say the least, masking the endless idiosyncrasies of different cultures, geographies, and histories. What of Ethiopia, a country that was never colonised but is nevertheless subject to the harms, discrimination, and injustices of neo-colonialism? And Ireland? That country’s history would place it squarely in the camp of the ‘formerly* colonised’, but its geopolitical present affords Ireland many of the benefits and privileges of its Global North neighbours. And what about countries like Canada or New Zealand, where the stark inequities between white settler populations and indigenous peoples persist under the historical shadow of broken treaties and ‘Indian’ schools. The Global North/Global South dichotomy also homogenises the very different ways colonialism manifested, lumping together countries as disparate as Nigeria, Peru, and South Korea under a single umbrella term.

And yet, as Stuart Hall argues in chapter 6 of *Formations of Modernity*, global discourse is set up along these dichotomies, so we are destined to use them, in part for lack of space to discuss further and in part to reflect global discourse. We thus use the terms cautiously in this toolkit, while trying to remain vigilant of their weight in discourse formation. At the same time, we strive, when possible, to follow inclusive editorial guidelines, like those used by the American Psychological Association (APA), which recommend using ‘the racial and ethnic categories ... as clear and specific as possible’.

Sources:

[The ‘Global South’ is a terrible term. Don’t use it!](#) - Dimiter Toshkov

[The West and the rest: discourse and power](#) - Stuart Hall, *Chapter 6 in Formations of Modernity*

[Bias-free language](#) - American Psychological Association

Capitalising D in Development

In this document, we capitalise the word Development as is common practice in development theory, to emphasise the existence of an industry, rather than a naturally occurring process. In the post-World War Two era, Development becomes an industry recognisable as the one still in place today, directed by western governments and institutions such as the World Bank and where private companies can profit. In other words, Development becomes big business. This toolkit provides further detail of the Aid Industrial Complex comprising this industry in part A, section 4.

Sources:

[Big D’ and ‘little d’: two types of twenty-first century development?](#) – David Lewis, *Third World Quarterly*

'Global Health was birthed in supremacy, but its mission is to reduce or eliminate inequities globally.

To transcend its origins, global health must become actively anti-supremacist, and also anti-oppressionist and anti-racist.

Equity and justice involve flipping every axis of supremacy on its head.'

Seye Abimbola and Madhukar Pai, 'Will global health survive its decolonisation?'

Part 1 – History and context

Section 1 – Colonialism and the Invention of Race

i. Colonisation and the Invention of ‘Race’

Colonialism and settler colonialism

Starting in the 15th century, the British Empire and other European nations set out to expand their influence across the globe. Historians have used the shorthand, ‘Gold, God, and Glory,’ to describe the motives of colonisers: ‘gold’ refers to the extraction of material resources, ‘god’ to the imposition of Christianity and ‘glory’ to the thirst for power.



As Frantz Fanon later described, the world became defined by the encounters and sustained violence between two forces: colonists or colonial settlers and the populations indigenous to the land. He called this the [colonial world](#).

Colonists established a new global order based on an extractive colonial economic model, seizing full or partial control of foreign territories and forcing Indigenous populations to work to produce commodities which were exported for use in Europe and elsewhere. In some cases, like in the USA, Australia, South Africa or Palestine, settlers created apartheid system to replace the native population of the colonised territory with a new society of their own design.

The dehumanisation of the native: the invention of ‘race’

In his 1944 book ‘Capitalism and slavery’, first Prime Minister of Trinidad and Tobago and economics scholar Eric Williams explained that ‘a racial twist was given to what is basically an economic phenomenon, slavery was not born from racism, rather racism was the consequence of slavery’.

Colonists needed a labour force to fuel their economic model, which can be seen through an analysis of [colonizing fertility](#), for example. Crafting the myth of racial difference was an expedient way to justify the violent imposition and sustenance of colonial rules, the use of excessive forces and enslavement. European scientists grouped a multitude of ethnic groups into a hierarchy of races. At the top, the white race was defined as the norm and synonymous with modernity, innocence, godliness and goodness. At the bottom, the Black race was synonymous with savagery, primitivity and the absence of self-consciousness and humanity. This fabrication of the superiority of whiteness over all other 'races' was the foundation of eugenics.

In an article called "[Examining the Dynamics of Decolonisation in Fanon's The Wretched of the Earth](#)", author Samuel Singer explains:

The dehumanisation of the native people and the attempts to destroy their national culture is a central aspect of their oppression, achieved using language likening people to animals, the creation of patently racist, pseudoscientific theories on the inferiority of the native population, and concerted attacks on Indigenous culture.

The colonisers are thus 'committed to destroying the people's originality' by presenting cultural practices, which are 'in fact the assertion of a distinct identity, concern with keeping intact a few shreds of national existence', as 'religious, magical, fanatical behaviour'.

According to the author, dehumanising native peoples served a dual purpose. First, it allowed the colonisers to apply a double standard to their actions, defending the Western values of democracy and equality for their own people while actively supporting the brutal and undemocratic oppression of others. Second, internalising these violent colonial relationships destroyed natives' 'sense of selfhood', allowing for continued colonial exploitation due to 'a belief in fatality [which] removes all blame from the oppressor'.

Neo-colonialism, racial capitalism and reparations

In 1965, in his book *Neo-Colonialism: The Last Stage of Imperialism*, Kwame Nkrumah, former Ghanaian President and founding member of the Organization of African Unity, coined the term 'neo-colonialism' as the indirect political, economic and socio-cultural domination of a former colonial power, through military dominance, the control of international governing institutions such as the International Monetary Fund (IMF), and the dispensation of foreign aid, among other means.

Neo-colonialism is often associated with the notion of racial capitalism. Cedric Robinson, in his 1983 book *Black Marxism: The Making of the Black Radical Tradition*, describes a system of perpetual accumulation of capital that is based on the extraction of value from racialised people, mainly Black, Indigenous and other People of Colour (BIPOC). Robinson argues that the global capitalist economic system has always hinged on slavery, violence, imperialism, and genocide against BIPOC.

Many scholars, activists, and governments continue to demand reparations for the ancestors of victims of slavery and colonialism (astoundingly, it was the families who enslaved people that were compensated vast sums when slavery was abolished in Britain, for the loss of their 'property'). Economic anthropologist [Jason](#)

[Hickel estimated the sum of slavery reparations at \\$97 trillion](#) after calculating what it would cost to pay a minimum wage for every hour of forced labour that happened between 1619 and 1865.



WEG MET HET KOLONIALISME!

Cartoon by Behrendt on decolonisation

How does it manifest in places of knowledge production including LSHTM?

In 1900, at the graduation of the first class from the London School of Tropical Medicine, Sir Patrick Manson, the **founder of LSHTM**, summed up the valuable contribution of the school in the following terms: **'I now firmly believe in the possibility of tropical colonization by the white race...'** The field of eugenics was absolutely essential in underpinning and justifying racial oppression, geographical domination and numerous global genocides. LSHTM trained a large number of prominent eugenicists during the colonial period (see [LSHTM colonial history project](#) report and lectures).

While eugenics has now been thoroughly debunked as a field of academic study, the ideological legacy left by white Europeans is still with us. Prominent, respected figures at schools like LSHTM and in academic journals like *The Lancet* gave the intellectual and moral platform to such practices, constructing Blackness as sub-human and justifying the exploitation of Black bodies.

Understanding global health through the lens of colonialism, science, racial capitalism and reparations provides a broader perspective on calls for decolonisation and criticism of the aid model. Many argue that using the term 'reparations' is about accountability and justice over colonialism, while 'aid' absolves (former) colonial power from their responsibility and reinforces the inferiority of the Indigenous population.

This debate can be followed in real time in [Namibia](#) and within the [diaspora](#), as the Ovaherero, Ovambanderu and Nama peoples continue to demand reparations from the German government for the

genocide committed in the early 20th century. Their rejection of Germany's offer to pay EUR 1.1 billion in Development aid over the next 30 years is a testament to the outstanding debt owed to victims, and the continuing need for tangible, explicit, and direct compensation.

ii. Epistemic Injustice of Colonialism

What is epistemic?

Epistemology comes from the Greek words *episteme*, which can be translated as 'knowledge' or 'understanding', and *logos*, which means 'argument' or 'reason'. It is a field of philosophy that studies the way we define, understand and validate knowledge.

What is epistemic injustice and how does it relate to colonialism?

Rajeev Bhargava defines [epistemic injustice](#) as a form of cultural injustice that occurs when the concepts and categories by which a people understand themselves and their world is replaced or adversely affected by the concepts and categories of the colonisers.

[For example, during their colonial occupation of Timbuktu \(1894–1959\)](#), the French confiscated and incinerated countless manuscripts, effectively erasing a huge quantity of ancestral knowledge in the territory. The imposition of French as the main language of the region further severed people's ties to this epistemological heritage, robbing them of the pathway to understanding any recovered texts. It is no wonder that even today, many families still refuse to cooperate with Western researchers, hiding or burying their manuscripts out of fear of their theft or destruction.

What is epistemic violence and epistemicide?

[Epistemic violence is a consequence of epistemic injustice](#), that is, the structural prerogative that one system of knowledge, self-perceived as more accurate and valuable, has over others which it deems inferior. Epistemic violence refers to methods that lead to the extermination, annulment and destruction of certain knowledge and its bearers, reaching the extreme of their irrevocable loss - epistemicide. Many examples of epistemicide exist: the destruction of Indigenous spirituality, the loss of native languages, the disuse of certain productive or food processes, and the negligence of Indigenous environmental management strategies.

In [Timbuktu again](#), Indigenous physicians produced guidance on nutrition and the medicinal properties of plants, while ethicists pondered practices such as polygamy, moneylending, and slavery. Even as women's sexuality was being actively suppressed in the West, the Timbuktu manuscript *Advising Men on Sexual Engagement with Their Women* was offering tips on aphrodisiacs, infertility, and maximising sexual pleasure on both sides.

How does it manifest in places of knowledge production including LSHTM?

As [Max Liboiron](#) explains

Declaring that a research project is the 'first' to discover, do, or go somewhere is not only rarely correct, given the myriad local knowledges operating since time immemorial, but is also imperialist and colonial in nature, using language of priority, exploration, discovery, and uniqueness in a way that erases other people and forms of knowledge.

Nobody can discover something that someone else is doing. One can publish it in an academic journal for the first time, but it is not a discovery. Historically, knowledge production spaces have systematically excluded non-white scholars. White scholars used their 'historic advantages' to create a hierarchy of knowing and knowledge that continues to permeate knowledge production spaces and mentalities today. They have appropriated techniques and knowledge developed by Indigenous populations while simultaneously describing them as inferior. As a consequence, scholars with white European ancestry continue to benefit from a credibility surplus over othered communities, including on issues that are specific to these communities.

iii. Decoloniality

What is decoloniality and decolonisation?

[In his teaching](#), Sabelo J. Ndlovu-Gatsheni, Zimbabwean Professor and Chair of the Epistemologies of the Global South at the University of Bayreuth in Germany, emphasises that decolonisation and decoloniality commenced when colonialism began. Nobody accepted their own colonisation, so the resistance started from the beginning.

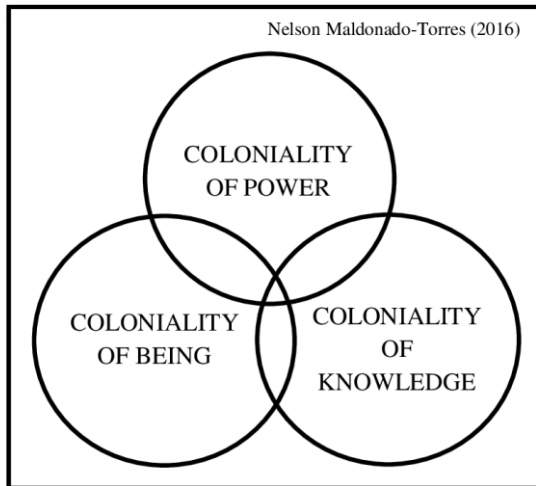
Decolonisation and decoloniality are inextricably linked and often used as interchangeable concepts, but they are not synonymous. As Scholars Mignolo and Walsh stated, 'global coloniality is not only political, economic, and military but epistemic and cultural in all its domains'.

[Decoloniality](#) is a commitment to a praxis of undoing, unlearning, redoing, and relearning to create societies free from the remains of the colonial era in their culture, education and institutions. The term was first proposed by Peruvian sociologist [Anibal Quijano](#), who defined it as 'not a new paradigm, or mode of critical thought but a way, option, standpoint, analytic, project, practice, and praxis'. Mignolo and Walsh further explain that decoloniality 'disobeys and delinks from [the colonial matrix of power], constructing paths and praxis toward another way of thinking, sensing, believing, doing, and living'.

On the other hand, decolonisation refers to the physical, political shift of power between colonising powers and those who were colonised. In Frantz Fanon's landmark book, *The Wretched of the Earth* (1961), he characterised decolonisation as an inherently violent process.

The focus on this toolkit is on ways to apply a decolonial approach to our learning, teaching and practices. It is centered around understanding global coloniality as the interconnected and intertwined relationship

between coloniality of power, coloniality of knowledge and coloniality of being as described by Professor Ndlovu-Gatsheni in '[Global coloniality and the challenges of creating African futures](#)' where he argues that:



'While coloniality of power is mainly about modern forms of domination, control and exploitation (power), coloniality of knowledge is about epistemological colonisation of the mind and imagination, coloniality of being is about denial of the very humanity of African people, their inferiorisation and dehumanisation. In short, coloniality of power, being and knowledge reinforce each other in the production and sustenance of global coloniality.'

[In this this short video](#), Professor Ndlovu-Gatsheni further explains that the decolonial movement started long before post-colonial "independence" and describes what it truly means to have a decolonial education.

"To my mind, decolonial science cultivates knowledge, it does not produce knowledge. Using the Latin roots of these words, we could say that to produce knowledge is to lengthen, prolong or extend, whereas to cultivate knowledge is to till, to turn matter around and fold back on itself so as to rebind and encourage growth. Knowledge production is less a creative endeavour and more a process of accumulation and imperial extension so that (post)colonized peoples could only consume or extend someone else's knowledge (of themselves). (Chatterjee, 1998) In short, a colonial science produces knowledge of and for subalterns. Alternatively, knowledge cultivation is a necessarily creative pursuit as it requires the practitioner to turn over and oxygenate the past. Most importantly, cultivation also infers habitation, which means that knowledge is creatively released as the practitioner enfolds her/himself in the communal matter of her/his inquiry. What is more, this constant oxygenation process – a circulatory one – necessarily interacts with a wider biotope, enfolding matter from other habitations. To cultivate knowledge of deep relation can therefore be understood as 'grounding'." (Shilliam, 2015, p.24-25)

What the Decolonising Global Health (DGH) movement is not

In their paper [‘Decolonisation is not a metaphor’](#) (2012), scholars Tuck and Yang explained that:

‘Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools’.

The authors went on to warn the readers against the ease with which the language of decolonisation has been superficially adopted, especially in educational spaces and institutions, noting that:

‘We have observed [that] a startling number of these discussions make no mention of Indigenous peoples, our/their struggles for the recognition of our/their sovereignty, or the contributions of Indigenous intellectuals and activists to theories and frameworks of decolonization’.

Rather than merely paying lip service to these decolonisation currents, scholars should instead strive to engage with their traditions and explore how they can inform our education and work in the field of global health. To paraphrase Dr Romina Istratii in her [LIDC blog](#), the aim of employing this terminology should never be to appropriate it but rather to leverage its resourcefulness to signal and promote sensitivity to colonial legacies.

Can global health institutions decolonise?

[As Dr. Lioba Hirsch stated in her Lancet paper](#) ‘If we want to work towards health justice, the institutions that have been built on and have benefited from the racist exploitation of Black, Brown, and Indigenous populations **the world over cannot decolonise and keep their epistemic, political, and financial power** (...). If global health institutions are serious about their commitment to working against the legacies of colonialism and fighting racism, then **they will need to give up some or all of their power**. That means a **radical redistribution of funding away from high-income countries, a loss of epistemic and political authority**, and a limitation to our power to intervene in low-income and middle-income countries (LMICs).’

Armed with this knowledge, those who do not hold the power to create that shift (e.g., students, staff on low pay-grades, etc.) but seek to respect the ethos of decoloniality can still engage with, centre and adhere to the work of scholars in the traditions of decolonial thought. [Professor Nayantara Sheoran Appleton proposed alternative terminologies beyond decoloniality](#) to describe that work including ‘diversifying’ the curriculum, ‘digressing’ from the canon, ‘decentring’ Western knowledge and knowledge production and ‘devaluing’ hierarchies.

How does it manifest in places of knowledge production including at LSHTM?

Scholars Mark Hellowell and Patricia Nayna Schwerdtle argue against the decolonisation process in a 2022 commentary [“Powerful ideas? Decolonisation and the future of global health ”](#). They believe the movement to be potentially harmful, (i) undermining confidence in scientific knowledge; (ii) accentuating inter-group and international antagonisms; and (iii) curtailing the opportunities for redistributive change in the future. This is one of the first academic contributions challenging decolonisation, and its reception has not been met with large support.

When institutions do not account for the power politics that govern academia and are not reflexive of existing inequalities in knowledge production, they may help perpetuate them. In January 2022, Chinese scholars Kwete, Tang, Chen and colleagues perfectly described the origins and the political economy of global health in a commentary called "[Decolonizing global health: what should be the target of this movement and where does it lead us?](#)", arguing:

The decolonizing global health movement will not succeed without the decolonization of the world's political economy. This involves removing the underpinning social-economic inequity that was exacerbated by colonization and has never been undone since. For all scholars and professionals working to push for a more equitable and just world, we say, the end goal is, first and foremost, the equitable economic ownership of the global wealth by all human beings. The day that happens, the day colonialism becomes a thing of the past and the day any form of supremacy will find no room to survive on our Earth.

Acknowledging and actively correcting for past and ongoing asymmetries and biases originating from colonial legacies in processes, structures and experience can generate space for more respectful and humble attitudes and practices. Colonial processes include (but are certainly not limited to) the centring of Western authors, the lack of diversity in the teaching body, and the definition of [research partnerships that reduce non-Western collaborators to data collectors](#).

iv. Frequently Asked Questions

Why is an understanding of (neo)colonialism, racial capitalism and reparations imperative to study and work in global health?

Aid has been described as a tenet of neo-colonialism. After independence, formally colonised countries were forced to take on loans from the World Bank and the IMF to catch up on the industrialisation denied to them during centuries of colonialism. The loans, funded by the colonisers, came with high interest rates which continue to trap countries in a vicious cycle of borrowing more money to pay the debt on the original loans, known as the multilateral debt cycle. This practice had devastating consequences for the newly 'independent' countries.

Extract from Thomas Sankara's speech, '[A United Front Against Debt](#)', at the summit of the Organization of African Unity, 29 July 1987, Addis Ababa, Ethiopia

But Mister President, are we going to continue to let the heads of state individually seek solutions to the debt issue at the risk of creating social conflicts at home that could put their stability in jeopardy and even the construction of African unity? The examples I have mentioned – and there are others – warrant that the UN summits provide a reassuring response to each of us in regards to the debt issue.

We think that debt has to be seen from the perspective of its origins. Debt's origins come from colonialism's origins. Those who lend us money are those who colonised us. They are the same ones who used to manage our

states and economies. These are the colonisers who indebted Africa through their brothers and cousins, who were the lenders. We had no connections with this debt. Therefore, we cannot pay for it.

Debt is neo-colonialism, in which colonisers have transformed themselves into 'technical assistants.' We should rather say 'technical assassins.' They present us with financing, with financial backers. As if someone's backing could create development. We have been advised to go to these lenders. We have been offered nice financial arrangements. We have been indebted for 50, 60 years and even longer. That means we have been forced to compromise our people for over 50 years.

Under its current form, controlled and dominated by imperialism, debt is a skilfully managed reconquest of Africa, intended to subjugate its growth and development through foreign rules. Thus, each one of us becomes the financial slave, which is to say a true slave, of those who had been treacherous enough to put money in our countries with obligations for us to repay. We are told to repay, but it is not a moral issue. It is not about this so-called honour of repaying or not.

Mister President, we have been listening and applauding Norway's prime minister [Gro Harlem Brundtland] when she spoke right here. She is European but she said that the whole debt cannot be repaid. Debt cannot be repaid, first because if we don't repay, lenders will not die. That is for sure. But if we repay, we are going to die. That is also for sure. Those who led us to indebtedness gambled as if in a casino. As long as they had gains, there was no debate. But now that they suffer losses, they demand repayment. And we talk about crisis. No, Mister President, they played, they lost, that's the rule of the game, and life goes on.

We cannot repay because we don't have any means to do so.

We cannot pay because we are not responsible for this debt.

We cannot repay but the others owe us what the greatest wealth could never repay, that is blood debt. Our blood had flowed. We hear about the Marshall Plan that rebuilt Europe's economy. But we never hear about the African plan which allowed Europe to face Hitlerian hordes when their economies and their stability were at stake. Who saved Europe? Africa. It is rarely mentioned, to such a point that we cannot be the accomplices of that thankless silence. If others cannot sing our praises, at least we must say that our fathers had been courageous and that our troops had saved Europe and set the world free from Nazism.

As described by President Sankara, the loans came with strings; 'structural adjustment programs' (SAPs) forced heads of states to implement austerity measures, reduce spending on healthcare, education and other public services and increase the privatisation of public services.

Discussing the current state of national health systems without understanding the role of Western countries and donors in creating them is misleading. For example, if a government has poor rating from IMF and is already in high debt, then the foreign countries can charge higher interest rates on the loans. The country providing aid also has the power to plunge the same country into greater poverty. These institutions are effectively led by the West, who have vastly greater voting power than countries in the global South Always lead by European countries

Today, countries recovering from colonialism are still repaying these loans, and the conditions continue to reduce countries' ability to administer their own public services, including healthcare.

What do people mean when they say that the Global South is purposely under-developed?

Colonial legacies and the current world order open questions around the effectiveness and motives behind aid and Development.

