



# **WORKING TOWARDS A PLURIVERSITY: PROGRESSIVE CONVERSATIONS, *NOT* SOLUTIONS**

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*Cover Image – 'A Portrait of Lived Experiences', Author*

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## ***‘PEOPLE MATTER MORE THAN BUILDINGS’<sup>1</sup>***



*Figure 1 - George Floyd*

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<sup>1</sup> Karen Lu and Mary-Margaret Zindren, “As a predominately white profession, we recognise that we have contributed to this pain”, Dezeen, 4 June 2020, <https://www.dezeen.com/2020/06/04/racial-inequality-minnesota-american-institute-of-architects-opinion/>

## **INTRODUCTION: RACE, SPACE, AND THE ECOLOGICAL DISASTER**

Unconscious or implicit bias is a phenomenon to which we all partake in. Much like the childhood game of ‘Word Association’, we all hold certain links between places, people, objects etc. and these come as a part of ‘ordinary mental functioning’<sup>2</sup>. These biases may be towards any social or identity group, triggered during certain scenarios played out in everyday life.

It may seem incongruous to link race, space, and the ecological disaster – race being a socially moral issue, space a part of the built environment and the ecological disaster as an issue to be solved by scientists. The reality is that they are inherently related, to quote Chandra Talpade Mahanty:

The management of gender, race, class, and sexuality are inextricably linked in the public arena.<sup>3</sup>

Coined in 1982 by Benjamin Chavis, the phrase “environmental racism” relates to the environmental injustice which occurs within a racialised context to intentionally or unintentionally target and harm communities of colour.<sup>4</sup> Yet, it is not merely about combating environmental racism, but also to gain sustainable justice; as to move towards a carbon-zero world we must first address the long standing societal issues of systemic racism.

As a profession we design buildings, but more importantly we design the spaces within and around these buildings. If these are not inviting to all social and identity groups, then we have failed in creating somewhere safe and inclusive. Previously, spaces have been intentionally created as a result of inequality and segregation – an example being the separation of “white” and “coloured” toilets in the United States in the 60s. Whilst this particular issue is no longer present in the 21<sup>st</sup> century, the long-lasting effects of unconscious bias still affect communities today.

Crucially, in light of recent events such as George Floyd’s death, we have granted ourselves the liberation of being able to address the idea of race and thus the realisation of how evident it is that change needs to happen. I write as to locate my thoughts and experiences within the wider context of spaces which I occupy and systems which I partake in. Throughout, I have included extracts (highlighted red) of lived experiences from friends and peers who wish to contribute to this conversation. I acknowledge the difficulties surrounding the idea of a woman of colour talking about racism, critiquing a world in which I am both a part of and an onlooker to. I am however unapologetically talking about race, a topic which I believe is incredibly important to the development of our profession. I aim to be clear and decisive in my analysis and critique, to evaluate my own implicit biases and to help further the conversation towards a Pluriversity – ultimately addressing issues surrounding race, space, and the ecological disaster.

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<sup>2</sup> Saleem Reshamwala, ‘Peanut Butter, Jelly and Racism’, 2:27, New York Times, December 16, 2016, <https://www.nytimes.com/video/us/100000004818663/peanut-butter-jelly-and-racism.html>, 0:54

<sup>3</sup> Chandra Talpade Mahanty, *Feminism Without Borders*, p.197, (London: Duke University Press, 2003)

<sup>4</sup> Rachel D. Godsil, ‘Remedying Environmental Racism’ Michigan Law Review 90, no. 2 (1991), pp.394-427



*Figure 2 – Architecture of Inequality: Segregated Restrooms*



*Figure 3 – Architecture of Inequality: Hostile Architecture*

## CHAPTER 1: THE UNIVERSITY

To gain further insight I spoke with Mary Vaughan Johnson, Head of Department of Architecture and Landscape at Kingston University. Whilst not specific to architecture, our conversation surfaced points around what a “university” education entails and its development into the 21<sup>st</sup> century. This chapter is based upon our conversation, in addition to my own research.