For example, loans and SAPs required formally colonised countries to liberalise trade and foreign investment, which opened countries up to exploitative investment by multinational corporations. In 2012, [the net flow of wealth from the Global South to the Global North was \\$3 trillion](#), 24 times the total amount of global Development aid. This is made up of mainly profit repatriations by African debt serving Western banks and multinational corporations.

Economic anthropologist Jason Hickel argues in his Guardian article that **‘what this means is that the usual development narrative has it backwards. Aid is effectively flowing in reverse. Rich countries aren’t developing poor countries; poor countries are developing rich ones’**.

It is for these reasons that you will often hear scholars in critical social and cultural studies state that the Global South is not ‘developing’ but continues to be **purposefully ‘underdeveloped’** by countries and institutions in the Global North.

v. Reading and Resources

NEWSPAPERS & ONLINE PUBLICATIONS
Coronavirus is a reminder that science and medicine has a ‘Magical Negro’ too - Dr Annabel Sowemimo (<i>gal-dem</i>)
The case for reparations - Ta-Nehisi Coates (<i>The Atlantic</i>)
American Psychological Association says it's sorry for perpetuating systemic racism - Sharon Pruitt-Young (<i>NPR</i>)
This Congolese doctor discovered Ebola but never got credit for it — until now – Eyder Peralta (<i>NPR</i>)
Examining the dynamics of decolonisation in Fanon’s <i>The Wretched of the Earth</i> - Samuel Singler (<i>E-International Relations</i>)
What did Cedric Robinson mean by Racial Capitalism? - Robin D. G. Kelley (<i>Boston Review</i>)
In historic move, Jamaica will demand reparations from Britain over slavery – Joseph Guzman (<i>The Hill</i>)
Aid in Reverse: How poor countries develop rich countries – Jason Hickel (<i>the Guardian</i>)
BLOGS & OPINION PIECES
Olivia U. Rutazibwa – Talks
Decolonial approaches to refugee migration: Nof Nasser Eddin and Nour Abu-Assab in conversation – Prof. Elena Fiddian-Qasmiyeh (<i>Southern Responses</i>)
Epistemic violence against Indigenous Peoples – Silvel Elias (<i>IWGIA</i>)
It’s time to decolonize the decolonization movement - Ijeoma Nnodim Opara (<i>PLOS Blogs</i>)
It’s not decolonize, it’s desupremify - Jolie Brownell (<i>An Injustice</i>)
Applying a decolonial lens to research structures, practices and norms in higher education: what does it mean and where to next? - Romina Istratii (<i>London International Development Centre</i>)

[Colonizing Fertility](#) - Annabel Gregg (*ArcGIS Story Maps*)

[“People have been set with the expectations that the traditional knowledge systems of people from non-western cultures is naturally inferior”](#) – In conversation with Dr Chisomo Kalinga (*Research Round*)

[Firsting in research](#) - Max Liboiron (*Discard Studies*)

[Decoloniality](#) – Sarah Trembath (*The American University Press*)

[Can reparations help us to re-envision international development?](#) - Priya Lukka (*Open Democracy*)

[A medical school in the service of colonialism](#) - Osama Tanous and Ghada Majadle (*972 mag*)

[Using Indigeneity in the Struggle for Palestinian Liberation](#) - Ahmad Amara, Yara Hawari (*al shabaka*)

[History, memory, and the nation](#) - Liz Timbs (*Africa Is a Country*)

[African literature is a country](#) - Lily Saint and Bhakti Shringarpure (*Africa Is a Country*)

ACADEMIC ARTICLES

[Decolonization is not a metaphor](#) – E. Tuck and K. W. Yang (*Decolonisation: Indigeneity, Education & Society*)

[Decolonizing global health: what should be the target of this movement and where does it lead us?](#)

Xiaoxiao Kwete et al. (*Global Health Research and Policy*)

[The uses of knowledge in global health](#) - Seye Abimbola (*BMJ Global Health*)

[Says who? Northern ventriloquism, or epistemic disobedience in global health scholarship](#) - Thirusa Naidu (*The Lancet*)

[Decolonising global health: beyond ‘reformative’ roadmaps and towards decolonial thought](#) - Monica Mitra Chaudhuri, Laura Mkumba, Yadurshini Raveendran, Robert D Smith (*BMJ Global Health*)

[The occupation of the senses: the prosthetic and aesthetic of state terror \(in Palestine\)](#) - Nadera Shalhoub-Kevorkian (*The British Journal of Criminology*)

[Gun to body: Mental health against unchilding](#) - - Nadera Shalhoub-Kevorkian (*International Journal of Applied Psychoanalytic Studies*)

[Towards decolonizing community psychology: insights from the Palestinian colonial context](#) – Ibrahim Makkawi

[The Idea of a Post-Colonial University](#) - Rhody-Ann Thorpe (*Université du Littoral*)

[What is wrong with global health? So-called glorified data collectors in low-income regions](#) – Odjidja (*The Lancet*)

[Is it possible to decolonise global health institutions?](#) - Lioba Hirsch (*The Lancet*)

[Epistemic Disobedience, Independent Thought and De-Colonial Freedom](#) - Walter Mignolo (*Theory, Culture & Society*)

[Do not ‘decolonize’ . . . if you are not decolonizing: progressive language and planning beyond a hollow academic rebranding](#) - Nayantara Sheoran Appleton (*Critical Ethnic Studies Journal*)

[Overcoming the Epistemic Injustice of Colonialism](#) – Rajeev Bhargava (*Global Policy*)

[Powerful ideas? Decolonisation and the future of global health](#) – Mark Hellowell and Patricia Nayna Schwerdtle (*BMJ Global health*)

[Global Coloniality and the Challenges of Creating African Futures](#) - Sabelo J. Ndlovu-Gatsheni (*Strategic Review for Southern Africa*)

[Coloniality of Power, Eurocentrism and Latin America](#) – Anibal Quijano (*Views from the South*)

[The impact of colonialism on policy and knowledge production](#) - J K Gani, and J. Marshall (*International Relations*)

[The Black Pacific: Anti-Colonial Struggles and Oceanic Connections](#), by Robbie Shilliam - Quito Swan (*The Black Scholar*)

[Country ownership in global health](#) - Abdisalan Mohamed Noor (*Plos Global Public Health*)

[Re-centring ‘Race’ in Development: Population Policies and Global Capital Accumulation in the Era of the SDGs](#) – Kalpana Wilson (*Globalizations*)

[“Creatively in Coalition” from Palestine to India: Weaving stories of refusal and community as decolonial praxis](#) - Devin G. Atallah and Urmitapa Dutta (*Journal of Social Issues*)

[Reflections on Radical Love and Rebellion: Towards Decolonial Solidarity in Community Psychology Praxis](#) – Devin G. Atallah (Chapter in *Decolonial Enactments in Community Psychology* book pp 75-97)

YOUTUBE & TED TALKS

[Against Debt](#) - Burkina Faso President Thomas Sankara’s 1987 speech (Part 1)

[Aid vs Trade](#) - Ngozi Okonjo-Iweala

[The Hornuud Lecture](#) (Leadership, Development and Democracy in Africa) – Sabelo J. Ndlovu-Gatsheni

[Decolonizing the Western Minds](#) - Olivia U. Rutazibwa

MOVIES, DOCUMENTARIES & TV SHOWS

[Bengal Shadows](#) - Joy Banerjee and Partho Bhattacharya

[Half of a Yellow Sun](#) – Biyi Bandele

[Letters from Baghdad](#) – Zeva Oelbauma and Sabine Krayenbühl

[White Mischief](#) – Richard Radford

[Roots](#) – Alex Haley

Out of Africa – Sydney Pollack

[List of movies featuring colonialism](#)

PODCASTS

[The Invention of Race](#) – John Biewen, *Seeing White*

[Whitewashing Black History](#) – No White Saviors

[Whitewashing Black History with Tyron-Boukman Academy](#) – No White Saviors

PAGES & PEOPLE TO FOLLOW

[Seye Abimbola](#) – Twitter

[Dr. Chisomo Kalinga](#) – Twitter

[Jairo I. Fúnez](#) – Twitter

[Sandeep Bakshi](#) – Twitter

[Dr. Chelsea Watego](#) – Twitter

[Dr Fish Philosopher Todd \(Dr FPT\)](#) – Twitter

[Dr Annabel Sowemimo](#) – Twitter and Instagram

[Decolonially Queer](#) – Twitter

[Dr Amber Lascelles](#) – Twitter

[Dr. Layth Hanbali](#) – Twitter

[DARA Collective for Healing & Liberación](#)

Sankara Media on [Instagram](#) or [Facebook](#)

[Zhaawnong Webb](#) – [zhaawnong - Instagram](#) & [Tik Tok](#)

[African Archives](#) – Instagram (African and Black History)

[Alokvmemon](#) - Instagram

BOOKS TO READ OR LISTEN TO

The Wretched of the Earth - Frantz Fanon

The Bad-Ass Librarians of Timbuktu And Their Race to Save the World's Most Precious Manuscripts - Joshua Hammer

Caste: The Origins of our Discontents - Isabel Wilkerson

How Europe Underdeveloped Africa - Walter Rodney

On decoloniality - Walter D. Mignolo and Catherine E. Walsh

Half of a Yellow Sun – Chimamanda Ngozi Adichie

Homegoing – Yaa Gyasi

Decolonising the Mind - Ngũgĩ wa Thiong'o

Epistemic freedom in Africa: deprovincialization and decolonization - Sabelo Ndlovu-Gatsheni

Section 2 – Racism, Supremacism and Privilege

A. Racism

What is it racism?

In his book 'Between the World and Me', Ta-Nehisi Coates wrote that:

'Race is the child of racism, not the father'.

Racism is conventionally defined as prejudice, discrimination, or antagonism against a person or people because they belong to a particular ethnic or racialised group. This prejudice stems from the construction of race as a concept, invented by white Europeans, rather than any intrinsic biological differences. **A fuller understanding of racism is that it is prejudice *plus power*, which manifests through policy and practice. It is the manifestation of a racial worldview where some groups have been assigned to a perpetual low status while others have permitted themselves access to privilege, power and wealth.**

Although race has no genetic or scientific basis, the social fabrication of race to classify people on the arbitrary basis of skin colour and other physical features directly impacts lived experiences. [It created hierarchies](#) where groups of people continue to be perceived as possessing distinct characteristics, abilities, or qualities that make them inferior or superior to one another.

To paraphrase Audre Lorde, the fabrication that those who are considered white are inherently superior to all others leads to the 'right' to dominance.

Institute for Health Metrics and Evaluation @IHME_UW · Jun 6  
Racism and discrimination are critical public health issues that demand an urgent response. [#BlackLivesMatter](#) 

Read our director's statement: healthdata.org/about/racism-p...

**RACISM IS A
PUBLIC HEALTH ISSUE.**

Are there different types of racism?

Overt, explicit, violent acts against racialised groups are only the most visible form of racism, which can manifest in insidious ways and is largely invisible to those whom the system benefits (Fig. 2.1).

While everyone has prejudices, not everyone has power. This power can manifest as the ability to determine one's own or another's life circumstances, opportunities, or relationship with authorities.

To better understand this definition of racism, we encourage you to [listen](#) or [read](#) the allegory 'A gardener's tale' created by Dr Camara Jones. In it, she presents three main types of racism:

- *'Institutionalised racism'* - differential access to goods, services, and opportunities of society, power and information, dependent on how one is racialised. It is normative, structural and institutional.
- *'Personally mediated racism'* - what the traditional definition of racism most often refers to. It is the prejudice and discrimination based on the assumption about people's abilities, motives, and intentions according to their racialisation by those who hold power. It can be intentional or unintentional, overt or insidious, can manifest via acts of commission or omission, and in lack of respect, devaluation and dehumanisation.
- *'Internalised racism'* - the acceptance by members of the stigmatised races of negative messages about their own abilities and intrinsic worth.

The allegory was created for the American context, but different types and manifestations of racism can be found in every society. People often add *'structural/systemic racism'* as a fourth dimension that reflects how multiple institutions collectively uphold racist policies and practices throughout society.

In practice, we see similarities and differences in the way racism manifests in different countries. Whether you come from a predominantly non-white country or travelled to one as a white person, think about instances where whites are afforded more power, privilege and access to wealth based on that categorisation.

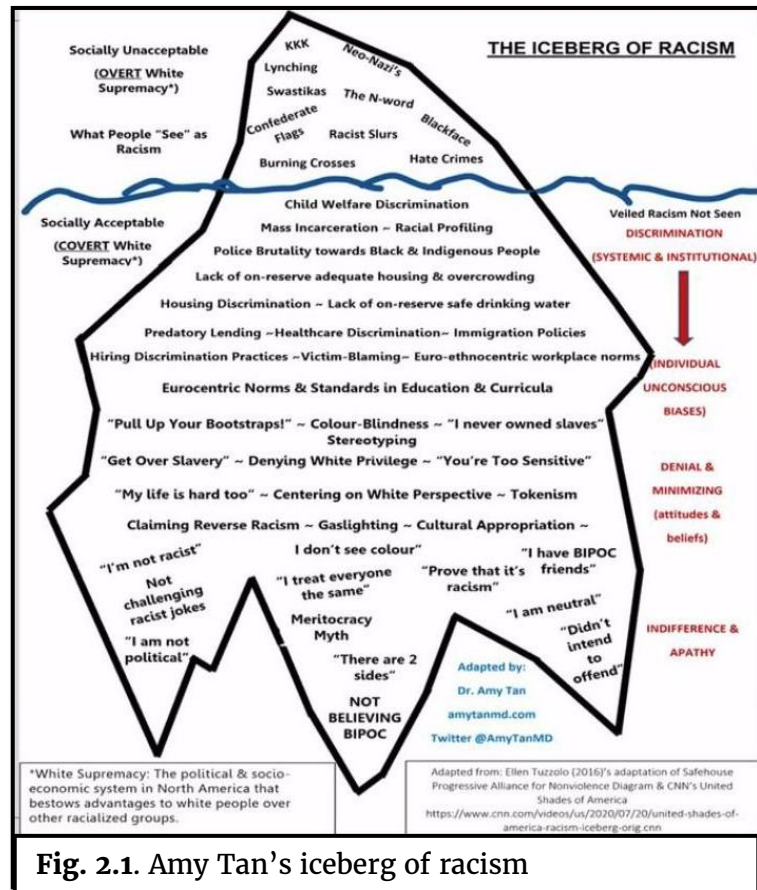


Fig. 2.1. Amy Tan's iceberg of racism

B. White Supremacy

We have defined racism as prejudice plus power. White supremacy can be defined as a global power structure that bestows this power to white people and withholds it from other racialised groups. Frances Lee Ansley eloquently defined white supremacy as:

‘A political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily re-enacted across a broad array of institutions and social settings’.

This definition usually surprises people because the term ‘white supremacy’ is most often affiliated with extremist, overtly racist individuals and organisations that support the supremacist ideology that white people are inherently superior to those of other races and thus should dominate them.

This framing is not by accident. Denying all the other connotations of white supremacy and only associating it to hate groups hinders our ability to explain the persistence or worsening of many racial disparities, including income gaps, segregated housing and education, bias threaded throughout the justice system and prison industrial complex. But, as Ta-Nehisi Coates explains,

‘That is the point of white supremacy—to ensure that which all others achieve with maximal effort, white people (particularly white men) achieve with minimal qualification.’

Subscribing to the idea of racism as the anomaly (i.e., individual acts of hatred or prejudice by, for example, the Klu Klux Klan) rather than the status quo (i.e., a global system of power and oppression) serves to maintain the system of unequal power distribution, by denying that the system exists. This framing allows virtually all white people to consider that racism is not their problem or responsibility. However, because racism is a system that oppresses non-white people, by definition it serves to provide white people unearned advantages and life-long benefits.

C. White Privilege

Privilege can be understood as the unearned structural advantage that some groups have, and others do not. For some, the concept of privilege may be easier to understand by its absence: privilege represents the obstacles one **does not** face due to their skin colour, sex, nationality, sexuality, ethnicity, religious beliefs, or able-bodiedness.

Specifically, white privilege describes the ease and safety with which white people navigate the world in comparison to non-white people. Privilege does not assume everything that a white person has achieved is unearned but refers to the automatic favourability that comes with them belonging to that racialised group.

LSHTM student/alumni testimonies on white privilege

'It can feel extremely undermining when you see a diverse classroom, but that this diversity is not reflected in the teaching body.'

'I, as a white person, have never, in the entire year, felt singled out because of my race, nor at any of the institutions I have attended or worked for in my lifetime in this country. So, by comparison to that, 2 in a year is already too many in a lifetime.'

'This was the case for me when I finished my masters at LSHTM and was looking to apply for a PhD. I found a suitable one advertised by LSHTM but was informed I was ineligible to apply because I was not UK/EU. It was a malaria project. I'm from a famously malaria-endemic country and had even done my master's thesis on malaria.'

How white privilege manifests between us at LSHTM

Despite the international nature of the Institution's work, leadership positions at LSHTM and in the global health organisations that are revered by the Institution are mostly dominated by white people (predominantly men and mostly professionals from the Global North).

Additionally, racially minoritised students in the UK (e.g. Black and Minority Ethnic groups) and international students from the Global South will go through a lot more difficulties in Western learning institutions than their white counterparts. Students from the Global South can experience discomfort due to the lack representation in the teaching body and the way their realities are portrayed or misrepresented in resources predominately written by white scholars from the Global North. Moreover, they often see their countries, institutions, diplomas, expertise and work being implicitly or explicitly undermined in the teaching material or by their white counterparts, under the premise that they cannot conceivably be 'as good' as those from Western countries. Racially minoritised students from the UK experience discrimination and racism in different forms. For example, many relay stories of being asked to show their passports during admissions, and consistently being assumed to be 'not British'.

How white privilege manifests in Global Health – COVID-19 vaccine inequity

Inequities in access to COVID-19 vaccines have become a symbol of white privilege internationally. It is a situation that highlighted the way privilege, or the lack thereof, manifests in global health. Some of us currently in the UK have been vaccinated in our 20s while in other parts of the world, health care workers and elderly people who are extremely vulnerable don't have this privilege. Watch Dr Ayoade Alakija (@yodifiji on Twitter) explain how the rich maintain their privilege and the vaccine apartheid currently in place [here](#).

D. Frequently Asked Questions

What is a 'social fabrication' aka a 'social construct', and is race real or not?

A social construct/fabrication is an idea or concept that has been created, accepted or internalised by people but would not exist if they weren't validated through people or language (e.g. money or the concept of currency).

In the case of race and racism, [Charles Mills, a professor of race and philosophy](#), explained that race is constructed but also very real. Its existence is not biological but social and political, because being categorised a certain way and identified as having a certain 'race' then places you in a particular position in a national or global racial system. For example, in South Africa during [Apartheid](#), being categorised as Black, white or coloured was a way to locate people in the racial system, and it was translated into laws, policies and practices that directly impacted groups' access to opportunities, ability to marry, and consciousness until this day.

Does anti-white racism (also known as 'reverse' racism) exist? If not, why?

Some authors like Daniel Sabbagh argue that 'while racial discrimination does not equally harm whites and non-whites (...) it would be preferable to address the existence of an 'anti-White racism' as an empirical issue rather than as conceptual impossibility' ([full text here](#)). White people tend not to see themselves as a racial group, but the invention of white as a race is inseparable from the invention of Black as a race. So white people can in fact be 'racialised'.

However, we root this this toolkit within the field of critical race theory, which defines racism as a *systemic and institutional* phenomenon where prejudice and power cannot be dissociated, rather than the narrower definition of prejudice alone in the form of *personally mediated racism*. As a consequence, while *racialisation* can exist in any direction, anti-white *racism* does not exist because while non-whites can have strong prejudice against white people, they do not have the collective *power* to determine their life circumstances.

I thought white supremacy was about the far-right and the KKK, I am confused.

White supremacy is something that has been studied extensively but has been kept out of the mainstream world. The specific field concentrating on whiteness is called '[Whiteness Studies](#)'. It is 'the study of the structures that produce white privilege, the examination of what whiteness is when analysed as a race, a culture, and a source of systemic racism, and the exploration of other social phenomena generated by the societal compositions, perceptions and group behaviours of white people.' We will discuss this field of study in the next section.

Are you saying that I am a racist because I am white? I feel attacked by the term white supremacy. I am not a bad person. Why am I responsible for my ancestors' doing?

Given that racism is the status quo, as a white person, you still benefit from the social construction of 'whiteness' as an ideal created by white Euro-American ancestors to exploit and steal from all other groups.

Therefore, it is not sufficient to declare oneself 'not racist', because that system can't and won't just disappear without continuous efforts to actively dismantle it.

Further, because white people collectively benefit from white supremacy, enjoying that privilege and doing nothing to actively highlight and reduce it, means being complicit in upholding the system of white supremacy. The alternative is to be(come) *anti-racist*, and anti-racism starts with yourself. It is about developing awareness and, for white people, self-accountability. Non-white people can't dismantle that system without the cooperation of those who benefit from the system.

I acknowledge my privilege, why is that not enough?

When people do admit they have privilege, it is often followed by the thought that this privilege should be 'used for good' or to 'help others'. But racial privilege should not be presented as something to be 'grateful for' and 'used for good' but rather something to be aware of and actively dismantled through working towards more equitable policy and practice. This is social justice.

Is privilege just a white people thing?

No, privilege is the unearned advantage of one group over another, so includes men, cis-gendered people, heterosexual people, and others. Peggy McIntosh, a renowned scholar who first discussed white and male privilege, argues that men in her seminar sessions often agreed women were oppressed but wouldn't acknowledge they are overprivileged. Privilege in general refers to the fact that some people benefit from unearned and unacknowledged advantages and that even when they are made aware of these advantages, they struggle to address them. It is important to recognise that privilege is always in comparison to other groups, so there can be different levels of 'privilege' within oppressed groups (e.g., diaspora vs native).

E. Reading and Resources

NEWSPAPERS & ONLINE PUBLICATIONS

[Want to do better science? Admit you're not objective](#) - Angela Saini (*Nature*)

[White Supremacy in Global Health](#) – Anu Kumar (*Think Global Health*)

[Why Is Mainstream International Relations Blind to Racism?](#) – G. Bhambra et al. (*Foreign Policy*)

[What I learned when I recreated the famous 'doll test' that looked at how Black kids see race](#) - Toni Sturdivant (*The Conversation*)

[The Language of White Supremacy](#) - Vann R. Newkirk II (*The Atlantic*)

[4 Myths About White Supremacy That Allow It To Continue](#) - Janice Gassam Asare (*Forbes*)

[The origins of Privilege'](#) – Joshua Rothman (*The New Yorker*)

[Understanding White privilege: 20 everyday examples](#), - Ella Alexander (*Harper Bazaar*)

[Is There Such a Thing as "Anti-White Racism"?](#) - Daniel Sabbagh (*Science Po Magazine*)

[The Critique of Racial Liberalism: An Interview with Charles W. Mills](#) - Neil Roberts (*Black Perspectives*)

[Independent review to address discrimination and advance anti-racism and equality at LSHTM](#)

BLOGS & OPINION PIECES

[Race and Racial Identity](#) – National Museum of African American History of Culture

[A tale of Asian triangulation and what that has to do with racism](#) – Dr. Amy Tan (*Amy Tan MD*)

[My Oppressor is Oppressed How can we speak out against oppression when our oppressor looks like us?](#) - Leah Whitcomb (*Medium*)

[Common excuses to deny racism and white privilege](#) - The People's School

[What is White Privilege, Really?](#) – Cory Collins (*Learning for Justice*)

[Medical Algorithms Have a Race Problem.](#) - Kaveh Waddell (*Consumer Reports*)

[“Race science is not about biology, it’s about power”](#) - Martha Salhotra (*Imperial College London Blog*)

[Decolonial approaches to refugee migration: Nof Nasser Eddin and Nour Abu-Assab in conversation](#) – Prof. Elena Fiddian-Qasmiyeh (*Southern Responses*)

ACADEMIC ARTICLES

[Critical Race Theory \(CRT\)](#) - Rollock, N and Gillborn, D (*British Educational Research Association*)

[An African Relational Approach to Healthcare and Big Data Challenges](#) - Cornelius Ewuosoco (*Sci Eng, Ethics*)

[Understanding critical race theory as a framework in higher education research](#) - Gokhan Savas (*British journal of sociology of education*)

[The coin model of privilege and critical allyship: implications for health](#) – Stephanie A. Nixon (*BMC Public Health*)

[Hidden in Plain Sight — Reconsidering the Use of Race Correction in Clinical Algorithms](#) - Darshali A. Vyas, M.D., Leo G. Eisenstein, M.D., and David S. Jones, M.D., Ph.D. (*NEJM*)

[“They created a team of almost entirely the people who work and are like them”: A qualitative study of organisational culture and racialised inequalities among healthcare staff](#) – Woodhead and al. (*Sociology of Health and Illness*)

[Racism as Experienced by Physicians of Color in the Health Care Setting](#) - Kelly Serafini et al. (*Family Medicine*)

YOUTUBE, TED TALKS & TIK TOK

['My Name Is Why': Lemn Sissay's walk towards the light](#)

[The difference between being "not racist" and antiracist](#) - Ibram X. Kendi

[Watch James Baldwin Discuss Racism on The Dick Cavett Show in 1969](#)

[White Privilege, a poem](#) - Kyla Jenee Lacey

[Intriguing “doll test” experiment showing effects of racism on black Italian children](#)

[How to deconstruct racism, one headline at a time](#) - Baratunde Thurston

[WATCH | Dr Ayoade Olatunbosun-Alakija praised for this passionate clap back at travel bans](#)

MOVIES, DOCUMENTARIES & TV SHOWS

[Decolonizing the Western Minds](#) - Olivia U. Rutazibwa

[When they see us](#) – Ava DuVernay

[13TH](#) – Ava DuVernay

[Black Lives Matter - Netflix Category](#)

[Small Axe](#) – Steve McQueen

PODCASTS

[The Bias Diagnosis](#) – Ivan Beckley

[Indigeneity and community: Land, identity and climate change with Devyn Holliday](#) – Happy Health Us podcast

Ree Speaks - Apple and Spotify

[Code Switch](#). Race. In your face – NPR

[The Angry Africans](#) – Stephanie Kimou – Apple and Spotify

[The Power of Rethinking Everything with Dr Yaba Blay](#) – We Can do Hard Things Podcast

PAGES & PEOPLE TO FOLLOW

Dr. Chisomo Kalinga – @MissChisomo - Twitter

Dr. Yaba Blay – Twitter & Instagram

BOOKS TO READ OR LISTEN TO

Between the World and Me - Ta-Nehisi Coates

My name is Why - Lemn Sissay

How to be an Anti-Racist - Ibram X. Kendi

Black Man in a White Coat - Damon Tweedy

Confessions of a Token Black Girl - Danielle Small

Such a Fun Age - Kiely Reld

Why Are All the Black Kids Sitting Together in the Cafeteria? - Beverly Daniel Tatum

Black Rights/White Wrongs: The Critique of Racial Liberalism - Charles W. Mills

Section 3 – Understanding Whiteness, Fragility and Power

A. Whiteness

Whiteness remains a complicated concept to define but it can be understood as the way those who are considered white relates to other racialised groups. [The National Museum of African American History & Culture explains](#) that

‘Whiteness and the normalization of white racial identity throughout ... history have created a culture where non-white persons are seen as inferior or abnormal. Persons who identify as white rarely have to think about their racial identity because they live within a culture where whiteness has been normalized’.

As a consequence, as Anna Lindner stated,

‘Whites are permitted to exist outside of racial identity, even though non-whites are constantly assigned racial labels. In other words, to be white enables one to retain a sense of individuality, while barring people of colour from exercising that same right’.

To be white should therefore be understood as holding a number of privileges in society and the denial of white as a racial group manifest in the form of a concept known as white fragility.

Whiteness as something that goes beyond phenotype. In this sense Whiteness becomes something that goes beyond the colour of a person’s skin to structure ways of acting and being in the world that are normalised, all the while that such norms are held to have derived from people with a particular racial phenotype, and that act to abnormalise people who do not act according to these (White) norms of social behaviour. In this sense, Whiteness is both narrower and broader than phenotype, excluding some phenotypically white people according to class, geographical, ethnic or religious criteria, while embracing some non-white people according to similar standards. This is how some groups of people can ‘become’ white (by acting White).⁴⁹

Gabay, Clive. (2018). *Imagining Africa. Whiteness and the Western Gaze*. Cambridge University Press

Source Olivia U. Rutazibwa

How the power of whiteness manifests between us at LSHTM

The idea of proximity to whiteness promoted by assimilatory practices manifests through different forms of white privilege. For example, someone that speaks good English is perceived as more intelligent and more capable than someone that comes from a country where English is not the main language.

This form of white privilege in action can manifest when a white student going to speak to a white professor after class, is perceived by the professor as ‘smart’, ‘able’ and ‘proactive’. This phenomenon also known as ‘white racial bonding’ has larger implications if, for example, the professor is then more likely to select or recommend a student for a job based on this ‘connection’, considering the lack of diversity in the field.

It can also manifest within non-white groups, e.g. if Black students from the diaspora or from the Global North are perceived as ‘superior’ to natives or [with the idea of Black exceptionalism defined by blogger Enumale Agada](#) as:

‘The notion that black people who are educated, smart, articulate, poised, and basically every other positive adjective you can think of are atypical or rarities among the general black population.’

LSHTM student/alumni testimonies on whiteness

At LSHTM, all of the senior leadership are white, and so whiteness manifests in the way knowledge is decided and shaped.

‘The sizable majority of teachers, leaders, heads of departments and units, etc. being white means that not only are implicit biases shaping the classes, curriculum, programs, and research agendas, but that the perspective of whiteness is being centred in all of those areas, and therefore dominates the narrative. Whiteness is not neutral. A white majority of teachers, leaders, heads of departments and units also means you are sending a message—making a choice—about who is regarded an expert, and what expertise is. About who is allowed to pass on knowledge, and ultimately what that knowledge is’.

B. White Fragility

Engaging in conversations about whiteness and racism may trigger what author Robin DiAngelo defined as ‘white fragility’. The term refers to the feelings of discomfort a white person experiences when they witness discussions around racial inequality and injustice. Confronted with issues of racism (often for the first time in adulthood, as school curricula do not teach about racism and whiteness), white people, more often than not, react with a range of defensive behaviours and emotions such as anger, guilt, silence, or fear.

These reactions then prevent other racialised groups from attempting to talk about racism with white people, a dynamic which ultimately serves to maintain the status quo, because what is not discussed is often not understood or changed.

LSHTM student/alumni testimonies on white fragility

‘At LSHTM, white people feel attacked by BLM because they ‘are not personally racist’ (if you read that sentence and said ‘but I’m a white ally’ or ‘not all white people!’ then please consider reading *White*

Fragility by Robin DiAngelo). In other universities, I have heard accounts of white academics calling Black students ungrateful and too pessimistic. ‘We have come a long way, they said, so let’s focus on the positive and the future and stop bringing back the past.’

How white fragility manifests between us at LSHTM

The largest proportion of students and the vast majority staff at LSHTM are white. On occasion, white teaching staff or students articulate views or options steeped in whiteness due to being raised in a white supremacist society. When these views are called out, whether by a person of colour or a fellow white person, the defensiveness is often based in white fragility and manifests in the form of [the ‘4 Ds of defence’: Denial, Deception, Digging and Delusion.](#)

The reality is “[Academia isn’t a safe haven for conversations about race and racism](#)”. As Tsedale M. Melaku and Angie Beeman stated in the article:

‘Although there is a perception that academia is a safe haven for these kinds of honest conversations, it is often the opposite. Until this changes in education and beyond, it’s our view that we will be unable to reach racial equity in white institutional spaces.’

C. The White Academic Field

- **What is the White Academic field?**

The White Academic Field describes the idea that the voices, theories and perspectives – and consequently the knowledge – in universities are not neutral and objective but firmly rooted in whiteness. **Universities are not neutral spaces.** As [L. Smith articulates](#):

‘Because the White, western, colonial perspective is the one that is legitimized by many western institutions, individuals with a White, western, colonial lens operate under the assumption that their worldview is the standard, is the norm, and everything outside of that is thereby ipso facto an anomaly, a deviation from the norm.’

Historically, non-whites’ access to education has been subject to restrictions, while white scholars around the world ‘studied’ these populations. For example, enslaved African-Americans were not allowed to attend schools and during the early days of colonialism, French colonialists burned and destroyed Indigenous knowledge (e.g. the lost libraries of Timbuktu in Part 1 Section A) and promoted assimilation through the brutal imposition of European languages. In countries like Canada, the USA and Australia, assimilation schools were created to destroy Indigenous cultures and communities that were considered inferior. In the UK, the rate at which Black children were labelled ‘educationally subnormal’ (ESN) by the state - often due to differences in vocabulary, pronunciation or syntax - underscored the impact of the notion of ‘neutrality’ in academic spaces.

- **What is the impact of the White Academic Field on student’s learning experience?**

Universities and schools are gatekeepers of knowledge. The decision to centre and include certain voices, theories and perspectives is always predicated on the exclusion of others. These decisions, consciously or

unconsciously passed down and reproduced by scholars including white senior leadership across white-led universities, constitute a collective White Academic Field.

An academic position of neutrality is premised on, and enabled by, the absence of race critiques and the centring of narratives and discourses which obscure history and dynamics of power by remaining cloaked under the guise of objectivity.

As Kalin Pont-Tate, co-chair of the Black Student Union at the University of California, Riverside, explains

‘As a university and as an academic institution, you can say we are against systemic racism. But you as an academic institution are systemic racism.’

At LSHTM and in the field of public health, this leads to the:

- Preservation of the status quo, one in which the history and legacy of European colonialism is hidden away, denied and unaccounted for;
- Reproduction of traditions of colonial research and knowledge production;
- Normalisation of the global racialised dynamics of power;
- Creation of a hostile environment for racially minoritised students and students from the Global South who are taught that the status quo is a natural outcome rather than the result of a system of violence and oppression; and
- Production of miseducated alumni (largely white and from the Global North), many of whom go on to practice interventionist, philanthropic Development work in countries and communities across the Global South, which again preserves and perpetuates the status quo of colonialism and white supremacy.

LSHTM student/alumni testimonies on the white academic field

‘I understood when other organisations, new to activism or social justice, put out these murky statements of solidarity, afraid to say the wrong thing. But I expected more from LSHTM’.

‘I think there is often a sense that because the school is working on issues in countries with majority black and brown people, with a mission to do good globally, that the staff and students are immune from racism and that is simply not the truth. The school is a great institution and has played a role in the Development of some of the world’s greatest leaders in global health - all the way to current Director General of the WHO. However, if the school does not heed these concerns and take action, the mission of equity and improving global health will fall flat, keep it behind the times, and seem like disingenuous lip service. Also - racism and injustice is not political. It is an issue of human rights.’

D. Frequently Asked Questions

What is assimilation and cultural assimilation?

[Assimilation policies](#) are based on the idea that immigrants should adopt the language, customs, and values of the national majority, and abandon their own cultural heritage. Assimilationist policies thus aim to homogenise the population and to reduce cultural diversity. Those policies are often linked to white

supremacist ideologies and the idea that white ways of doing are inherently superior and should be therefore adopted. For immigrants, assimilation can create discomfort, shame or even rejection of cultural heritage.

Should white people not conduct research or teach about BIPOC communities/ those in the Global South?

There is no one definitive answer to such a question. What is important now is to break the hierarchy of knowledge that places all knowledge produced by Western institutions above others. In his article called "[Hierarchies of Knowing](#)", Dr Steven Ratuva calls this 'knowledge inequity' and stated that:

'The universal imposition and acceptance of western ways of knowing has pushed to the margins all knowledge which falls beyond the west's limited cultural sphere, creating a hierarchy of knowing through which deep-rooted racial, cultural, and economic inequalities are reinforced'

Institutions of knowledge production can make the conscious decision to be more critical and to offer credibility to other groups. Later we will talk about positionality and reflexivity and why white people should no longer consider themselves neutral.

E. Reading and resources

NEWSPAPER & ONLINE PUBLICATIONS
Academia Isn't a Safe Haven for Conversations About Race and Racism - Tsedale M. Melaku and Angie Beeman (<i>Harvard Business Review</i>)
Everything you need to know about white fragility – Jessica Caporuscio (<i>Medical News Today</i>)
BLOGS & OPINION PIECES
How Whiteness Works: JAMA and the Refusals of White Supremacy - Clarence C. Gravlee (<i>Somatosphere</i>)
Whiteness – National Museum of African American History & Culture
Racism in research: the personal, institutional and societal costs – FAIR
Sidney Poitier, Mike Brown, and the Myth of Black Exceptionalism - Enumale Agada (<i>Celluloid in Black and white</i>)
The 4 Ds of defence https://www.field-field.com/the-4-ds-of-defence/
Language is important: Why we are moving away from the terms 'allyship' and 'privilege' in our work - Dr Muna Abdi (<i>ma-consultancy</i>)
Interrogating systemic racism and the white academic field - Nelson Maldonado-Torres (<i>Fondation Frantz Fanon</i>)
Time to dismantle racism in international development – L. Bheeroo et al. (<i>Bond</i>)
Publish in the Global South: A Call for Rebellion – Alonso Gurmendi (<i>Opinion Juris</i>)
A Self-Reflexive Rebellion: Of Universality and False Empowerment of the Global South - Farnush Ghadery, Jay Ramasubramanyam, Kanad Bagchi, Rohini Sen, and Shaimaa Abdelkarim (<i>Opinion Juris</i>)
ACADEMIC ARTICLES
Confronting whiteness and decolonising global health - Emilie Koum Besson (<i>The Lancet</i>)

<p>Hidden in Plain Sight — Reconsidering the Use of Race Correction in Clinical Algorithms - Darshali A. Vyas, M.D., Leo G. Eisenstein, M.D., and David S. Jones, M.D., Ph.D. (<i>NEJM</i>)</p> <p>White Fragility – L. Smith (<i>Critical Questions in Education</i>)</p> <p>Defining Whiteness: Perspectives on Privilege - Anna Lindner (<i>Gnovis Journal, Georgetown University</i>)</p> <p>Race talk: the psychology of racial dialogue – Sue, D.W. (<i>American Psychologist</i>)</p> <p>“They created a team of almost entirely the people who work and are like them”: A qualitative study of organisational culture and racialised inequalities among healthcare staff – C. Woodhead and al. (<i>Sociology of Health and Illness</i>)</p> <p>What the Haitian Revolution Might Tell Us about Development, Security, and the Politics of Race - Robert Shilliam (<i>Comparative Studies in Society and History</i>)</p>
<p>YOUTUBE, TED TALKS & TIK TOK</p>
<p>Dr. Robin DiAngelo discusses ‘White Fragility’ - Youtube</p> <p>Unseen Tears: The Native American Boarding School Experience in Western New York - Youtube</p> <p>How we can start to heal the pain of racial division - Ruby Sales</p> <p>The gift and power of emotional courage - Susan David</p>
<p>MOVIES, DOCUMENTARIES & TV SHOWS</p>
<p>Passing - Netflix</p> <p>Small Axe – Episode 5 Education by Steve Macqueen on BBC</p> <p>The African doctor – Netflix</p> <p>Subnormal – A British scandal on BBC</p> <p>Queen & Slim – Melina Matsoukas</p> <p>Moonlight – Barry Jenkins</p>
<p>PODCASTS</p>
<p>Nice White Parents - New York Times</p> <p>Dismantling White Fragility – The goop podcast</p> <p>Code Switch. Race. In your face – NPR</p> <p>The Angry Africans – Stephanie Kimou – Apple and Spotify</p>
<p>PAGES & PEOPLE TO FOLLOW</p>
<p>Angel Jones PhD – Instagram</p> <p>Indegenouslibrarian – Tik Tok</p> <p>Notsoivorytower – Instagram</p> <p>Dr Muna Abdi - @Muna_Abdi_PhD – Twitter</p> <p>deej supports more STRIKE @fanoniscanon - Twitter</p>

BOOKS TO READ OR LISTEN TO

Dark Skin, White Masks - Frantz Fanon

La Préférence Nationale - Fatou Diome

In the Shadow of the Ivory Tower: How Universities are Plundering our Cities - Davarian L Baldwin

White: Essays on Race and Culture - Richard Dyer

White Women, Race Matters: the Social Construction of Whiteness - Ruth Frankenberg

White Fragility: Why It's So Hard for White People to Talk About Racism - Robin DiAngelo

Not a Nation of Immigrants: Settler Colonialism, White Supremacy and a History of Erasure and Exclusion - Roxanne Dunbar-Ortiz

Me and White Supremacy - Layla F Saad

Why I'm No Longer Talking to White People About Race - Reni Eddo-Lodge

Invisible Man - Ralph Ellison

The Souls of White Folk - W.E.B. Du Bois (1868–1963)

Section 4 – Saviourism, Aid and Development Industries

A. White Saviourism

What is white saviourism?

White saviourism is a set of racially influenced systemic and cultural phenomena which depict individuals classified as belonging to the white racial group as saviours and all other groups as in need of saving.

In the simplest terms, it's when a white character or person is portrayed as rescuing a racially minoritised person or an Indigenous person from destitution without any mention of the role played by the white racial group in creating and sustaining the oppressive environment responsible for that destitution. It is frequently seen in movies but also in liberal spaces and in the international Development Industry.

White saviourism was a key tenet of colonialism and the human trafficking of enslaved people through the transatlantic slave trade. White Europeans described colonising and enslaving Africans and the rest of the world as the 'white man's burden', to civilise the 'uncivilised'. They justified their violence by a need to 'help' modernise Indigenous societies at all costs for their own benefits.

Narratives of white saviourism can have negative effects on white and non-white people alike, because the trope in fact **racialises morality by making white people consistently identify with the 'good' white person, while racially minoritised people or native/Indigenous people can end up internalising the notion that those who look like them are not competent or able to help themselves**. This situation is defined by Nancy Krieger as 'embodiment', or the physical incorporation of the social environment into one's body.

How does it manifest in everyday life and global health?

White saviourism is a common trope in popular culture, TV series and movies like *The Help*, *The Blind Side*, and *Freedom Writers*. The trope sends the subtle message that racism is in the past, affects only certain demographics and settings, and it never, ever, acknowledges the role of power and privilege in the relationships between the white and non-white people.

Today's rhetoric around white saviourism is a modern representation of the colonial past where white people came to help civilise 'primitive' and 'savage' Indigenous populations and perpetuate the supremacy of the white race through assimilation and domination.

LSHTM student/alumni testimonies on the White Saviourism

'A gynaecologist friend was asked in his course (MSc Tropical Medicine) if 'they did c-section in Cameroon' - Can you imagine that in 2017 professional students at LSHTM are questioning the ability of an African country to perform a simple surgical procedure? It truly makes you wonder what they are being taught about Africa and what they expect to see upon landing on the continent.'

B. The White Saviour Industrial Complex

What is an Industrial complex?

The term 'industrial complex' describes a situation where corporate interests become entwined in social or political systems or institutions, creating or bolstering a profit economy from these systems. It was popularised by President Eisenhower who used the term Military Industrial Complex to describe the ongoing issue of corporate influence in countries involved in warfare for the purpose of profit gain. The term has also been used to describe the incarceration industry, and more recently the white saviour, aid and Development industries.

What is the White Saviour Industrial Complex?

[The White Saviour Industrial Complex \(WSIC\) is a term coined by Nigerian-American Historian and Novelist Teju Cole.](#) In a series of tweets, Cole explained the growing influence of self-serving organisations and individuals which base their discourse on a 'saviour' mentality and exclude the victims from any role in their own fate. He went on to describe how this 'industrial complex' actively absolves the West from their contribution in the current state of affairs in most countries where humanitarian and Development work is conducted.

Humanitarianism as Neocolonialism

by Bradford Baker

I will argue that charity is dysfunctional in that it helps to keep the 'Third World' in the state of an impoverished and disenfranchised recipient of limited 'aid', rather than as partners in redistribution and just exchange. This suggests that tourism and charity in the 'Third World' represents the soft edge of an otherwise brutal system of exploitation. It deserves no alibi.