We currently understand a university to be an institution of higher learning, ‘as a field of knowledge’<sup>5</sup> and of knowledge production. The word “university” is derived from the Latin *universitas* (the whole), and Late Latin *universus* (society/guild)<sup>6</sup>. This relates to the first recognised university founded in Bologna in 1088 and the Latin phrase *universitas magistrorum et scholarium* which refers to an association of teachers and scholars. At this time, the university was a guild for learning particular crafts. In the 12<sup>th</sup> century, the University of Paris was founded in association with the Catholic church and hence it was the monks developing knowledge within these institutions<sup>7</sup>. This model was replicated across Europe, forming the roots of the Eurocentric canon within university academia. The modern university is founded by the municipal government – an investment into the country’s workforce. Formerly, a university education was deemed only for the elite, available to those who could afford the luxury of time to reflect, with the aim to produce leaders and decision makers. This became accessible to the general public in the 90s when polytechnics, institutions with a focus upon specific trades, were officially recognised as universities<sup>8</sup>. The institution slowly transitioned to centre around the scientific, with emphasis upon research and published knowledge. However, the foundations to which a modern university stems from can ostracise those who do not fit its Eurocentric canon, with intersectional connotations to race, class, gender etc. Lived experiences of a “university education” differ drastically as ‘how we experience one category depends on how we inhabit others’<sup>9</sup>.

**“I realised it was the game of exclude or be excluded.”<sup>10</sup>**

University curricula has often been described as “white”, but this is not obvious to everyone. To quote Sara Ahmed:

It is important to note that I noticed this: whiteness tends to be visible to those who do not inhabit it (though not always, and not only).<sup>11</sup>

In many cases the curricula is not aware of its own “whiteness”<sup>12</sup>, but the Eurocentric canon it originates from has only attributed truth to the western way of knowledge production<sup>13</sup>. It is tuned to suit the individual making up the mass majority– those who cannot see “whiteness” are those who make up the majority, enabling “whiteness” to be reproduced. In the context of the student body, the curricula is not relatable to all, and is mostly (but not limited to) those who feel marginalised that notice the “whiteness” in it. As a representative of the majority, but not of the whole, ‘education becomes a central terrain where power and politics operate out of the lived culture of individuals and groups’<sup>14</sup>. Yet the “lived culture” mentioned is only relatable to some.

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<sup>5</sup> Sara Ahmed, *On Being Included: Racism and Diversity in Institutional Life*, p.11, (London: Duke University Press, 2012)

<sup>6</sup> Lexico, s.v. “university”, <https://www.lexico.com/definition/university>

<sup>7</sup> Daily History, *How did universities develop?*, [https://dailyhistory.org/How\\_did\\_universities\\_develop%3F#cite\\_note-9](https://dailyhistory.org/How_did_universities_develop%3F#cite_note-9)

<sup>8</sup> K12 Academics, *History of Higher Education in the United Kingdom*, <https://www.k12academics.com/Higher%20Education%20Worldwide/Higher%20Education%20in%20the%20United%20Kingdom/history-higher-education-united-ki>

<sup>9</sup> Ahmed, op. cit., p.14

<sup>10</sup> Zoha, Facebook direct message to Author, January 13, 2021. (please refer to ‘Appendix B – Lived Experiences’ for all quotes highlighted in red unless otherwise stated)

<sup>11</sup> Ahmed, op. cit., p.3

<sup>12</sup> University College London, *‘Why is my curriculum white?’*, 20:09, Youtube Video, 11 November, 2014, <https://www.youtube.com/watch?v=Dscx4h2l-Pk>, 1:27

<sup>13</sup> Achille Mbembe, *Decolonising Knowledge and the Question of the Archive*, <https://wiser.wits.ac.za/sites/default/files/private/Achille%20Mbembe%20-%20Decolonizing%20Knowledge%20and%20the%20Question%20of%20the%20Archive.pdf>

<sup>14</sup> Mahanty, op.cit., p.195

**“It’s hard to imagine yourself in a space, when you’ve never seen yourself [represented] in that space.”<sup>15</sup>**