— John Hutnyk, 'Rumour of Calcutta'

The U.S. has no intention of raising up Africa to compete with it. It would not be in the U.S.'s best interests.

— Jim McDermott

How does it manifest in Global Health?

The concept of race and the attributes that were ascribed in the past are the very same that underpin [binary terminologies like the Global South and Global North](#). They allow the Global North to frame the Global South as in need of foreign/external interventions to justify the sustenance of the aid and Development industries.

As such, white saviourism and the WISC manifest in the perspectives, processes and practices underpinning the aid, Development and global health industries. Researchers, aid and charity workers, and scholars from LSHTM and other institutions commonly operate from a perspective that remains firmly rooted in white saviourism, and they ultimately build interventions, develop projects and policies, write papers and teach courses that can perpetuate colonial legacies.

While white saviourism is enacted under the guise of heroism, it ends up dehumanising people, who in turn become a sort of monolith in need of saving.

Support schemes and initiatives created by Indigenous communities in their own settings, and by racialised groups in Western countries, continue to be systematically excluded from the narratives around oppression and aid.

When white people see themselves in a saviour role, they fail to recognise the very complex and varied identities of racialised and Indigenous people.

LSHTM student/alumni testimonies on the WISC

‘During a school-wide presentation at LSHTM, I asked the presenter, a white male from the UK implementing a project in a country in West Africa, what were some of the potential issues that could arise from the work he was speaking about. I asked that question because I am from a country where a similar project had been run for over 10 years and had brought on some unintended consequences. This person first tried to dismiss my concern as wrong planning and implementation on our part. When I tried to further challenge the presenter, he told me the solution was ‘Development’. Such tendencies to be prescriptive, one dimensional and dismissive during discussions of the Global South is one manifestation of White Saviour Industrial Complex. Whether one is a white or a racially minoritised student or staff at LSHTM, the issue of white saviourism and the Aid Industrial Complex should be discussed and understood’.

Also, think of all those comms pictures centering white people as heroes surrounded with smiling Black children that charities and even LSHTM uses to promote projects and degree programmes. The intentions may appear good but is it not rooted in the White Saviour Industrial Complex? It implies that external actors can bring life-changing revelations about ‘the potential of LMICs’ and ‘reveal the possibilities of a better life’.

C. The Aid Industrial Complex

What is the Aid Industrial Complex?

The Aid Industrial Complex (AIC), also referred to as the NGO-Industrial Complex and Poverty Industrial Complex, encapsulates the [economic interests of the Global North in 'aid'](#), as well as the increasing privatisation of global aid and Development initiatives. Its foundations are firmly rooted in white saviourism and the colonial mindset, where aid is framed as a moral responsibility done to address people's suffering rather than the reparation for all the suffering caused by colonialism (including settler-colonialism) in the first place.

There is a growing influence of philanthropic organisations and even consulting firms in the national policies of countries in the Global South through aid funding. In 2017, [Donald Trump threatened to cut aid to countries who voted differently from the United States over the Jerusalem vote](#). Similarly, the influence of the Bill and Melinda Gates Foundation continues to be questioned; a high profile article by Tim Schwab called [The Gates Foundation Avoids a Reckoning on Race and Power](#) asked 'Can philanthropy decolonise? Only if wealthy donors grapple with the difference between giving away money and actually sharing power.'

For these reasons, we refer to aid, global health and Development as 'industries' rather than 'fields', and [Development is given a capital D](#), to denote the economic interest underpinning these activities.

LSHTM student/alumni testimonies on the AIC

'When I was a student at LSHTM, we never learnt about the economic interests of rich countries in aid. Aid was taught as benevolence, not as the industry it really is. I studied the MSc in Nutrition for Global Health and when I left, I worked for a political economy of agriculture think tank. During that research, I learnt that at the beginning of the global health nutrition field, 'protein malnutrition' was put first on the agenda not because it was the biggest issue, but because America had surplus milk production and big oil companies had waste seed oil they wanted to sell. So, they worked with the WHO and UNICEF to push for the production of milk and seed based high protein products in the form of aid. This was known as the protein era and was a disaster. Little was achieved because 'protein malnutrition' was never the main form of malnutrition, and incalculable amounts of money were wasted. These public private partnerships characterise aid more today than ever and create the aid industrial complex.'

D. Frequently asked question

Do I have a white saviour complex just because I am white, and I want to work in international Development?

The literature argues that while white people may wish to distance themselves from the idea of having a white saviour complex, the fact that an overwhelming number of white people working in the global health, aid or Development industries are more interested in the idea of 'helping those in need' than 'working to dismantle systems set up to benefit themselves by oppressing those from the global majority' is very much tied up in the WSIC. Without those systems, the need for 'help' pretty much disappears.

Also, when the focus is placed on dismantling, the burden of success is placed firmly on white people and no more on ‘beneficiaries’. As Cole argues, the WSIC is not about justice but about having a big emotional experience that validates privilege. Hence, even amongst those who perform these roles from a place of genuine concern, the ‘work’ they do it ends up not benefitting, and at worst actively harming the very societies they set out to help.

Can a non-white person act in a white savoury way?

Yes, but it is also different. Sometimes, people from the diaspora might feel like they know ‘better’ or be heavily influenced by the idea promoted in Western culture. However, the power relationship with the native/Indigenous population is different.

Should we stop watching white saviour movies and films?

Not necessarily. The important thing is being able to identify messages based in white saviourism and to stop reproducing them in your own life and professional practices. Also, if you don’t watch, you can’t practice identifying the issues.

E. Reading and resources

NEWSPAPERS & ONLINE PUBLICATION
Don't watch <i>The Help</i>...or these other white-savior movies - Jenny Singer (<i>Glamour</i>)
The White Saviour Industrial Complex - Teju Cole (<i>The Atlantic</i>)
Unprotected - Finlay Young (<i>ProPublica</i>)
American With No Medical Training Ran Center For Malnourished Ugandan Kids. 105 Died – N. Aizenman and M. Gharib (<i>NPR</i>)
Are Gates and Rockefeller using their influence to set agenda in poor states? - John Vidal (<i>The Guardian</i>)
Billionaire Bill Gates uses money to shape the media: An Interview with Tim Schwab – Luke Savage (<i>Jacobin Magazine</i>)
Journalism's Gates keepers - Tim Schwab (<i>Columbia Journalism Review</i>)
The Indian sanitary pad revolutionary - Vibeke Venema (<i>BBC News</i>)
Enough of Aid – Let's Talk Reparations – Jason Hickel (<i>The Guardian</i>)
The Gates Foundation Avoids a Reckoning on Race and Power - Tim Schwab (<i>The Nation</i>)
Why Is Mainstream International Relations Blind to Racism? – G. Bhambra et al. (<i>Foreign Policy</i>)
Cuba has vaccinated most against Covid-19, more than most large, rich countries – Reuters (<i>NBC News</i>)
BLOGS & OPINION PIECES
The Missionary Position: NGOs and development in Africa – Firoze Manji (<i>thinkingafricangos</i>)
How to write about Africa - Binyavanga Wainaina (<i>Granta</i>)
Shaping a post-colonial INGO – Anu Kumar (<i>Medium</i>)
The aid industrial complex in the age of Black Lives Matter - Sophie Efange (<i>African Feminism</i>)

<p>The 'Global South' is a terrible term. Don't use it! Dimiter Toshkov</p> <p>Who is the Actual Beneficiary of NGO Money? - Mwanahamisi Singano (<i>African Feminism</i>)</p>
<p>ACADEMIC ARTICLES</p>
<p>Country ownership in global health - Abdisalan Mohamed Noor (<i>Plos Global Public Health</i>)</p> <p>Resisting dominant discourses: Implications of Indigenous, African feminist theory and methods for gender and education research - Bagele Chilisa and Gabo Ntseane (<i>Gender and Education</i>)</p> <p>'Big D' and 'Little d' – Two types of twenty-first century development? – David Lewis (<i>Third World Quarterly</i>)</p> <p>The racialization of expertise and professional non-equivalence in the humanitarian workplace - Junru Bian (<i>Journal of International Humanitarian Action</i>)</p> <p>The Missionary Position: NGOs and Development in Africa - Firoze Manji and Carl O'Coill (<i>International Affairs</i>)</p> <p>Everybody's War: The Politics of Aid in the Syria Crisis - Jehan Bseiso, Michiel Hofman, and Jonathan Whittall (<i>Oxford Scholarship Online</i>)</p> <p>Humanitarianism as Neocolonialism - Bradford Baker (<i>The Anthology Project</i>)</p>
<p>YOUTUBE, TED TALKS & TIK TOK</p>
<p>How I started a sanitary pad revolution - Runachalam Muruganantham</p> <p>White savior: the movie trailer – Seth Meyers and Amber Ruffin (parody)</p> <p>The White Savior Trope, Explained – The Take</p> <p>A warrior's cry against child marriage - Memory Banda</p> <p>Change your channel Marence Bart Williams</p> <p>Does humanitarian aid have a 'white saviour' problem? – Aljazeera</p>
<p>MOVIES, DOCUMENTARIES & TV SHOWS</p>
<p>Period. End of sentence – Netflix</p> <p>SanPa: Sins of the Savior</p> <p>Bending the Arc - Netflix</p>
<p>PODCASTS</p>
<p>Fixing Aid – innovations from the humanitarian world - The New Humanitarian</p> <p>Rethinking Humanitarianism podcast - The New Humanitarian</p>
<p>PAGES & PEOPLES TO FOLLOW</p>
<p>nowwhitesaviors Instagram</p> <p>Barbiesavior Instagram</p> <p>Humanitariansoftinder Instagram</p> <p>dickheadsinpalestine Instagram</p>
<p>BOOKS TO READ OR LISTEN TO</p>
<p><i>Emergency Sex (And Other Desperate Measures)</i> - Kenneth Cain, Heidi Postlewait, and Andrew Thomson</p>

To Kill a Mockingbird - Harper Lee

Bottle of Lies - Katherine Eban

No Such Thing as a Free Gift the Gates Foundation and the Price of Philanthropy - Linsey McGoey

Farewell, Fred Voodoo: A Letter from Haiti - Amy Wilentz

The Girl with the Louding Voice – Abi Dare

Tell us what you think

For information and comments, you can email: fair@lshtm.ac.uk.

We would be grateful to get your feedback through this short, 3-question anonymous survey form [here](#).

Part B – Anti-Racism and Me @LSHTM

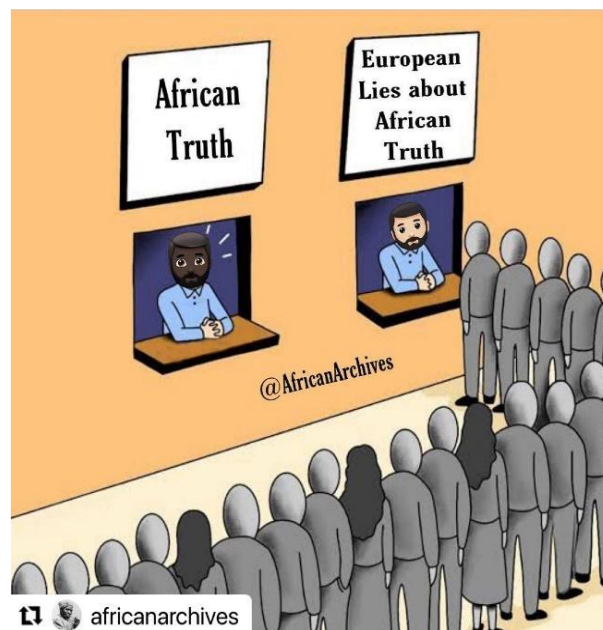
A. Discourse

What do we mean by discourse?

Discourses are ways of talking, thinking or representing a particular subject or topic. They produce meaningful knowledge about that subject. Racist opinions and beliefs are produced and replicated by means of discourse. This entails language used every day, and categories used to identify certain groups of individuals, groups and communities.

Philosopher and scholar Foucault argues that statements about the social, political or moral world are rarely ever simply true or false; 'the facts' do not enable us to decide definitively about their truth or falsehood, partly because 'facts' can be construed in different ways. He emphasises that the very language we use to describe events, facts, places and people shapes what is decided to be true or false.

Foucault also goes on to shed light on the relationship between power and knowledge production. Power and knowledge directly imply one another, there is no knowledge that does not presuppose and constitute power relations. **For example, stories about race, blackness and whiteness are produced by authors and academics who had the platform to tell them.** The same is true of stories about the Global South, LMICs, and our shared history. Hence, it's no surprise that the white world view dominates much of what we 'know' to be 'true' about Africa and the Global South.



The discourse set by the West about the rest of the world is also a form of power: what is produced, used and propagated by self-proclaimed 'knowers' allows them to exercise power over 'the rest' ('the known' or 'subjects'), even after they gained independence.

LSHTM student/alumni testimony on discourse

'The current Demography & Health curriculum is racist and colonial in nature, which reflects the school's apparent unwillingness to acknowledge and reckon with its colonial history as well as the white supremacist history of the field of demography. We had a final assessment for a course that was based on explicit population control in a 'fake' Caribbean Island, which wilfully ignores the close ties between demography and eugenics, which sought to promote white supremacy by limiting the reproduction of black and brown women, via forced sterilisation and other methods, among other things. Additionally, we had a past exam question about an explicitly nationalist country (also 'fake') that was trying to implement a border patrol scheme. We were asked to list the advantages and disadvantages of each scheme. This has nothing to do with health and in fact militarised borders actively harm public health. It is very unclear how these examples tie to health rather than colonialism and the maintenance of white societies and norms. Eugenics was very briefly mentioned to us once in Population Studies, but the rest of the course lacks any sort of race, class, or political analysis despite demography being considered a social science'

Reading and resources

NEWSPAPERS & ONLINE PUBLICATION
<p>Learning the African history of caesarean sections will help us better challenge stigma – Dr. Annabel Sowemimo (<i>gal-dem</i>)</p> <p>How not to write about Africa - Laura Seay (<i>Foreign Policy</i>)</p>
BLOGS & OPINION PIECES
<p>Hierarchies of knowing - Steven Ratuva</p> <p>How to write about Africa - Binyavanga Wainaina (<i>Granta</i>)</p> <p>Shaping a post-colonial INGO - Anu Kumar (<i>Medium</i>)</p> <p>I Spent Much of My Career Listening to White Folks Complain About Africa and Africans - Raksha Vasudevan interview Stephanie Kimou (<i>Medium</i>)</p> <p>Colonizing Fertility - Annabel Gregg (<i>ArcGIS Story Maps</i>)</p> <p>IR Should Abandon the Notion of Aid, and Address Racism and Reparations – Olivia Rutazibwa (<i>Foreign Policy</i>)</p>
ACADEMIC ARTICLES
<p>Subalternization of the global south: Critique of mainstream 'Western' security discourses - Steven Ratuva (<i>Cultural Dynamics</i>)</p> <p>How (not) to write about global health - Desmond T Jumbam (<i>BMJ Global Health</i>)</p> <p>The impact of colonialism on policy and knowledge production - J K Gani, and J. Marshall (<i>International Relations</i>)</p>
YOUTUBE, TED TALKS & TIK TOK
<p>The danger of a single story - Chimamanda Ngozi</p> <p>How young Africans found a voice on Twitter - Siyanda Mohutsiwa</p> <p>How Africa can use its Traditional Knowledge to make Progress – Chika Ezeanya-Esiobu</p>

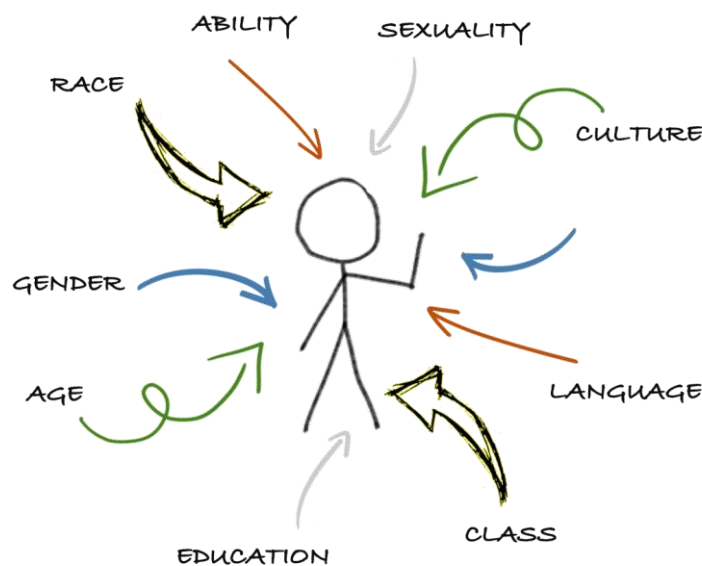
MOVIES, DOCUMENTARIES & TV SHOWS
<p>13th – Netflix</p> <p>I Am Not Your Negro – Raoul Peck</p> <p>The Black Panthers: Vanguard of the Revolution - Stanley Nelson Jr.</p>
PODCASTS
<p>The Bias Diagnosis – Ivan Beckley – Audible</p> <p>The Angry Africans – Stephanie Kimou – Spotify and Apple</p> <p>In conversation with Olivia U. Rutazibwa - Paul Gilroy (UCL Sarah Parker Remond Center Podcast)</p>
PAGES & PEOPLE TO FOLLOW
<p>@zhaawnong – Instagram</p> <p>@moyoafrika – Instagram</p> <p>@nowhitesaviors – Twitter and Instagram</p> <p>@Africanarchives – Instagram</p> <p>@TheAngryAfricans – Twitter and Instagram</p>
BOOKS TO READ OR LISTEN TO
<p><i>Medical Apartheid</i> - Harriet A. Washington</p> <p><i>Epistemic Freedom in Africa: Deprovincialization and Decolonization</i> - Sabelo J. Ndlovu-Gatsheni</p> <p><i>Factfulness: Ten Reasons We're Wrong About the World — and Why Things Are Better Than You Think</i> - Anna Rosling Rönnlund, Hans Rosling, and Ola Rosling</p> <p><i>The Lies That Bind: Rethinking Identity</i> - Kwame Anthony Appiah</p> <p><i>White</i> – Richard Dyer</p> <p><i>Equity, Exclusion and Everyday Science Learning</i> – Emily Dawson</p> <p><i>White Women, Race Matters: The Social Construction of Whiteness</i> - Ruth Frankenberg</p> <p><i>Displacing Whiteness: Essays in Social and Cultural Criticism</i> - Ruth Frankenberg</p> <p><i>Black Skin, White Masks</i> - Frantz Fanon</p>

B. Intersectionality

What is intersectionality and what is not?

The term intersectionality was first proposed in 1989 by Black civil rights advocate and professor of law Kimberlé Crenshaw. The term recognises that we are all made up of multiple different facets such as gender, race, sexuality, class, ability, skin colour, sexuality, etc. The way that all these facets meet are our intersections.

The term was created partly to highlight the way Black women's experiences were excluded from the historical feminist movement which prioritised the experience of white cis-gendered, able-bodied women above all others.



It is not about identity politics, victimization or a call for organisation to engage with every causes. It is [“a lens, a prism, for seeing the way in which various forms of inequality often operate together and exacerbate each other”](#). As such, the key to intersectional practice is to acknowledge and reflect on who is represented by the work and how outcomes may affect people in different ways.

How does it manifest in the knowledge production space?

All of these intersections and the way others interact with them come together to create a unique lived experience. A one-size-fits-all approach, e.g. ‘I treat everyone exactly the same way’ or ‘I don’t see colour’ overlooks intersectionality. These approaches do not acknowledge how the identities work together to either create or remove various hurdles, making one’s life easier or harder.

In order to be supportive of marginalised populations, we have to acknowledge these intersectionalities to understand people as whole. **As Audre Lorde explains, ‘there is no such thing as a single-issue struggle, because we do not live single-issue lives’.**

Negative impacts of denying intersectionality are numerous. For example, racially minoritised LGBTQIA+ people are disproportionately affected compared to their white LGBTQIA+ counterparts in terms of discrimination and health disparities.

Reading and resources

NEWSPAPERS & ONLINE PUBLICATION
<p>Misogynoir: where racism and sexism meet - Eliza Anyangwe (<i>The Guardian</i>)</p> <p>‘Where are you from?’ Afua Hirsch on race, identity and belonging – Afua Hirsch (<i>Financial Times</i>)</p>
BLOGS & OPINION PIECES
<p>My oppressor is oppressed, how can we speak out against oppression when our oppressor looks like us? - Leah Whitcomb (<i>Medium</i>)</p> <p>There Are No Black People in Africa - Shourya Agarwal (<i>Medium</i>)</p>
ACADEMIC ARTICLES
<p>Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics - Kimberle Crenshaw (<i>University of Chicago Legal Forum</i>)</p>
YOUTUBE, TED TALKS & TIK TOK
<p>Our identity - Afua Hirsch</p> <p>The urgency of intersectionality - Kimberlé Crenshaw</p>
MOVIES, DOCUMENTARIES & TV SHOWS
<p>Disclosure - Netflix</p>
PODCASTS
<p>Black Girl Podcast</p>
BOOKS TO READ OR LISTEN TO
<p><i>The Sex Lives of African Women</i> - Nana Darkoa Sekyiamah</p> <p><i>Bad Feminist</i> – Roxanne Gay</p> <p><i>All Boys Aren't Blue</i> - George M Johnson</p> <p><i>Girl, Woman, Other</i> - Bernardine Evaristo</p> <p><i>Felix Ever After</i> by Kacen Callender</p> <p><i>I Am Afraid of Men</i> - Vivek Shraya</p> <p><i>On Intersectionality: Essential Writings</i> - Kimberlé W. Crenshaw</p> <p><i>Brit(ish) On Race, Identity and Belonging</i> – Afua Hirsch</p>

C. Positionality

What is positionality?

The [anti-racist teaching collective](#) describes positionality as

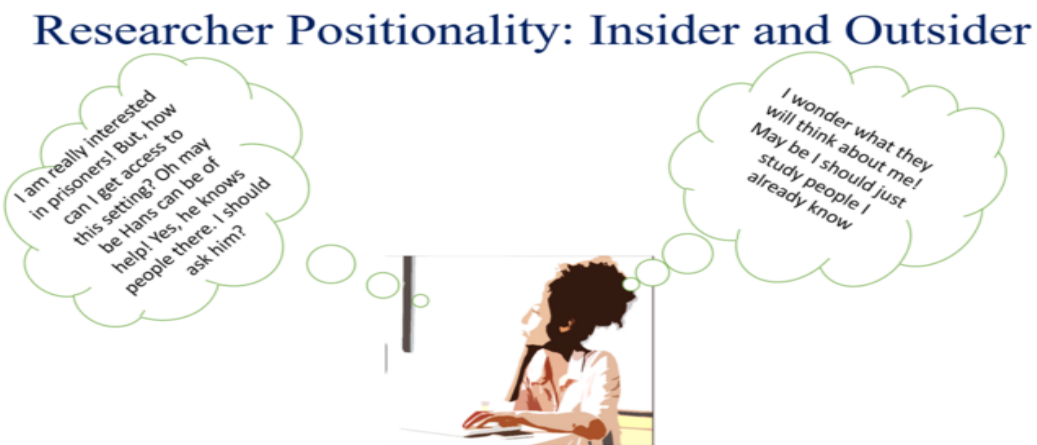
'The notion that personal values, views, and location in time and space influence how one understands the world. In this context, gender, race, class, and other aspects of identities are indicators of social and spatial positions and are not fixed, given qualities.'

'Positions act on the knowledge a person has about things, both material and abstract. Consequently, knowledge is the product of a specific position that reflects particular places and spaces.'

In short, positionality refers to the standpoint from which knowledge is produced and considers markers of relational position, including gender, assigned racial group, class etc., rather than self-reported qualities or intentions.

How does it manifest in the knowledge production space?

When knowledge is produced from the standpoint of supposed 'neutrality', there is no acknowledgment of the knower's specific position in the context described, how their identity is perceived by their audience and the potential difference between their interpretation of the environment vs the audience's interpretation.



Source: Rebecca Y. Bayeck - Digital Friday recap - hastac

How does positionality manifest between us in the classroom?

When we interact in diverse spaces, we each see through a different lens. When we fail to acknowledge positionality, opinions can be misinterpreted as 'universal truths'. For instance, in class, when teachers from the Global North discuss health system challenges and propose recommendations to countries in the Global

South, it is sometimes based on the Global North 'ideal' of what a health system should look like rather than what native population perceived as a priority. Sometimes, teachers may even use terms like 'weaker' or 'less rigorous' to describe a situation where a country does not have the same level of equipment as the UK or uses different practices. Those comparative terms are clearly relative to their own experiences in their own home setting, that is, their positionality.

However, this narrow perspective undermines the capacity to recognise different countries' specificities and discriminates against that which is unfamiliar, insofar as they reinforce the hierarchies of knowledge and doing. Instead, one can present instead different ways to assess the strength of a system rather than simply defining some as 'strong' and others as 'weak'.

LSHTM student/alumni testimony on positionality

'As a white student at LSHTM, I always said I enjoyed the diversity of my cohort but looking back now I didn't really understand what that diversity meant. Given that the institution has such a diverse student body, the School really should have provided training and resources to explain why understanding your positionality is so important when interacting with other students who are Black and Brown. Thinking about it now, I said a lot of problematic things rooted in a lack of understanding but ultimately engaging in a White saviour complex'

Reading and resources

NEWSPAPER & ONLINE PUBLICATIONS
Want to do better science? Admit you're not objective - Angela Saini (<i>Nature</i>)
BLOGS & OPINION PIECES
'I Spent Much of My Career Listening to White Folks Complain About Africa and Africans' - Raksha Vasudevan interview Stephanie Kimou (<i>Medium</i>)
ACADEMIC ARTICLES
The uses of knowledge in global health - Seye Abimbola (<i>BMJ Global Health</i>)
Research in forced displacement: guidance for a feminist and decolonial approach - Neha Singh et al. (<i>The Lancet</i>)
YOUTUBE, TED TALKS & TIK TOK
Positionality & Research: How our Identities Shape Inquiry – UCLA Library – Youtube Taking Space - Ekuia Armah
MOVIES, DOCUMENTARIES & TV SHOWS
A Conversation with Professor Bagele Chilisa, an Expert on Indigenous Research Methodology - Vimeo
BOOKS TO READ OR LISTEN TO
<i>Misfits: A Personal Manifesto</i> - Micheala Coel <i>Kim Jiyoung, Born 1982</i> - Cho Nam-Joo <i>Manchester Happened</i> - Jennifer Nansubuga Makumbi

D. Testimonial injustice and interpretive marginalisation

What is testimonial injustice?

[As Bhakuni and Abimbola explain](#),

'Testimonial injustice occurs if a hearer prejudicially ascribes lower credibility to a speaker's word, for example, through acts that silence, undervalue, or distort the speaker's contributions, i.e., through being given a credibility deficit. On the contrary, credibility excess refers to undeserved epistemic privileges afforded to dominant groups. This can be rooted in historical parts of social relations (racism, sexism and colonisation).'

What is interpretive injustice?

[Bhakuni and Abimbola also explain](#) that

'Interpretive injustice occurs if individuals or groups struggle to make sense of and share their experience of the world, owing to a gap in available legitimised collective interpretive (or sensemaking) resources. Interpretive injustice stems from interpretive marginalisation, which occurs if the experiences of such marginalised individuals or groups are not understood by themselves or by others because those experiences do not fit any concepts known to them (or to others).'

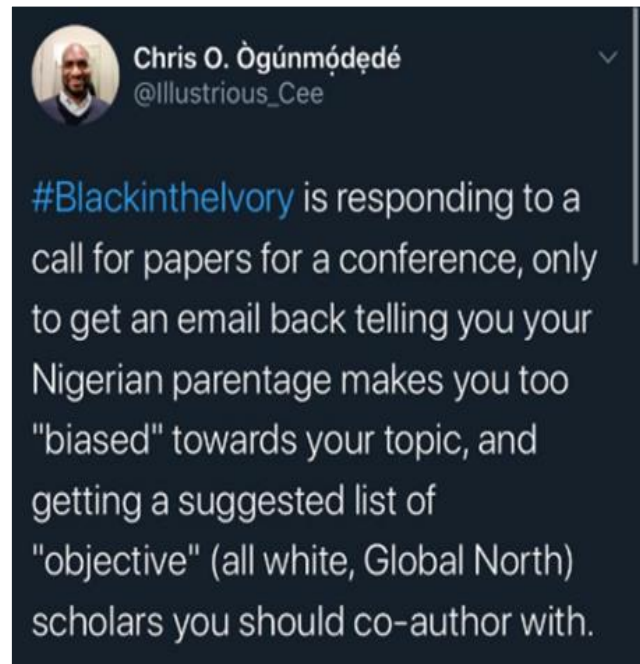
How does it manifest in the knowledge production space?

[Epistemic injustice](#) can be seen in who is recognised as a credible knowledge producer and whose interpretive tools are used to make sense of existing or new knowledge.

Some segments of populations are afforded a credibility excess compared to others who are given a credibility deficit. This entails hearers assuming that the knowledge producer and knowledge communicators' social identity (class, race, gender, sexual identity) are reliable indicators of the sort of knowledge they possess and its quality.

Credibility excess and interpretive injustice are part of the reason Development and aid work are largely dominated by people from and based in the Global North. It also explains the [under-representation of racialised and Indigenous](#)

[scholars and experts from the Global South in Western publications and journals, including those focusing](#)



[on Global South challenges, as highlighted in a 2018 article on authorship trends in *The Lancet Global Health*.](#)

Despite a large emphasis put on creating ‘equitable partnerships’ in Development work and global health, the conscious or unconscious, explicit or implicit assertions are that certain institutions (i.e. affiliations), languages and methodologies produce inherently better knowledge and knowledge producers (i.e. scholars). This implication is pervasive and negatively impacts scholars with ancestry from [the Global Majority](#).

LSHTM student/alumni testimony on testimonial injustice

‘I am a qualified medical doctor from East Africa. I have the experience of working in a maternity center in the capital. On one of the seminar sessions, which used my country, my setting as a case study, I was working with two other students. One of them was a European White Gynaecologist. This person kept dismissing my thoughts and my suggestions as wrong. This person said and I quote ‘I know how these settings are, I have worked in Sierra Leone during the Ebola crisis’. My entire professional and academic experience was dismissed because I was from a low-income African country and my words, testimonies are not supposedly credible’.

How interpretive marginalisation manifests between us at LSHTM

If you think evidence-based medicine is the only valid form of medicine compared to 3000 years of Ayurvedic or Chinese medicine, you are imposing interpretive marginalisation. Just because the Western world does not understand those practices, does not mean that they should be classified as inferior.

Challenging interpretive marginalisation is about [accepting the plurality of knowledge](#).

‘Accepting plurality means inviting diverse, discordant voices and understanding that agreement might not always be possible. Differences need to be respected without a need to dominate or suppress voices, people, and perspectives. Many Indigenous knowledge systems are open to non-Indigenous ideas, but this openness is generally not reciprocated. Indigenous concepts of health are often devalued by non-Indigenous healthcare professionals and systems.’

Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS
Discovering my great, great grandfather, one of the first West African graduates of medicine in the UK - Annabel Sowemimo (<i>gal-dem</i>)
Why some researchers oppose unrestricted sharing of coronavirus genome data - Amy Maxmen (<i>Nature</i>)
Cuba has vaccinated most against Covid-19, more than most large, rich countries – Reuters (<i>NBC News</i>)
BLOGS & OPINION PIECES
I’m Embracing the Term ‘People of the Global Majority’ – Daniel Lim (<i>Medium</i>)

<p>I Spent Much of My Career Listening to White Folks Complain About Africa and Africans - Raksha Vasudevan interview Stephanie Kimou (<i>Medium</i>)</p> <p>Citing indigenous elders and knowledge keepers - Kelsey Kropiniski (<i>University of Alberta Library News</i>)</p> <p>Beyond the Western gaze - George Kibala Bauer (<i>Africa Is A Country</i>)</p> <p>Dismantling and transcending colonialism's legacy - Jimi O. Adesina (<i>Africa Is A Country</i>)</p> <p>How not to change a curriculum - Niall Reddy and Michael Nassen Smith (<i>Africa Is A Country</i>)</p>
<p>ACADEMIC ARTICLES</p>
<p>Authorship trends in <i>The Lancet Global Health</i> - Adithi R Iyer (<i>The Lancet Global Health</i>)</p> <p>Epistemic injustice in academic global health - Himani Bhakuni and Seye Abimbola (<i>The Lancet</i>)</p> <p>Educational research within postcolonial Africa: a critique of HIV/AIDS research in Botswana - Bagele Chilisa (<i>International Journal of Qualitative Studies in Education</i>)</p> <p>Decolonising transdisciplinary research approaches: an African perspective for enhancing knowledge integration in sustainability science - Bagele Chilisa (<i>Sustainability Science</i>)</p> <p>Transcending global health dogma: an Indigenous perspective - Kirti Ranchod and Danilo Silva Guimarães (<i>The Lancet Global Health</i>)</p> <p>The impact of colonialism on policy and knowledge production - J K Gani, and J. Marshall (<i>International Relations</i>)</p> <p>An African Relational Approach to Healthcare and Big Data Challenges - Cornelius Ewuosoco (<i>Sci Eng, Ethics</i>)</p>
<p>YOUTUBE, TED TALKS & TIK TOK</p>
<p>How Africa can use its Traditional Knowledge to make Progress – Chika Ezeanya-Esiobu</p>
<p>MOVIES, DOCUMENTARIES & TV SHOWS</p>
<p>A Conversation with Professor Bagele Chilisa, an Expert on Indigenous Research Methodology – Vimeo</p> <p>Decolonization in the 21st Century: Sabelo Ndlovu-Gatsheni in Conversation with Eman Shaban Morsi – Dartmouth - Youtube</p>
<p>PODCASTS</p>
<p>No White Savior</p> <p>Historically Black -</p>
<p>BOOKS TO READ OR LISTEN TO</p>
<p><i>The Culture Map</i> - Erin Meyer</p> <p><i>Indigenous Research Methodologies</i> - Bagele Chilisa</p> <p><i>Indigenous Pathways Into Social Research: Voices of a New Generation</i> - Donna M Mertens, Fiona Cram and Bagele Chilisa</p> <p><i>Decolonizing the University, Knowledge Systems and Disciplines in Africa</i> – Sabelo J Ndlovu-Gatsheni</p> <p><i>Decolonizing Methodologies: Research and Indigenous Peoples</i> - Linda Tuhiwai Smith</p>

E. Misogynoir

What is misogynoir?

Misogynoir is a term used to describe the misogyny directed towards Black women specifically. It describes the intersection where both race and gender play roles in the oppression and violence experienced by Black women.



Source: Pure Wow - What is Misogynoir by Nakeisha Campbell

Misogynoir refers to the unique challenges (prejudice, hate, dislike, distrust) that Black women face as the result of misogyny, racism and anti-Blackness. It can also be understood as a scenario where racism and sexism meet. The origins can be traced back to slavery where fabricated conceptions of the [hyper sexualisation and promiscuity of Black women](#) were used to justify sexually abusing enslaved Black women.

How does it manifest in the knowledge production space?

Misogynoir is extremely harmful to Black women socially, economically and in terms of health outcomes. For example, Black women in the USA face [several times higher maternal mortality rates than white women](#).

Many of us are familiar with the concept of sexism, where women are faced with several hurdles on the path to succeeding in school and their careers. Black women have to deal with these, plus racism, and further, compounded challenges. Following the metaphor of the glass ceiling, describing obstacles in the way of women seeking promotions and success in the workplace, the glass ceiling is even thicker for Black women. The [‘angry Black woman’](#) stereotype, which labels Black women as difficult and hostile, has affected even the most accomplished Black women, including [Michelle Obama](#) and [Serena Williams](#). The stereotypes propagated about Black women for generations have also seeped into medicine and public health.

LSHTM student/alumni testimony on misogynoir

‘The ‘angry black woman’ is a stereotype that has traumatised me for years and one which took me from a confident, outgoing child to a very anxious adult. At LSHTM, I have encountered this stereotype from fellow

colleagues. While I have offered support and encouragement to other PhD students during periods of stress, when I have expressed my feelings or just needed to discuss any difficulty I have experienced with my work, I have been met with statements such as “you seem so angry” or “are you going to attack me?” I have often felt the need to bottle up my emotions so as to not appear “angry” or “upset” because I am aware that some people feel threatened when I express my emotions. I shouldn't have to feel like this, and anger is a perfectly normal and valid emotion.’

Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS
Stop Telling Women They Have Imposter Syndrome – R. Tulshyan and JA Burey (<i>Harvard Business Review</i>)
Overcoming the angry Black woman stereotype - Janice Gassam Asare (<i>Forbes</i>)
BLOGS & OPINION PIECES
‘I’m a Black Woman—Anger Is Part of My Wellness Practice’ - Stephanie Kimou (<i>Well + Good</i>)
Ain’t I a scholar? Black women & misogynoir in the academy - Shamella Cromartie (<i>Emerald Publishing</i>)
Respectability Politics and Shonda Rhimes, a Black Woman Showrunner - Ralina Joseph (<i>Black Perspectives</i>)
The Truth About <i>Essence</i> - Black female anonymous
ACADEMIC ARTICLES
The Glass Cliff: Evidence that Women are Over-Represented in Precarious Leadership Positions - Michelle K. Ryan, S. Alexander Haslam (<i>British Journal of Management</i>)
YOUTUBE, TED TALKS, TIK TOK
‘Misogynoir Transformed Black Women’s Digital Resistance’ - Moya Bailey
The myth of bringing your full, authentic self to work - Jodi-Ann Burey
I am not your stereotype. I am not my hair - Zodidi Jewel Gaseb
The Strong Black Woman Trope, Explained – The Take
Why Black girls are targeted for punishment at school - and how to change that - Monique W. Morris
MOVIES, DOCUMENTARIES & TV SHOWS
In our mother’s gardens - Netflix
PODCASTS
STIS AND THE Silent Epidemic: Sexual health as a Feminist issue – The Feminist Bar Podcast – Spotify
Give women back their bodies: reproductive justice & access in Africa - The Feminist Bar Podcast
BOOKS TO READ OR LISTEN TO
<i>Hood Feminism: Notes from the Women That a Movement Forgot</i> - Mikki Kendall
<i>Rage Becomes Her: The Power of Women’s Anger</i> - Soraya Chemaly
<i>I Am Not Your Baby Mother</i> - Candice Brathwaite

F. Tokenism

What is tokenism?

[Tokenism](#) involves the symbolic involvement of a person in an organisation due only to a specified or salient characteristic (e.g. gender, 'race'/ethnicity, disability or age). It refers to a policy or practice of limited inclusion of members of a racialised, minoritised, underrepresented, or disadvantaged group.

The presence of people placed in a tokenised role often leads to a misleading outward appearance of inclusive practices. The term 'token' is derived from the old English word taken, which means 'to show.' Thus, tokenism exists because the inclusion of the person or group is required or expected, not because of inherent value.

How does it manifest in the knowledge production space?

Tokenism affects an individual's mental and physical health along with the person's ability to succeed in their role. Individuals might begin to question their abilities to perform their job, feel isolated and become depressed.

It has been proposed that 'token' individuals face three major challenges: visibility, role encapsulation and contrast. Visibility means the perception that people pay a disproportionate amount of attention to those who are presented as tokens and are hypervigilant concerning their actions and behaviours. Role encapsulation recounts the group dynamic where a person is forced to play a role based on stereotypes of their perceived characteristic "group". Contrast emphasises the majority group's established differences between themselves and the people who are tokens, leading to unclear and inauthentic boundaries among the groups.

For the organisation, tokenism may negatively impact morale, lead to high rates of turnover of people from underrepresented groups, and, most pointedly, tokenism eventually may deprive the organisation of the full contribution (i.e. diversity) that the individuals in the role of 'token' can make to the organisation.

LSHTM student/alumni testimony on tokenism

'Whilst I enjoyed my time at the school and the opportunity to learn from a world leading institution on global health, I can think of many instances where I felt othered and where there was a total lack of sensitivity to Black people and issues. It was only when the BME network presented statistics of who was employed at senior and administrative levels disaggregated by ethnicity, that I could not statistically deny the reality I saw before me. This was over 3 years ago. What has changed since then? Many of the affiliated in country centres still have European leadership, and frustrated local staff who feel stuck and unable to rise to levels of seniority despite their expertise and experience. I did not have a single Black lecturer throughout my time at the school.

The George Floyd murder brought back memories of many racist incidents, for example being in the Gambia for my field research, at a retreat where a number of European researchers were flown out to attend - and the researchers making jokes about 'Black Pete' and about walking around with slaves on the streets of the Netherlands. I cried myself to sleep that night and felt completely disconnected from and disappointed by

my white colleagues who said nothing and some who even laughed along despite the fact that I was visibly uncomfortable and upset. Another time I was asked to present because they wanted to show 'diversity' - but there is a difference between genuine inclusion and tokenism, and my participation felt like the latter.

Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS
<p>There is a fine line between tokenism and diversity - Ella Wilks-Harper (<i>gal-dem</i>)</p> <p>Box-ticking in the workplace: A BAME dilemma - Natalie Morris (<i>gal-dem</i>)</p> <p>6 Charts That Dismantle The Trope Of Asian Americans As A Model Minority - Connie Hanzhang Jin (<i>NPR</i>)</p> <p>'Model Minority' Myth Again Used As A Racial Wedge Between Asians And Blacks - Kat Chow (<i>NPR</i>)</p>
BLOGS & OPINION PIECES
<p>To be tokenised is to be dehumanised - Emilie Koum Besson (<i>FAIR Blog</i>)</p> <p>Hollywood Racism: The Magical Negro Trope - Dr Zuleyka Zevallos (<i>Other Sociologist</i>)</p>
ACADEMIC ARTICLES
<p>The Glass Cliff: Evidence that Women are Over-Represented in Precarious Leadership Positions - Michelle K. Ryan, S. Alexander Haslam (<i>British Journal of Management</i>)</p> <p>The Political Glass Cliff: Understanding How Seat Selection Contributes to the Underperformance of Ethnic Minority Candidates - Clara Kulich, Michelle K. Ryan, S. Alexander Haslam (<i>Political Research Quarterly</i>)</p> <p>Model Minority Section (2011) - P Kasinitz</p>
YOUTUBE, TED TALKS & TIK TOK
<p>The Model Minority Trope, Explained – The Take - Youtube</p> <p>The Magical Minority Trope is Still a Problem – The Take</p>
MOVIES, DOCUMENTARIES & TV SHOWS
<p>Superstore – Netflix</p> <p>The Chair - Netflix</p>
PODCASTS
<p>Code Switch. Race. In your face – NPR</p>
BOOKS TO READ OR LISTEN TO
<p><i>Black Man in a White Coat</i> - Damon Tweedy</p> <p><i>Confessions of a Token Black Girl</i> - Danielle Small</p> <p><i>Such a Fun Age</i> - Kiely Reld</p>

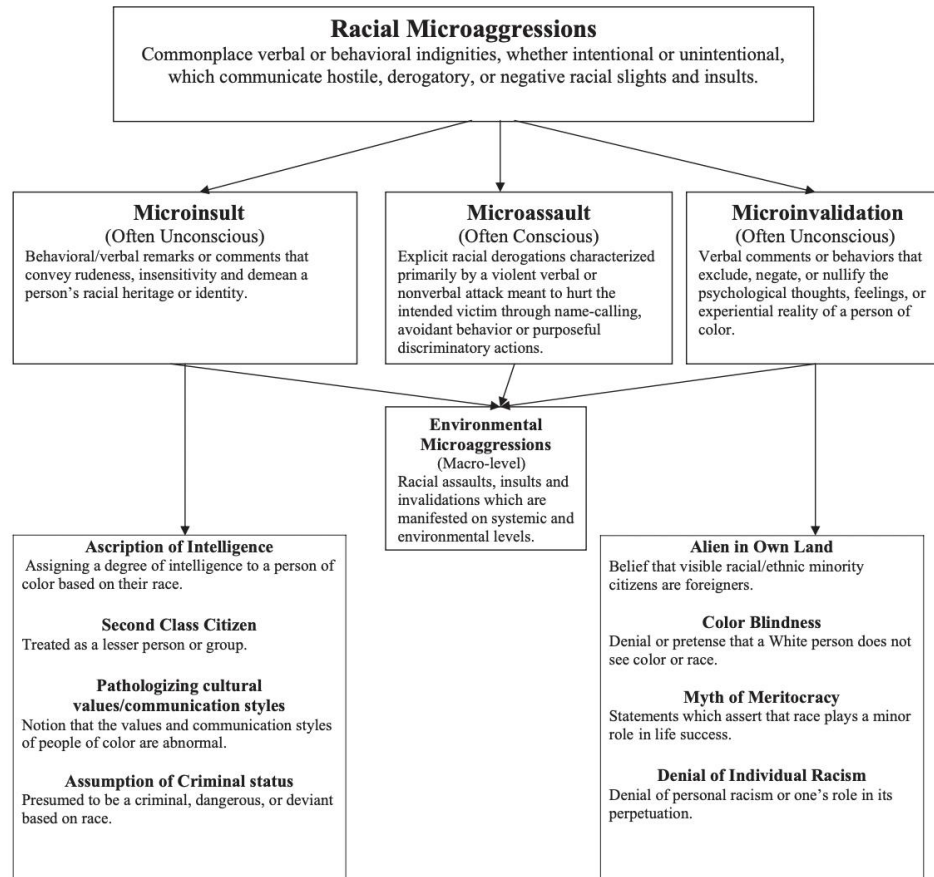
G. Racial micro-aggression

What is a racial micro-aggression?