This is not to say that a university education is not accessible, but that there are varying degrees of accessibility. Access to university does not just refer to gaining a place at the institution but feeling represented within the fabric to which the education is based upon, and in the curriculum taught. The “student body” refers to ‘all members of a particular college or university, considered as a group’<sup>16</sup>, yet the irony is that despite diversity (albeit little), the group is generally, by default, portrayed as “white”<sup>17</sup>. This enhances the idea that ‘some more than others will be at home in institutions that assume certain bodies as their norm’<sup>18</sup>. This is not restricted to race - for example, international students may feel marginalised due to geographical displacement. Similarly, those from the UK, from less-privileged backgrounds, may also feel that they have not had access in the same way if their parents had not attended university. Access does not solely refer to being *of* an institution, but to be *in* the institution.<sup>19</sup>

**“To me, culture, language is not the great issue, but the mental obstacle is. Sometimes I still feel inferior when going out with foreigner friends.”<sup>20</sup>**

Accustomed to the ‘philosophical context of Western metaphysical dualism’<sup>21</sup>, the university functions around the idea of leaving “bodies” at the classroom door, where only the mind is present<sup>22</sup>. Knowledge is taught with disregard for the body, encouraging dominant epistemologies which prioritise ‘science as rigorous knowledge’<sup>23</sup>. Hooks and Santos argue for the re-inclusion of the body, as through the body ‘we have perception, experience, and memory of the world’<sup>24</sup> – encompassing lived experiences where no two are the same. To achieve this, there needs to be representation of all bodies within the system, enabling everyone to contribute towards the classroom discussion<sup>25</sup>. Mbembe refers to this as ‘a classroom without walls in which we are all co-learners’<sup>26</sup> – the Pluriversity aims to provide the space for this to occur.

There have been previous attempts at “diversifying” the university, but as argued by Nirmal Puwar, ‘diversity has overwhelmingly come to mean the inclusion of different bodies’<sup>27</sup>. These attempts have been about the addition of something “different”, confirming the “whiteness” of those in power - a nod to their “generosity” to allow “different bodies” to be included. It becomes an institutional action deemed necessary by the university to showcase their dedication to diversity. Representation and diversity are deduced to numbers: How many people from different social and identity groups are included? What is their attainment? In a talk held by the Architecture Foundation on ‘Race and Modern Architecture: A Critical History from the Enlightenment to the Present’, Shumi Bose noted the following:

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<sup>15</sup> Kareemah, Facebook video call with Author, January 6, 2021

<sup>16</sup> Collins, ‘*Student Body*’, <https://www.collinsdictionary.com/dictionary/english/student-body#:~:text=A%20student%20body%20is%20all,university%2C%20considered%20as%20a%20group>.

<sup>17</sup> Solomon Zewolde, Adam Walls, Tania Sengupta, Catalina Ortiz, Yasminah Beebeejaun, George Burridge, and Kamna Patel, ‘*Race and Space: What is ‘race’ doing in a nice field like the built environment?*’, p.9, (London: The Bartlett, UCL Faculty of the Built Environment, 2020)

<sup>18</sup> Ahmed, op. cit., p.3

<sup>19</sup> Mohammad H. Tamdgidi, ‘*Decolonising The University: Practising Pluriversity*’ Human Architecture: Journal of the Sociology of Self-Knowledge X, no.1 (2012), p.VII

<sup>20</sup> Xavier, WhatsApp message to Author, January 6, 2021

<sup>21</sup> Bell Hooks, *Teaching to Transgress: Education as the Practice of Freedom*, p.191, (New York: Routledge, 1994)

<sup>22</sup> *ibid.*, p.139

<sup>23</sup> Boaventura de Sousa Santos, *The end of the cognitive empire*, p.6, (Durham: Duke University Press, 2018)

<sup>24</sup> *Ibid.*, p.87

<sup>25</sup> Hooks, op. cit., p.8

<sup>26</sup> Mbembe, op. cit.

<sup>27</sup> Nirmal Puwar, *Space Invaders: Race, Gender and Bodies Out of Place*, p.1, (New York: Berg Publishers, 2004)

The things that are being done are metric. The kind of scrutiny I get, as an academic, is how well my students are attaining grades and what I might do to supplement that [...] Rather than altering the framework of what we do, it's about things that are measurable.<sup>28</sup>

Diversifying a university does not simply call for the addition of “different bodies”, but a complete ‘repicturing of an institution’<sup>29</sup>. There needs to be an attitude shift from “what can we do to help include different bodies” to “how can we make and provide spaces for thinking and contributing, where every body feels welcome and represented”. As Mbembe states, ‘it has all to do with ownership of a space that is a public, common good’<sup>30</sup>. Only after this will we be able to address a pedagogy that links all lived cultures, collective struggles, and social responsibilities.