The concept of 'microaggressions' was first proposed in the 1970s by Harvard psychiatrist Chester Pierce. In the late 1980s, drawing on the work of Pierce, Peggy C Davis defined racial microaggressions as

'Stunning, automatic acts of disregard that stem from unconscious attitudes of white superiority and reveal a verification of Black inferiority.'

Categories of and Relationships Among Racial Microaggressions



[A Sue and colleagues further explain,](#)

'Racial microaggressions are brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of colour. Perpetrators of microaggressions are often unaware that they engage in such communications when they interact with racial/ethnic minorities.'

Microaggressions have been described by Jonathan Kanter as the new 'modern form of racism' as they can manifest in every aspect of everyday life. Unfortunately, often people who engage in micro-aggressions are

not aware or will not believe what they have said to be racist or offensive in any way. They will proceed to gaslight (See next section) the recipient by denying their feelings.

How does it manifest in the knowledge production space?

According to Sue, **the toxicity of microaggressions stems largely from their ambiguity.** Racial microaggressions can be explicit and conscious such as derogatory racist epithets that are purposefully meant to hurt racially minoritised people (e.g. swastikas) or unconscious and unintentional, such as demeaning acts made toward racially minoritised people like implying that one gained a job because of quotas or commenting on how well someone from an English-speaking country in the Global South speaks English.



Source: Middleweb - Watch Out for Unintended Microaggressions

Not everyone reacts in the same way to those micro-aggressions. Just because someone is (or appears to be) okay and not hurt by a certain comment, does not make it acceptable. Consequently, the default would be to avoid these comments.

Research shows that when encountered frequently, over long stretches of time, microaggressions exert a detrimental impact on recipients in the form of psychological distress, contributing to low self-esteem and diminished spiritual energy in racially minoritised people who experience them

How microaggressions manifest between us at LSHTM

Examples of how microaggressions manifest at LSHTM include setting low expectations for students from particular groups, calling on and engaging with one race of students whilst ignoring others, using inappropriate humour that degrades students from different groups and denying the experiences of students by questioning the credibility and validity of their stories.

Examples of Racial Microaggressions

Theme	Microaggression	Message
Alien in own land When Asian Americans and Latino Americans are assumed to be foreign-born	"Where are you from?" "Where were you born?" "You speak good English." A person asking an Asian American to teach them words in their native language	You are not American. You are a foreigner.
	"You are a credit to your race." "You are so articulate." Asking an Asian person to help with a math or science problem	People of color are generally not as intelligent as Whites. It is unusual for someone of your race to be intelligent. All Asians are intelligent and good in math/sciences.
Color blindness Statements that indicate that a White person does not want to acknowledge race	"When I look at you, I don't see color." "America is a melting pot." "There is only one race, the human race."	Denying a person of color's racial/ethnic experiences. Assimilate/acculturate to the dominant culture. Denying the individual as a racial/cultural being.
	A White man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes A store owner following a customer of color around the store A White person waits to ride the next elevator when a person of color is on it	You are a criminal. You are going to steal/ You are poor/ You do not belong. You are dangerous.
	"I'm not racist. I have several Black friends." "As a woman, I know what you go through as a racial minority."	I am immune to racism because I have friends of color. Your racial oppression is no different than my gender oppression. I can't be a racist. I'm like you.
Myth of meritocracy Statements which assert that race does not play a role in life successes	"I believe the most qualified person should get the job." "Everyone can succeed in this society, if they work hard enough."	People of color are given extra unfair benefits because of their race. People of color are lazy and/or incompetent and need to work harder.
	Asking a Black person: "Why do you have to be so loud/animated? Just calm down." To an Asian or Latino person: "Why are you so quiet? We want to know what you think. Be more verbal." "Speak up more." Dismissing an individual who brings up race/culture in work/school setting	Assimilate to dominant culture. Leave your cultural baggage outside.
Second-class citizen Occurs when a White person is given preferential treatment as a consumer over a person of color	Person of color mistaken for a service worker Having a taxi cab pass a person of color and pick up a White passenger	People of color are servants to Whites. They couldn't possibly occupy high-status positions. You are likely to cause trouble and/or travel to a dangerous neighborhood.

Table from Sue et al (2007)

LSHTM student/alumni testimonies on microaggressions

'I remember walking into a meeting - the only young Black female, and I had changed my hair - someone said to me "I prefer it to those in dreadlocks you had" - or something to that effect.'

'On my first day at LSHTM we had a group exercise where the lecturer asked students to stand at different places in the room according to where they had travelled from. As I had travelled from the UK and have lived here for 20 years, I naturally went and stood with those who were from the UK. I'm not sure what it was about me that prompted the lecturer to walk up to me and directly address me by putting his hand on my shoulder, looking straight at me to say, 'where are you originally from?' As if I had somehow made a mistake and found myself standing in the wrong place.'

Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS
What is a microaggression? 14 things people think are fine to say at work — but are actually racist, sexist, or offensive - Marguerite Ward and Rachel Premack (<i>Business Insider</i>)
25 stories about racial microaggressions at school – Liz Richardson (<i>BuzzFeed</i>)
Microaggressions: more than just race - Derald Wing Sue (<i>Psychology Today</i>)
Microaggressions are a big deal: how to talk them out and when to walk away - Andrew Limbong (<i>NPR</i>)
BLOGS & OPINION PIECES
Unmasking 'racial micro aggressions' - Tori DeAngelis (<i>American Psychological Association</i>)
Taking Steps to Eliminate Racism in the Workplace - Arlene Hirsch (<i>Society for Human Resources Management</i>)
ACADEMIC ARTICLES
Racial microaggressions in everyday life - Derald Wing Sue and al. (<i>American Psychologist</i>)
YOUTUBE, TED TALKS & TIK TOK
Eliminating microaggressions: the next level of inclusion - Tiffany Alvoid
Why are all the Black kids sitting together in the cafeteria? - Beverly Daniel Tatum
How to fight microaggressions as an ally - benjy_lookbook, TikTok
Dr Brené Brown: Empathy vs Sympathy - Twenty-one Toys
MOVIES, DOCUMENTARIES & TV SHOWS
Abbott Elementary – Quinta Brunson
Superstore
Kim Convenience
BOOKS TO READ OR LISTEN TO
<i>Wanda</i> - Mathabo Tlali and Sihle Nontshokweni
<i>Why Are All the Black Kids Sitting Together in the Cafeteria?</i> - Beverly Daniel Tatum

H. Racial Gaslighting

What is racial gaslighting?

Gaslighting is a form of emotional abuse or psychological manipulation, where one person distorts the truth to confuse or instil doubt in another person's mind, to the point that they begin to question their own sanity or lived reality. The term 'gaslighting' derives from the 1944 film 'Gaslight' in which the male protagonist slowly convinces his wife she is losing her mind.

Gaslighting can also apply to racism: racial gaslighting occurs when it is specific to that person's experience as a BIPOC person. A typical example is when a racialised person experiences racism and their white counterpart dismisses or excuses it, for example saying, 'X probably just had a bad day'. **If you are a racialised individual, the reality is that white people do not experience racism. Do not feel invalidated because they deny or challenge your experience, because how could they know how it feels?** If you are a white person, ask yourself why you are defending the perpetrator –sometimes a perfect stranger – and if your reaction might be based white fragility and the [4 Ds of defence](#).

Other examples include, 'I'm not racist, but...', 'Reverse racism exists', 'I was only joking', 'I don't see colour', 'Racism doesn't exist anymore', 'Not everything's about race', 'All lives matter', 'Don't fight hate with hate' and 'We shouldn't focus on the flaws of [insert problematic figure]'.

How does racial gaslighting manifest between us at LSHTM?

The most common phrases associated with racial gaslighting in the classroom include 'Everyone's entitled to their own opinion', 'To play devil's advocate' or 'More people would listen to you if you were less aggressive'. A common example in the classroom is when a student from the Global Majority is told, with a sense of surprise, that they are 'very smart' or 'really articulate'. When this microaggression is then brought to the attention of the person who said it, their most common response is to state that the student misunderstood, took their comments out of context or is being too sensitive. The conviction can lead to the student wondering if they actually created the problem in the interaction rather than the individual who caused the infraction.

Whether the goal is to protect themselves from accusations of racism, deliberate lying, or obliviousness, the power of gaslighting cannot and should not be underestimated.

LSHTM student/alumni testimony on racial gaslighting

'I was a student representative in my year, and someone raised that they would like more teachers/lecturers from LMICs, so I raised this at a meeting with staff. I remember laughter by a lot of the staff, including from a POC researcher, and a complete disregard for the concern raised. It made me feel like I was being ridiculous for bringing it up or overthinking it. Yet the fact that I remember it so vividly indicates that it is a memory that has stuck with me'.

Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS
<p>Imposter syndrome, or something else? Historian talks 'discriminatory gaslighting' – (NPR)</p> <p>The hidden victims of gaslighting - Ria Wolstenholme (BBC)</p> <p>How racial gaslighting invalidates my experience as a Black woman - Sophie Williams (Cosmopolitan)</p> <p>What is 'racial gaslighting' – and why is it so damaging for people of colour? - Natalie Morris (Metro)</p> <p>'Racial gaslighting made me feel like a foreigner in my own home' - Tasnim Nazeer (BBC)</p>
BLOGS & OPINION PIECES
<p>Infographic. Racial gaslighting 101: five racial gaslighters you'll meet in the comments section – (The Sociological cinema)</p>
ACADEMIC ARTICLES
<p>Sustaining systemic racism through psychological gaslighting: denials of racial profiling and justifications of carding by police utilizing local news media - Heston Tobias and Ameil Joseph (<i>Race and Justice</i>)</p> <p>Racial gaslighting - Angelique M. Davis and Rose Ernst (<i>Politocs, Groups, and Identities</i>)</p> <p>"They created a team of almost entirely the people who work and are like them": A qualitative study of organisational culture and racialised inequalities among healthcare staff – C. Woodhead and al. (<i>Sociology of Health and Illness</i>)</p>
YOUTUBE, TED TALKS & TIK TOK
<p>Decolonizing the Western Minds - Olivia U. Rutazibwa</p> <p>What is racial gaslighting? - Arizona PBS</p> <p>How racial bias works -- and how to disrupt it - Jennifer L. Eberhardt</p> <p>Why Black girls are targeted for punishment at school - and how to change that - Monique W. Morris</p>
MOVIES, DOCUMENTARIES & TV SHOWS
<p>Kindred - Joe Marcantonio</p>
PODCASTS
<p>Melanated faith (podcast) - Faith Brooks and Kathryn Freeman</p>
BOOKS TO READ OR LISTEN TO
<p><i>Between the World and Me</i> - Ta-Nehisi Coates</p> <p><i>My name is Why</i> - Lemn Sissay</p> <p><i>Black Man in a White Coat</i> - Damon Tweedy</p> <p><i>Confessions of a Token Black Girl</i> - Danielle Small</p> <p><i>Such a Fun Age</i> - Kiely Reld</p> <p><i>Why Are All the Black Kids Sitting Together in the Cafeteria?</i> - Beverly Daniel Tatum</p>

I. Code switching

Code switching is a term used to describe the many ways we adapt our language, behaviour, and actions to the dominant culture. It is often associated with the concept of 'respectability politics'.

Respectability politics started as a philosophy promulgated by Black elites to 'uplift the race' by correcting the 'bad' traits of the Black poor by changing hair styles, voice, clothing and more in order to fit in with white society.



Source: Burelles.com - Code-Switching in the Workplace by Tressa Robbins

How does code switch manifests between us at LSHTM?

Some students at LSHTM might not be comfortable wearing the types of clothes or eating the type of food they prefer in their personal life. There have been example of students or staff complaining about the smell of a non-European dish that was heated in a microwave. It can lead to shame and discomfort about one's culture.

Other people might change the way they speak between their racialised versus white counterparts in order to 'fit in' and not be judged negatively, because the way they communicate is different from white standards and often perceived as inferior. This is despite the fact that linguists have recognised dialects like African American Vernacular English (AAVE) for decades as community languages with distinct grammatical structures and rules.

Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS

[The Rise of Respectability Politics](#) - Fredrick C. Harris (*Dissent Magazine*)

[Black English Matters](#) - Chi Luu (*JSTOR Daily*)

[Netflix's 'The Upshaws' rejects the outdated respectability politics of modern Black sitcoms](#) –Aramide A. Tinubu (*NBC News*)

BLOGS & OPINION PIECES
Code-switching in the workplace: understanding cultures of power - Kate Stitham (<i>Integrative Inquiry Consulting</i>) Respectability Politics Can Get in the Way of a Good Story - Sharonda Harris-Marshall (<i>Medium</i>)
ACADEMIC ARTICLES
Performing a Vanilla Self: Respectability Politics, Social Class, and the Digital World - Mikaela Pitcan, Alice E Marwick, danah boyd (<i>Journal of Computer-Mediated Communication</i>)
YOUTUBE, TED TALKS & TIK TOK
Why you should not bring your authentic self to work - Jodi-Ann Burey To Code Switch or Not to Code Switch? That is the Question - Katelynn Duggins Say Less: a Lesson in Code Switching - Naya Stevens Everyday Struggle: Switching Codes for Survival - Harold Wallace III
MOVIES, DOCUMENTARIES & TV SHOWS
Girlfriends – Netflix The Fresh Prince of Bel Air
PODCASTS
Ree Speaks
BOOKS TO READ OR LISTEN TO
<i>The Vanishing Half</i> - Brit Bennett <i>Black Man in a White Coat: A Doctor's Reflections on Race and Medicine</i> - Damon Tweedy <i>Ghana Must Go</i> - Taiye Selasi

Tell us what you think

For information and comments, you can email: fair@lshtm.ac.uk.

We would be grateful to get your feedback through this short, 3-question anonymous survey form [here](#).

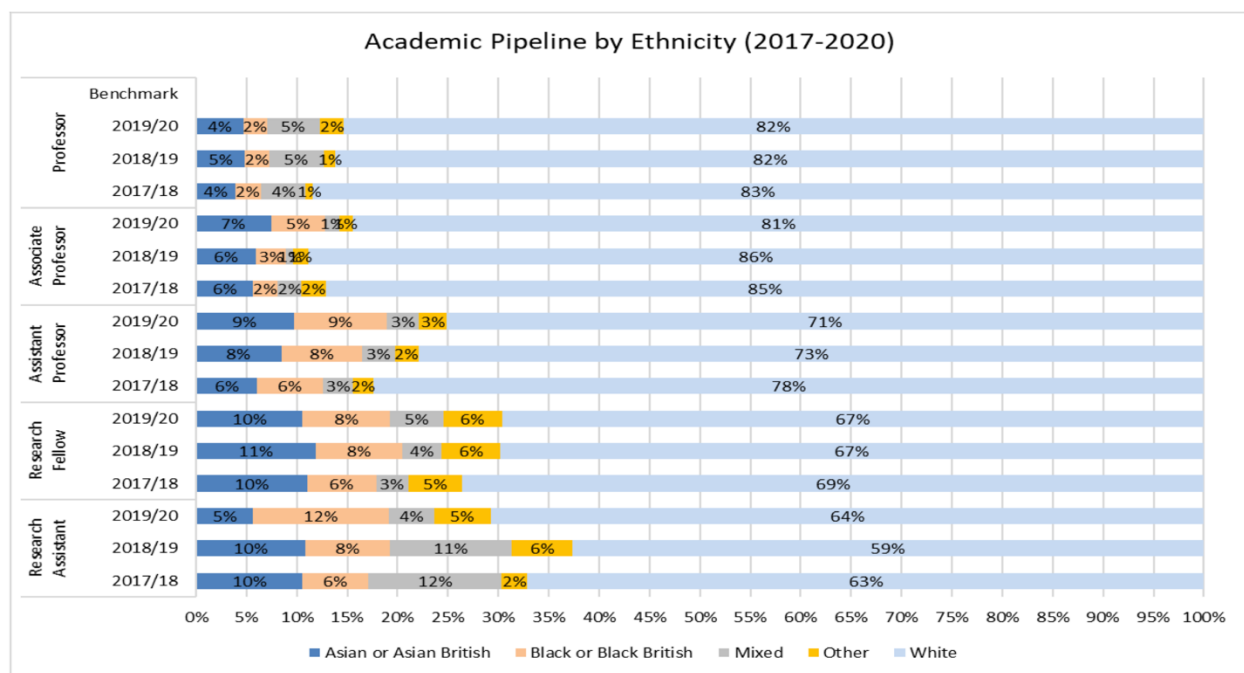
Part C – Anti-Racism and We @LSHTM

Section 1 - Life at LSHTM

A. Diversity or lack thereof in teaching body

As a global institution focused on health and health related issues across the globe, there is usually an assumption that the LSHTM student, teaching and research body, including support staff, reflects that diversity.

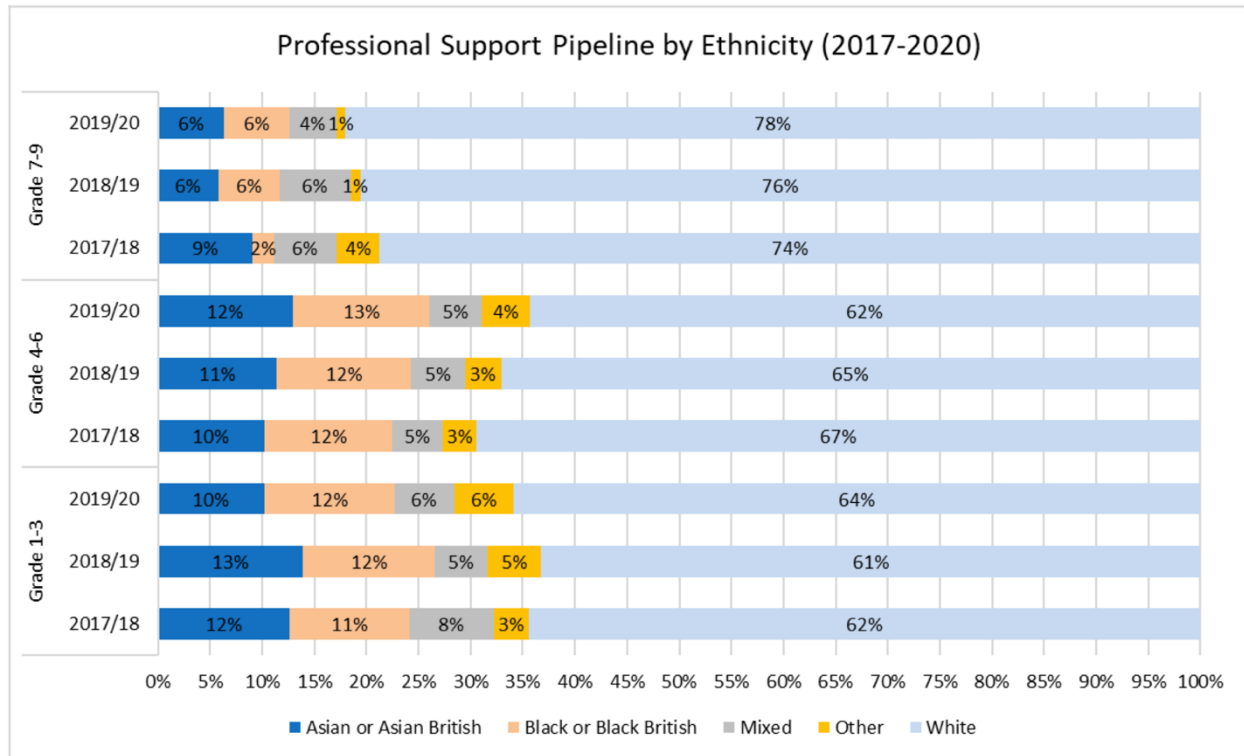
However, [according to data published by LSHTM](#), between 2017 and 2020, 80-86% of the most senior academics (Associate Professor to Professor level) were white, while just 2% were either Black or Black British. During those three years, white academics comprised 63%, 59%, and 64% of LSHTM staff in 2017/18, 2018/19 and 2019/20, respectively.



While diversity figures were slightly better in the professional support group, overall, the figures are far below what should be appropriate in a school with a global remit, and one which focuses predominantly on settings in the Global South.

Furthermore, as seen in many international organisations in both the academic and professional support group, as seniority increases, diversity decreases, meaning that power remains disproportionately associated with whiteness.

These figures seem to indicate that [non-white scholars face unaddressed racial institutional barriers but](#) certainly signal the need for LSHTM to invest more resources in creating a supportive work environment and recruitment opportunities for its non-white graduates and academics.



LSHTM student/alumni testimonies of the effects of the lack of representation in teaching staff

‘For a person like me who came from a place where I was schooled by people who were all Africans, this was a bit of a shock. I took 6 modules at LSHTM, not one of my professors was African; we had one seminar leader who wasn't white and that was it. I will let you guess where all the black and brown people were...’

‘It can feel extremely undermining when you see a diverse classroom, but that this diversity is not reflected in the teaching body...’

‘Even though we had a different teacher for every class in our entire curriculum, I only remember having ONE Black professor teach ONE class in ONE module in our entire programme.’

‘As noted above, there has been repeated mention throughout the year acknowledging that LSHTM is run by white people. If you are an individual white teacher/professor/etc. at LSHTM who can see this discrepancy, you are responsible for educating your peers. Practice what you preach. Hire more Black scientists, teachers, researchers. They are out there. They are more than qualified. Recruit Black PhD students. Your silence is unacceptable.’

B. Diversity in the student body

[LSHTM has a more diverse student body](#) compared to other UK institutions of Higher Education, with a high representation of students from groups who would normally be underrepresented within Higher Education in the UK. In 2015/16, 44% of all students self-reported as 'Black or Minority Ethnic', and 98 countries were represented in the student body (More up to date data available upon request).

Students by region

Region	Doctoral	MSc(intensive)	Online learning
Africa	83	76	490
Central and Eastern Asia, Middle East	25	45	300
UK	192	351	877
Europe (non-UK)	83	129	866
North and Central America (inc. Caribbean)	78	112	850
South America	4	7	65
South Asia	11	25	121
South East Asia & Oceania	10	18	309

LSHTM student/alumni testimonies on the diversity of the student body

'[Compared to an almost all white previous university] it was a welcome change to arrive in London for my MSc at LSHTM. I thoroughly enjoyed completing my degree alongside my incredibly diverse and experienced classmates who brought fresh perspectives and insights from a wide range of backgrounds. Whilst there is definitely room for improvement and a lot to be done in LSHTM's efforts on taking accountability for its colonial history, the school's greatest strength is that there is unity in its diverse student body. Unfortunately, as many have previously mentioned, the multiplicities of LSHTM's students and alumni are sorely lacking when it comes to lecturers and course content. I consider myself a proud alumna of the school because of the diverse student body. It was refreshing to see students who actually cared about addressing issues and questioned the racist and colonial curriculum. I felt comfortable in an environment where my peers were committed to breaking the barriers to challenging racism as opposed to my previous experience where racism was barely talked about. I hope that diversity in the student body is continued to be expanded upon and celebrated.'

'We valued this cultural-ethnic hotpot, which not only gave us an opportunity to share our country's stories on health, deprivation, marginality but also opened our minds to reflect on many unconscious biases and understanding this.

'Many students like me were traveling outside of their home country for the first time. The experience of being an international student can be unnerving for the first few months, multiplied, if one is coming from a developing country. This journey of self-discovery can be absolutely fulfilling if there is an enabling environment, an institutional support. Nonetheless, my experience at LSHTM has been life-changing - I have learned things that I'm passionate about, I've been directed onto a career path that I feel thrilled to pursue, and finally I have met incredible people from all around the world, who created a supportive and vibrant community that I know most universities can only dream about. This makes it even more difficult to see clearly how many things in our education here were thoroughly wrong, unacceptable and in a dire need of a change.'

Section 2 – Understanding EDI and Anti-Racism

A. What is Equality, Diversity and Inclusion?

What is EDI and what are the objectives of the EDI department at LSHTM?

Equality, diversity and inclusion (EDI), or diversity & inclusion (D&I), is a corporate strategy model that recognises the comparative advantages of having a diverse and inclusive workforce. It aims to proactively hire staff and managers that are diverse across different attributes – race, gender, sexual orientation, ethnicity, disability, neurodiversity, etc.

The effectiveness of EDI strategies correlates with the extent to which it is embedded in existing processes and structures. All policies, practices and programme initiatives should include EDI key performance indicators (KPIs) to ensure accountability. When the importance of EDI is championed by those at the highest level, and they are accountable for its success, it will become integral to the functioning of the Institution at all levels. **It is important to understand that while EDI can create a more diverse workforce, it will not address systemic racism.**

At LSHTM, the EDI department aims to ‘provide an inclusive research, education and working environment reflected through a community that everyone feels a part of, which is safe, respectful, supportive and enables all to reach their full potential’. It acts as a gatekeeper of the organisational culture.

EDI in action at LSHTM?

Historically, much of the EDI work at LSHTM has been done on a voluntary and relatively informal basis. The problem with ‘office housework’ models is that team members who choose to run EDI activities and contribute to EDI’s strategy do so on top of their existing workloads, with minimal (if any) financial support or meaningful authority.

In some instances, shifting the burden of educating others and pushing for changes onto the shoulders of individuals who are directly impacted by these issues can add to the barriers they are already experiencing and increase their emotional labour. Also, when employees’ contributions to EDI are labelled as an ‘interest’ for employees and rarely even valued in performance reviews or promotion, it undermines the importance of EDI in the institution.

Over the past year, the EDI team has expanded and undertaken a number of projects and activities relating to diversity, equality, inclusion and equity at the School, including a new page for trans staff and students. Details of these can be found on the [EDI website](#).

LSHTM student/alumni testimonies related to EDI at LSHTM

‘I am a Black student at the School, and I have been subjected to a number of racist incidents and microaggressions from various staff members. I have informed multiple other staff members of these occurrences, and there has been no real action or follow-up. Because of this, I do not feel comfortable expressing further frustration with the school’s lack of commitment to EDI as I have very little confidence that any substantial change will come of it- especially in inviting so few students for input.’

'Everyone knows that the chronic disorganisation and inefficiency of the schools' administrative systems hurts LMIC staff and students the most. It is wrong and must be rectified. I was one of the few academic Black staff at the school. I left.'

B. What is Anti-Racism?

What is anti-racism and its objective?

Anti-racism is a movement and practice that seeks to dismantle white supremacy and all forms of racism. It calls upon organisations to consciously look within their own workplace culture, policies and practices and make sustained commitment to identify and uproot the racial biases inherent in their operations, and to end the oppression of marginalised groups through tangible actions, including acknowledging individual privilege.

The three anti-racist learning zones

The journey to become anti-racist usually involves three key 'zones'. (See figure x below). Identifying where you are in your personal journey can help to understand better how to talk about racism.

It is crucial to recognise which zone you move into, and in what contexts as you can be in different zones depending on the topic and issue.

- *The Fear Zone* – characterised by denial of the system of racism and one's position within that system.
- *The Learning Zone* - awareness and understanding are cultivated by recognising racism as a system in which you are complicit.
- *The Growth Zone* - having spent ample time and energy engaged in learning and self-reflection, anti-racism shapes your engagement with yourself, your fellow white peers and racially minoritised and native/Indigenous people.



The goal must always be to work from/within the growth zone, recognising that the journey is lifelong and there is no end goal of having arrived.

What is NOT anti-racism?

Being anti-racist should not be perceived as a membership or a virtue signalling label. As such, anti-racist activities should not be relegated to 'interest groups' but rather should form an integral part of the institution's commitment to social justice and racial equity.

What is anti-racism training?

Gray II et al. explains that

'It is important to distinguish anti-racist education from training that solely explores cultural competence, implicit bias, diversity and inclusion. Such training is common, necessary and yet insufficient. It often does not provide an adequate lens into structural racism and the power imbalances it perpetuates, or empower learners to be effective allies to those who are subject to racism, to disrupt the downstream effects of racism, or to attenuate it through research, collaboration or community engagement.'

Anti-racism training:

- Focuses on power and how different racial identities are bestowed power through a system of white supremacy. There is an overt and explicit focus on the root causes of racial inequity and an emphasis on naming and understanding white supremacy.
- Illuminates systems by acknowledging that racism is systemic, structural and institutional. It unpacks the workings of the system rather than focusing on individual acts of prejudice. This means looking at how those who benefit from the system are invested and can be complicit in maintaining the system. This is critical because such an approach allows participants to understand the ways that prejudice plus power results in racism and inequity.
- Develops actions to build equity by effectively diagnosing the issue and therefore allowing participants to develop alternative ways of being and doing that are conducive to building a more equitable future.

LSHTM student/alumni testimonies related to anti-racism at LSHTM

'I also think it is very telling that so many of the testimonies below are written anonymously. What does this say about the perceived safety of non-White people reporting instances of racism? Do we feel like the school would openly accept criticism without repercussions?'

C. What is the difference between EDI and anti-racism?

[Amina Folarin articulates why EDI is not synonymous with anti-racism](#), using the example of Black Lives Matters movement in the following terms:

*'D&I gives organisation[s] ways to recruit, welcome and include people regardless of socioeconomic background, neurodiversity, age, gender, sexual orientation, disability, race, religion etc. It's non-specific and often a matter of pride for organisations that do it well. Black Lives Matter, on the other hand, is about systemic racism and inequality – specifically, the exclusion of Black people from benefiting from opportunities that are afforded to others. It calls for more support for those who are under-represented, unsupported and underserved more often (racial equity), so that they can finally get ahead. **To really illustrate the difference, think again to Floyd. He died because of racism, not because there was a lack of diversity in his neighbourhood.**'*

Further, [Rachel Elizabeth Cargle](#) highlights that recognising the difference between anti-racism and EDI requires critically thinking about:

- What is meant by, and what would be the consequences of, ‘offering a seat at the table’ to racially minoritised groups or individuals in workplaces and organisations that have not previously invested in interrogating and dismantling the racist systems which led them to invest more in EDI in the first place.
- What are the values that have been celebrated and perpetuated that have led to the exclusion of Black and other racially minoritised people?
- What internal biases are upheld that lead to the disregard of the voices and expertise of members of racially minoritised communities?
- How have longstanding stereotypes of Blackness (and other racial stereotypes) given LSHTM ‘excuses’ to downplay the lack of inclusion (e.g. ‘the lack of talent in the field’)? The question is, ‘why did it take so long for white people to pass the mic?’
- How have you been tokenising the one/few Black or racially minoritised people that are in your space to dissolve your own notion of possibly perpetuating racism? Are you really challenging a racist system, or placating your own guilt?
- Is there acknowledgement of situations where the ‘[Oppressor is oppressed](#)’ that could prevent speaking out? As an example, on June 28th, the leadership of *Essence* magazine, a beauty and lifestyle publication that caters to Black women, was exposed in a publication by [Black Female Anonymous](#), leading to the dismissal of Black CEO/owner Richelieu Dennis.
- What knowledge, empathy and actions must take place by everyone in your organisation to ensure that racially minoritised people at LSHTM feel heard, respected, valued, and safe?

LSHTM student/alumni testimonies related to diversity and anti-racism at LSHTM

‘I have experienced myself the trajectory of several African students who went from the “**excitement**” from being accepted in the school, gradually to the “**feeling of being the ones being helped overseas**”. This has materialised in many lectures and several situations where for example, a lecturer would make comments that are properly racist without even realising it. Obviously, they did take advantage of the fact that, having come from so far, you don’t want to jeopardise your degree by responding to them. Situations of abuse of authority were many. I was told by a lecturer that, “**oh it’s so great the school can bring students from Francophone Africa as well, so some capacity can be built there**”. I did respond to him, saying that, unfortunately, I had to work for two years so that I could afford the totality of the 21000K expected from non-European students. For him to assume without knowing this kind of thing, just because of my skin colour, was devastating and disappointing.’

D. Reading and resources

NEWSPAPERS & ONLINE PUBLICATIONS

[Decolonizing Global Health: a moment to reflect on a movement](#) - Madhukar Pai (*Forbes*)

[White men still dominate in UK academic science](#) - Chris Woolston (*Nature*)

<p>University is still a white-middle class affair - it's not just Cambridge -Frankly Addo (<i>The Guardian</i>)</p> <p>Their bosses asked them to lead diversity reviews. Guess why - Jennifer Miller (<i>The New York Times</i>)</p> <p>Why are there still so few black scientists in the UK - Aarathi Prasad – (<i>The Guardian</i>)</p> <p>A Teacher Held a Famous Racism Exercise in 1968. She's Still at It. - Alisha Haridasani Gupta (<i>The New York Times</i>)</p>
<p>BLOGS & OPINION PIECES</p>
<p>Stop confusing D&I and BLM - They are not the same thing - Amina Folarin (<i>Campaign Live</i>)</p> <p>The 7 Circles of Whiteness - Alishia McCollough (<i>Medium</i>)</p> <p>Our new director is male, European and white again – FAIR blog</p> <p>Understanding the value of Decolonizing the Curriculum work to LSHTM – FAIR blog</p> <p>Testimony - 16 months to nowhere - how racism is being facilitated by LSHTM's reporting system – FAIR Blog</p> <p>Testimony - Racial bias in lecture's slide: The visual representation of Black women in Academia – FAIR Blog</p> <p>The Joys (and the Risks) of Scholar-Activism – Helena Liu (<i>Disorient</i>)</p>
<p>ACADEMIC ARTICLES</p>
<p>The Glass Cliff: Evidence that Women are Over-Represented in Precarious Leadership Positions - Michelle K. Ryan,S. Alexander Haslam (<i>British Journal of Management</i>)</p> <p>The Political Glass Cliff: Understanding How Seat Selection Contributes to the Underperformance of Ethnic Minority Candidates - Clara Kulich, Michelle K. Ryan, S. Alexander Haslam (<i>Political Research Quarterly</i>)</p> <p>Race Talk: The Psychology of Racial Dialogues - Sue, D.W (<i>American Psychologist</i>)</p>
<p>YOUTUBE, TED TALKS & TIK TOK</p>
<p>Jane Elliott's "Blue Eyes/Brown Eyes" Anti-Racism Exercise - Youtube</p> <p>Why corporate diversity programs fail -- and how small tweaks can have big impact - Joan C. Williams</p>
<p>MOVIES, DOCUMENTARIES & TV SHOWS</p>
<p>Grand Army - Netflix</p>
<p>PODCASTS</p>
<p>I hired you because you're Black - Michelle Singletary on Post Reports</p> <p>Ree Speaks – Episode 8 - in Conversation with Peggy Warren – Spotify</p>
<p>PAGES & PEOPLE TO FOLLOW</p>
<p>Lily Zheng – LinkedIn</p> <p>Adam Grant – LinkedIn, Instagram, Twitter</p> <p>Dr Muna Abdi - @Muna_Abdi_PhD - Twitter</p> <p>Diversityinacademia – Instagram</p> <p>Dr Addy Adelaine - @AddyAdelaine – Twitter</p> <p>Black In Corporate – Instagram</p> <p>Dr Ruby -@PaperWhispers – Twitter</p>

[Dr. Monica Cox](#) - Twitter

BOOKS TO READ OR LISTEN

Equity, Exclusion and Every day science learning – Emily Dawson

A Collar in My Pocket: Blue Eyes/Brown Eyes Exercise - Jane Elliott

Think Again - Adam Grant

The Culture Map - Erin Meyer

What white people can do next- Allyship to Coalition - Emma Dabiri

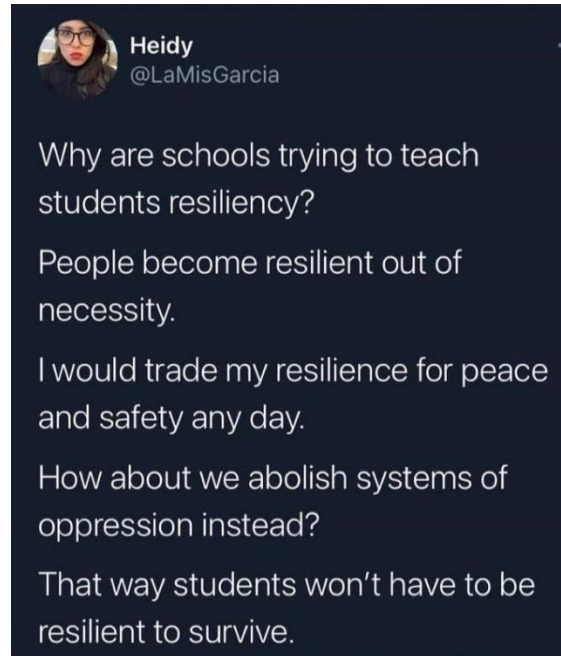
Section 3 – Dealing with racism @LSHTM – Lessons learned

A. How to talk about racism

Why does talking about racism matter?

[How we talk about race affects what we do to dismantle racial and supremacist ideologies](#), but because racism is complex and contentious, many are afraid to even broach the subject. The fear of opening a can of worms and making a mistake can be paralyzing, and it often feels easier and safer to avoid the topic altogether.

Instead of calling attention to racism, we too often wish it would just go away. But **whether we choose to talk about it or not, racism exists and the more we avoid it, the more it grows**. Avoiding the topic of racism only reinforces the status quo and communicates to racialised and Indigenous students from the Global South that racism doesn't matter enough to warrant attention and, by omission, invalidates their experiences, perspectives, identities, and lives.



Why does being aware of your position before engaging in the conversation matter?

An important part of the journey of developing anti-racist practices is to continuously recognise and acknowledge your positionality/intersectionality (see Part B). This moment of self-reflexivity allows you to understand your privileges within the system and the potential oppressive behaviour associated with your group before engaging in meaningful discussions about racism.

If you think of yourself as equal or neutral, you will end up gaslighting the person on the other end of the conversation. Also, **be open to learning and not being able to relate to the other person's experience. You don't always need to in order to show solidarity and compassion.**

As Jéan Elie (@jeanelie) explains:

When you debate a person about something that affects them more than it affects you, remember that it will take a much greater emotional toll on them than on you. For you it may feel like an academic exercise but for them it feels like revealing their pain only to have you dismiss their experience and sometimes their humanity. The fact that you might remain calmer under these circumstances is a consequence of your privilege, not increased objectivity on your part'.

Remember, having open conversations about racism **should not depend on the presence of racially minoritised people** or native/Indigenous people from the Global South within the group.

Three key values to have in mind before engaging in conversation about racism

When engaging in conversations around racism, we recommend students consider the following three key concepts – compassion, solidarity and space.

- **Compassion** - When talking about racism, this must be more than a desire to help; instead, compassion arises from a deep experience of shared humanity and solidarity. Thus, compassion can be defined in this context as [empathy in action](#).
- **Solidarity** – Solidarity with those who experience racism requires others to understand the issues and the systems that uphold them, this includes understanding one’s positionality within systems of oppression. Solidarity is a more honest stance than ‘allyship’, which does not take responsibility for positionality.
- **(Safe) Space** - Space should be given to racially minoritised, Indigenous from the Global South groups to discuss, share trauma, deal with emotions surrounding race and also to be able to heal and grow. They are not obligated to share this space to educate white people. Just as there are [safe spaces](#) reserved for marginalised communities to talk through these things among themselves, it is important for white people to create support groups to work collectively on deconstructing racism.

How are students talking about racism at LSHTM?

The diversity in the student body at LSHTM is an extremely positive thing. However, it does not necessarily translate into greater awareness of racism, positionality, whiteness/white privilege, credibility excess and deficit, racial gaslighting and the other important concepts detailed above in the student body.

The lack of knowledge around those issues can reinforce stereotypes of other groups, create discomfort, tensions, resentment and even a segregated learning environment where people do not necessarily mix and fully benefit from the diverse environment.

Below are some examples of student experiences addressing and dealing with racism in the school which highlight the importance of working together to create a safer learning environment. Some are positive case studies in that the issues were immediately addressed by staff, others highlighted institutional gaps in management of racial incidents. They are all opportunities for the LSHTM community to learn and grow from.

B. Example of a cohort working together to understand and raise a concern

As part of a final summative assessment, the Demography & Health cohort 2019/20 was asked to design a family planning programme for a ‘fake’ country based in the Caribbean. The assignment described a ‘family planning crisis’ in which the existing programme failed to lower the birth rate of the country.

The brief included several images of black people to represent the fake island. It stated that ‘foreign experts [were] hired’ and a ‘crack team of LSHTM-trained demographers [were] to fly in on a conflict resolution mission’.

It was then the task of the students to investigate the impact of a new reproductive health programme.

The task was described by a former student as being based on...

'...explicit population control, which wilfully ignores the close ties between demography and eugenics, who sought to promote white supremacy by limiting the reproduction of black and brown women, via forced sterilization and other methods, among other things.' The assignment also uses the white saviour trope and assigns credibility deficit to local expertise by implying they would not be able to solve the issue without external expertise and not just financial support.'

Concerns were raised by one student who discussed with other classmates. They all agreed and felt strongly that the assignment was highly inappropriate. It was decided that the best course of action would be to email the Professor to ensure that they were aware of the racist and colonial nature of the assignment.

The student sent out the email below to the Professor and Course Director. As a response to this email, the assignment was adapted to the context of an unspecified fictitious country and other racist elements were removed from the original task. The Professor and Course Director responded positively and stated that greater care would be taken in the future to rework/replace old assignments that were still being used.

Whilst the use of a fictitious country is still questionable, this was deemed an appropriate solution given the time restraint to the deadline of the assignment. Currently, the use of fictional country is no longer encouraged at LSHTM.

Hi <redacted>,

I just wanted to reach out to raise some concerns I have with the <redacted> assessment. Prior to beginning my MSc, I worked at the <redacted> for 3.5 years. I am familiar with histories of family planning as a tool for population control and eugenics, as well as the role demographers and demography as a field have played in these movements. In light of this history, as well as more recent discourse around population growth and climate change, I think it is irresponsible and dangerous to assign a final assessment that frames reproduction in an (implied) predominantly Black country as problematic and something to be controlled and reduced.

The truth is, historically, for many people living in places similar to the one described - for example, Puerto Rico - this is not a hypothetical situation. This exercise replicates the conditions for such projects of sterilisation and reproductive coercion. This assignment also ignores larger structures of capitalism and imperialism that have resulted in resources being stolen from countries similar to the one described in the assessment. There are enough resources to support the world's population – they are simply concentrated among the world's wealthiest countries and people.

Additionally, I have been attending Decolonizing Global Health meetings at LSHTM, and one of the group's concerns is the question of who gets to create knowledge about which countries, and how this contributes to continued colonial and imperialist dynamics.

I personally came to LSHTM to improve my quantitative and methodological skills, not to engage in outdated conversations around population control. Given that we are all young academics, I think using an outdated framework of 'inadequate resources' as a reason to control and limit the reproduction of Black

women sends the wrong message about what kind of research we should be contributing to the field after we graduate from LSHTM.

At this point, I understand that it may not be possible to revise the assignment for this year, but I think this is something that is worth mentioning to the class as well as restructuring in future years. I am happy to discuss any of this in person. Thank you for your time and consideration

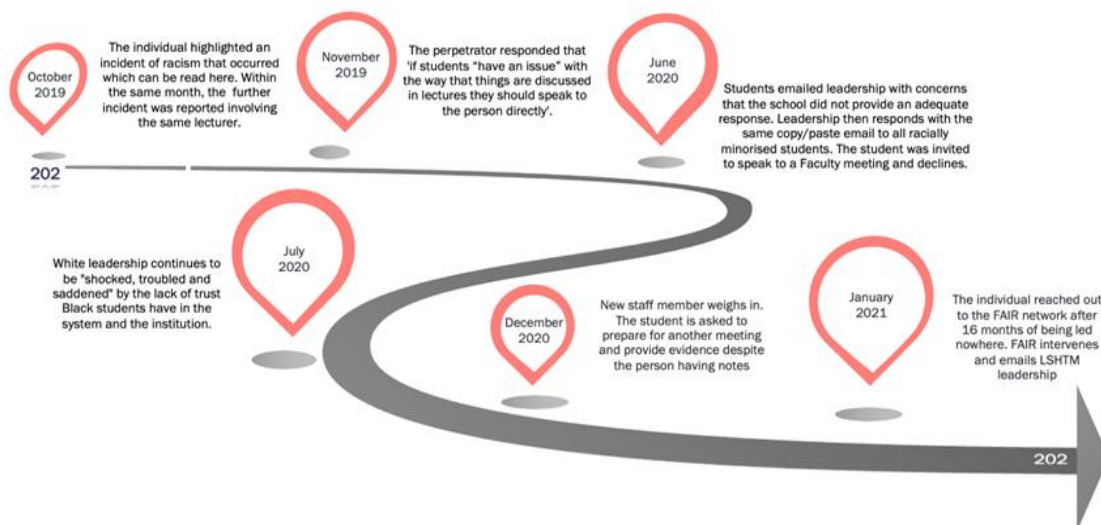
Best, <redacted>

C. Example of formal resolution that was not immediately addressed

An alumnus determined to see racial justice at LSHTM reached out to the FAIR Network in December 2020 using one of the safe spaces created following **16-months** of emailing the senior leadership at LSHTM, attending numerous Zoom meetings and being interviewed several times while trying to report overt acts of racism perpetuated by a senior lecturer at the School that led nowhere. The incidents involved a member of staff who repeatedly exhibited racist behaviours, used racially insensitive languages and directed racial microaggressions at the individual as well as about those from the Global Majority in class. Examples of this behaviour and full details of this case can be found in this FAIR [blog post](#).

In January 2021, in support of the alumni after 16-months of correspondence and no tangible actions taken by the Institution, FAIR sent an email retracing the events including evidence to LSHTM leadership and the designated perpetrators. An anonymised version was posted on the FAIR website to bring it to the attention of the whole School community who then started a petition for this case to be given the appropriate level of importance.

The senior leadership launched an externally led investigation followed by an internal investigation. The external investigation ‘upheld’ the complaint and concluded that there were significant institutional failings on the part of the School. The School publicly, wholly and unreservedly accepted these findings and stated their commitment to act robustly and purposefully upon the [recommendations](#) from the external investigation. The perpetrator is no longer employed at LSHTM.



The infographic above details the events that occurred over the 16-month period.

Section 4 – Dealing with racism @ LSHTM

A. How to handle personal incidents of racism

What is a personal incident?

A personal incident of racism is racism from one individual towards another (see ‘personally mediated racism in section A above’) and can involve a range of hurtful behaviour; both physical and psychological, that can make you feel unwelcome, marginalised, excluded, powerless or worthless.



Suggested routes to handle personal incidents of racism

We encourage the student community to practice empathy and solidarity and affected students to take refuge in the support groups available at LSHTM. There are no quick fixes for the racism that you may experience however, below is a list of suggestions and techniques that may help with handling personal incidents of racism.

Discuss with other [Global Majority](#) students – it is completely understandable and appropriate for people who have experienced a racist incident to seek solace and safety with fellow students from the Global Majority. At LSHTM there are several such support groups including the Black Women Magic BLM-LSHTM WhatsApp [group](#) or the African Students Network

Discuss in the classroom – Some students may perceive some forms of racism as being acceptable because they have been left unchecked and therefore normalised due to lack of acknowledgement or accountability. For those reasons, it can be useful to bring diverse voices and perspectives and raise any concerns/incidents of racism with peers so that these matters are identified and can be resolved collectively. Discussing racism in the class should not be about attacking the perpetrators but educating all and practicing restorative justice. It will ultimately help to foster a spirit of awareness and build greater empathy as well as understanding of others’ lived experiences and perspectives. Creating space for all to share their perspectives, understanding and feelings will help to recognise shared emotions and authentically acknowledge views and experiences similar to your own.

Discuss with a School Counsellor – a [confidential counselling service](#) is available for students who experience difficulties that are affecting your emotional well-being. If you feel comfortable enough to do so, discussing an incident of racism with a trained individual may be less daunting than initially approaching a group. Most importantly, they will listen, help you to access further support and discuss formal and informal ways of resolving an issue.

Discuss with FAIR and the student community – drop-in sessions will be held by FAIR every 2-3 months to enable discussions and facilitate honest and open conversations about racism. You may bring up any personal incidents of racism as well as something you witnessed or happened in the classroom at these sessions. They will NOT be recorded, and the objective is to normalise having conversations about racism without fear by sharing tips and building confidence with practice. (Dates will be shared soon).

Email and ask FAIR – Every email sent to FAIR will be treated anonymously by the team. Whether you experienced racism or you are unsure about a situation being racist or not, you can email us. You can also use the [anonymous link](#) to share a question before a student community discussion.

Raise it using Report and Support or a formal complaint – Students can report incidents to the School’s EDI department by using the [Report and Support platform](#) or the formal complaints procedure, outlined below. Beyond the reporting, the EDI team can provide contact to the right team to support your emotional well-being.

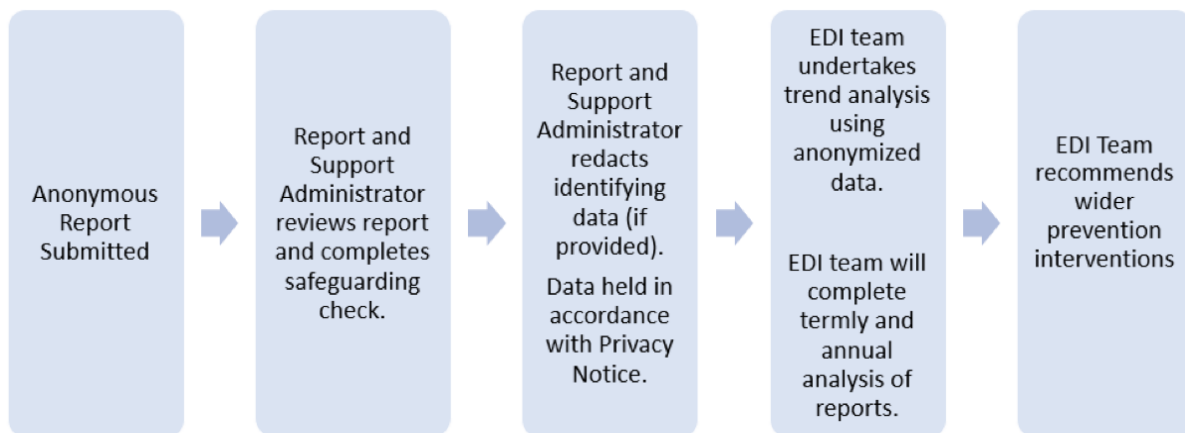
More about Report and Support

Report and Support is a tool that members of the School community can use to report incidents or concerns, as well as access support from different services within and external to the School. Members of the School community, and externals, can report incidents of: bullying, harassment, racial harassment, sexual misconduct, domestic violence, hate crime and education related concerns. The reports can be made anonymously or as a named contact, on behalf of yourself or someone else.

Named reports are triaged in the first instance by the EDI team, who will make contact to discuss available options, signpost to appropriate support and where necessary, ask for further details pertaining to the report. Unless the details of the report constitute a safeguarding risk, the information isn’t shared outside of the initial review without your agreement or consent.

If an anonymous report is received, the EDI team will assess the details provided in the report to facilitate the appropriate course of action.

LSHTM Report & Support Workflow - Anonymous Report



When lodging a case through the Report and Support tool, it is important to know that the case isn’t taken forward on your behalf without your input about what you want the resolution to be. The exception

to this is if a safeguarding risk has been identified, which will be communicated to you, so you know what is happening with your report. Where it is identified that a reporting party would like to escalate their Report and Support report into a formal process within the School, such as a formal complaint, this can be facilitated.

The flow chart below shows what happens once a report has been sent. There is also a graphic outlining what happens to anonymous reports. [You can find more information on Report and Support here.](#)

B. How to address/report/complain about education related concerns

What is an education-related concern?

An 'education-related concern' can be defined as a concern from a student that discourse or material used in a lecture, a seminar or a workshop may be unjust, inappropriate or harmful. This harm may be rooted in structural/systemic racism or colonial perspectives, or any other system of oppression.

The assumption is not that teaching staff are purposely including this material in their resources but rather that they may not have identified these biases or are not knowledgeable on these topics yet due to their positionality.

While teaching staff are accountable for these narratives and their removal from education materials, in first instances, **those incidents are defined as learning opportunities for all.** We support collaborative, informal resolution of such issues, and it is the sole responsibility of the School leadership, through their policies, to decide whether some cases may require formal resolution.

What is an example of an education-related concern raised by a student?

Sometimes you know something was wrong and sometimes you are not sure, and you just want some advice or clarity. In both cases, you can email fair@lshtm.ac.uk to get support.

Here is an example received in October 2020.

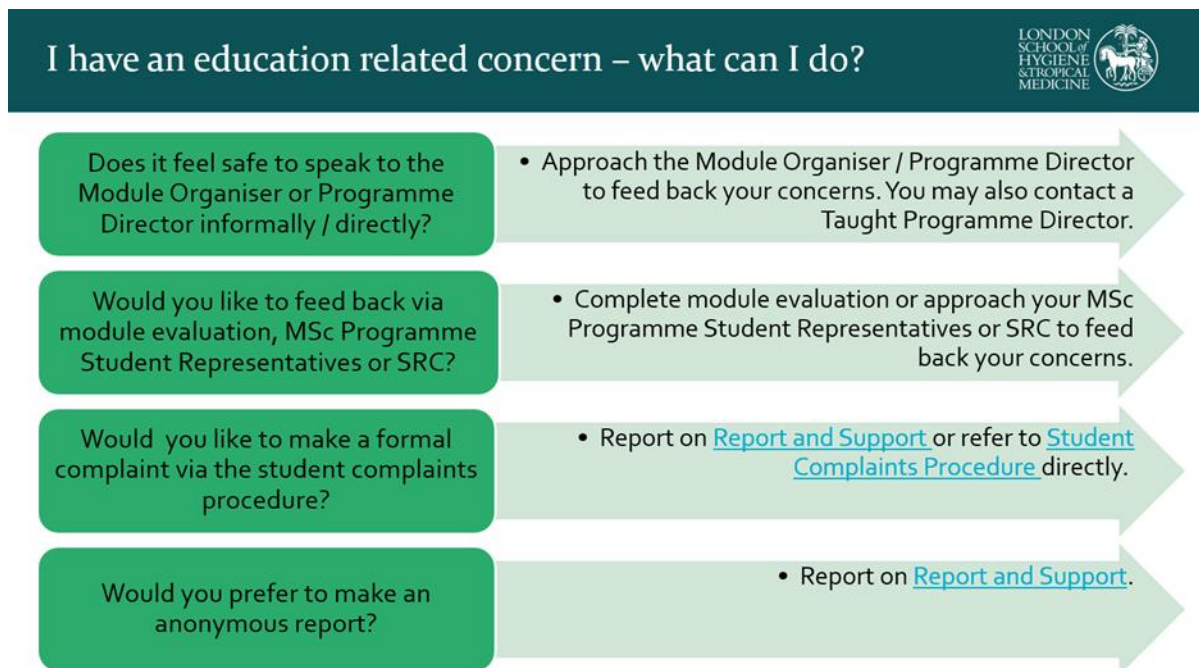
'Hi BLM LSHTM,
<redacted> and in one of the introductory lectures there was a slide about food security accompanied by an image of a black woman from Tanzania breastfeeding. I feel like no white professor would put a photograph of a white woman breastfeeding on a very public lecture slide. She did know the woman personally, so I assume, to her benefit, that she asked for permission to include it. But I just wanted to get your thoughts on it: do you think this is racist, should I approach her, and is this a common trend in public health? It just seems to perpetuate so many things: among them black female bodies as reproducible and the admonishing of black mothers' childcare practices. Does this make sense? Maybe I am reading too much into it and it's not a problem. I've attached a screenshot of the slide so you can see.

The FAIR Network did some research, exchanged with the student who was given the option to remain anonymous, email the lecturer directly or for us to send the email on their behalf.

With the student's permission, we described the situation in detail in a blog post titled '[Testimony - Racial bias in lecture's slide: The visual representation of Black women in Academia](#)' and used the situation as an opportunity to create a collective learning moment on the use of imagery in the classroom.

Is this a new concept at LSHTM?

Yes. Since 2020, in efforts to provide students with more honest and emancipatory education, the teaching body, including the decolonising facilitators and module organisers, have been working on identifying and removing any harmful ideologies and narratives that have been used in teaching materials in the past.



However, **as discussed in this toolkit, racism is pervasive and cannot be rooted out easily or quickly over a one-off exercise.** Incidents will arise, but it is important to have an approach that prevents them from being left unchecked and unresolved while also empowering students to speak without fear of retaliation.

Every LSHTM student should know about the processes available to manage 'teaching incidents' at the School, if they wish to raise a query, concern or complaint.

Suggested routes to raise education related concerns

Students can select the formal route or one of the three informal options, but they do not have to be followed in any order (i.e. a student can go straight to the formal procedure if they wish). These are the School's processes, but FAIR is available to support you through all of these options.

Engage with the lecturer directly during class or via email - You can always 'challenge' your lecturers/seminar leaders during class. If you are not comfortable doing it alone, discuss with your peer and engage in the conversation as a group (solidarity and coalition).

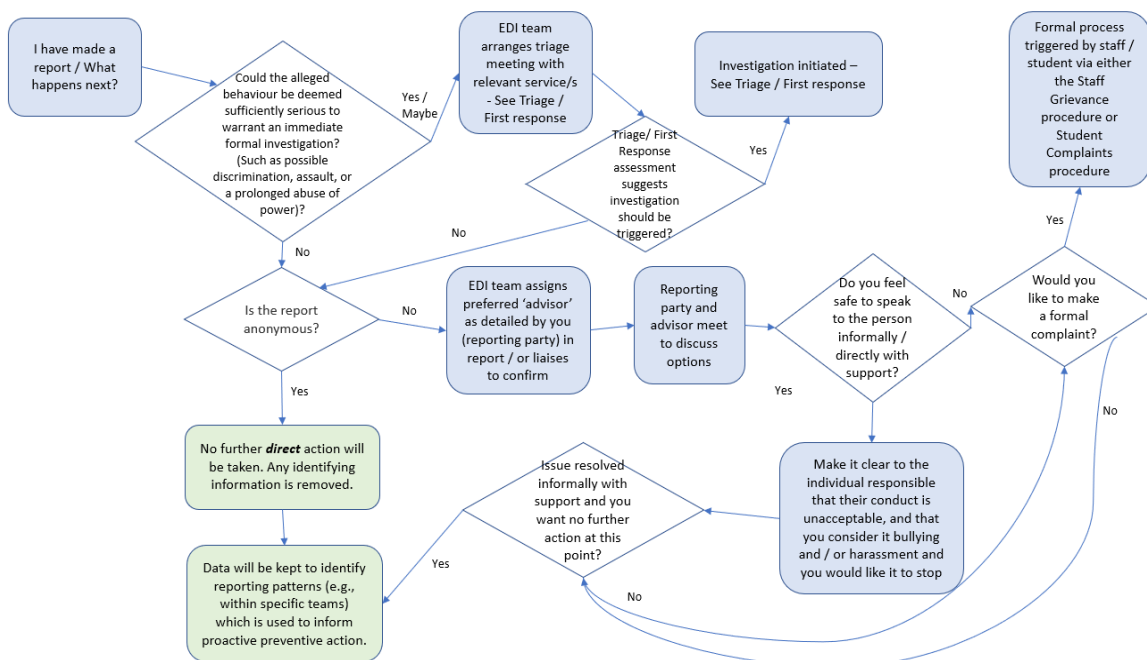
Reporting via a module evaluation form – After each lecture, you can send comments on the session anonymously. There is now a specific question on the inclusivity of module materials and content. Module

Organisers are monitoring module feedback weekly to improve practice and address any issues during the course. If the issue is not addressed, we encourage you to use other modes of reporting. **Do not leave it unchecked thinking ‘it is too late’.**

Using a third party – Whether you are an individual student or a group of students, you can share your concerns with your student representative (SRC), the module organiser (MO), program director (PD), taught program director (TPD) or the FAIR network, who can speak to SRC, MOs, TPD and PDs on your behalf. You can raise an issue as an individual or as part of a group of students, via email, over a call or in person.

It is important to mention that FAIR is acting as a group of volunteers advocating to help provide support through the School’s processes. We are not necessarily experts, nor can we provide formal or long-term support, such as counselling. Students and members of the teaching body have the option to reach out to the Network to gather more information around the issues presented and generate the appropriate knowledge to foster inclusive and anti-racist teaching and learning environment.

Formal complaint and Report & Support LSHTM – You can use report and support or refer to the student complaints procedure directly. These reports can be made anonymously, and you can report for yourself, on behalf of another person or as a group (see outline below). If you choose to provide your name when you lodge a report, this will not be shared with anyone beyond the EDI team. Providing your name means that the EDI team can contact you to ask more information about the nature of your complaint and discuss options for taking your complaint forward or accessing further support. Note that reports logged through R&S are technically ‘informal reports’ and not ‘formal’ complaints. Formal complaints can be initiated after making a report on the R&S system or directly through the Registry Office (details below).



The student complaints procedure is used to make formal complaints at the School. When or if informal efforts to resolve the issue have been unsuccessful, or where the issue warrants an immediate formal

approach, it will be handled through this procedure. Full details of how to make a formal complaint and what the process will look like can be found [here](#).

In order for the complaint to be considered formally, the complainant must put the complaint in writing using the [Student Complaints Form](#) and email it to studentcomplaints@lshtm.ac.uk.

The complaints procedure has 3 main stages:

Stage 1 is an informal resolution.

Stage 2 is a formal investigation and resolution which may include an internal investigating officer, a 'first response panel', and a risk assessment. If the complainant is not satisfied with the outcome under stage 2, they can ask for a Stage 3 final review

Stage 3 If the complainant remains dissatisfied with the outcome of their stage 3 complaint, they may refer it to the [Office of the Independent Adjudicator](#) (OIA) for consideration under its procedures.

Note: Lecturers usually create their own content and module organisers do not have direct control over it. Consequently, reporting made via the module evaluation form on the Moodle are usually addressed during the following year while direct comments to the lecturer are addressed more rapidly. You can address the lecturer and also report on Moodle to make sure that the module organiser is informed and that the learning can be used in other modules.

Conclusion: What's next?

Understanding decoloniality and anti-racism is a journey.

Our Network will continue to work in collaboration with LSHTM on new projects, including establishing a repository of learning based on resolved education related concerns so that the whole School community can learn from these (all situations will be fully anonymised, and consent shall be given before being shared with the wider community).

We hope that this toolkit has helped you to start to grapple with the question 'what can we do now?' by providing you with the information needed to think critically about your education at LSHTM and beyond, as well as your professional and personal practice and that of your colleagues.

There is no such thing as a comprehensive anti-racist checklist or encompassing group membership but rather countless opportunities to make personal changes and inspire changes in others. That being said, we want to encourage students to:

- Diversify your learning by supplementing your module reading lists when needed
- Diversify your bibliography for assignments and project
- Promote diversity of ideas and approaches by sharing your experiences with peers, and actively listening to those with lived experiences
- Embrace collaborative teaching that is not centered solely around a lecturer and challenge epistemic injustice in class and in yourself
- Not be afraid to ask questions to your teachers, each other or us
- Document or challenge content or behaviours that you find inappropriate in lectures or elsewhere (as outlined in section 4 above)

For those who are thinking of becoming scholar-activists, make sure you read '[The Joys \(and the Risks\) of Scholar-Activism](#)' by Helena Liu. As she perfectly describes:

"Scholar-activists work to bridge the gap between academia and the local community, striving to use their positions and platforms towards the liberation of marginalized and vulnerable people in our societies but the work come with a sometimes-painful costs including dealing with the pitfalls of exhaustion and careerism".

Finally, we invite you to avoid the temptation of complacency and commit to your continued learning and understanding of how decoloniality and anti-racism can be applied to foster more equitable knowledge production spaces and ultimately societies.

Contacts

For information and comments, you can email: fair@lshtm.ac.uk.

We would be grateful to get your feedback through this short, 3-question anonymous survey form [here](#).

‘[D]eveloping countries already have all the resources needed to solve their health issues, in both monetary and human capitals.

But those solutions were first taken away from them, and then come back in a much smaller and fragmented form with lots of strings attached, and with a new name called Global Health.’

Xiaoxiao Kwete, Kun Tang, Lucy Chen, Ran Ren, Qi Chen, Zhenru Wu, Yi Cai & Hao Li, ‘Decolonizing global health: what should be the target of this movement and where does it lead us?’