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<sup>28</sup> Architecture Foundation, *‘Race and Modern Architecture: A Critical History from the Enlightenment to the Present’*, 2:20:15, Youtube Video, <https://www.youtube.com/watch?v=MRCJogY5rIU&t=1s>, 1:50:44

<sup>29</sup> Ahmed, op. cit., p.33

<sup>30</sup> Mbembe, op, cit.



## CHAPTER 2: THE BARTLETT AND THE 'RACE' AND SPACE CURRICULUM

Architecture is historically and currently white, male dominated. In the 21<sup>st</sup> century, our diverse society should be reflected in our profession - so why in reality is there is such little representation of other social and identity groups?

We must first look to the root of architecture as architectural education. The problem must be addressed at entry level – not just through “diversity week” in practice. In the 2020 AJ Survey, one respondent pointed out the difficulties in being able to relate to faculty members; ‘Those that teach are 95 per cent white too. Tutors bond better or choose to interact more with white students. You never see a white student struggle alone. Students from black and ethnic backgrounds always have to work harder to prove themselves or to be seen.’<sup>31</sup> Upon analysing data from the 2017/18 cohort of students, 61.4% of students entering into Part 1 were White, in comparison to 6.4% Black/Black British and 6.8% Asian/Asian British.<sup>32</sup> This calls for greater diversity within the faculty, but also in initial contact with *all* education – having a diverse range of social and identity groups in interview panels may allow prospective students to feel represented within the school from day one and throughout the duration of their education.

**“My main issue was the under representation of black students. In my whole year out of over 148, we were only 4. [...] It was so difficult to fit into the system.”<sup>33</sup>**

Within an architectural education, there are two areas of interrogation: what is taught and by whom. Beginning with “*what*”, there is a focus upon architectural history and theory. The history of a place/person is anecdotal, one told through memory, and to which there are multiple interpretations. The “natural” memory is that of emotion and feeling, whilst the “artificial” memory is that which is taught and hence refers to the discipline of architecture<sup>34</sup>. As a result, when we refer to the *history of architecture*, we generally mean the history of the profession. Instead, we should be referring to *architectural history* which considers the “natural” memory of the building. This encapsulates the context, the lived cultures, and experiences of the building.

**“It comes down to the curriculum. No matter how diverse you make a space, at the end of the day even if the classroom is diverse, the information you’re being fed is not.”<sup>35</sup>**

To explore “*who*”, we look to the Eurocentric canon which silences and makes inferior opinions which do not sit within the interpretive frames set up by the institution<sup>36</sup>. In fact, the institution ‘actively represses anything that actually is articulated, thought and envisioned from outside of these frames.’<sup>37</sup> Decolonisation of the canon is about reform of the curriculum to negate Eurocentrism and create a more diverse body of works, but also the challenging and redistribution of privilege and power from the established academic. We are all human beings with our own experiences of the built environment; if the institution is made of people, we are a part of those people, and bring differing experiences. In a multi-cultural setting, the tutor is not expected to know all, but instead to be open to pedagogy which both receives knowledge and actively engages in transforming knowledges<sup>38</sup>.

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<sup>31</sup> Richard Waite, *Architecture is systemically racist. So what is the profession going to do about it?*,

<https://www.architectsjournal.co.uk/news/architecture-is-systemically-racist-so-what-is-the-profession-going-to-do-about-it>

<sup>32</sup> RIBA, *RIBA Education Statistics 2017/18*, <https://www.architecture.com/-/media/GatherContent/Education-Statistics/Additional-Documents/Education-Statistics-2017-18.pdf>

<sup>33</sup> Anonymous, Facebook direct message to Author, January 13, 2021

<sup>34</sup> Architecture Foundation, ‘*Race and Modern Architecture: A Critical History from the Enlightenment to the Present*’, 2:20:15, Youtube Video, <https://www.youtube.com/watch?v=MRCJogY5rIU&t=1s>, 33:50

<sup>35</sup> Kareemah, op. cit.

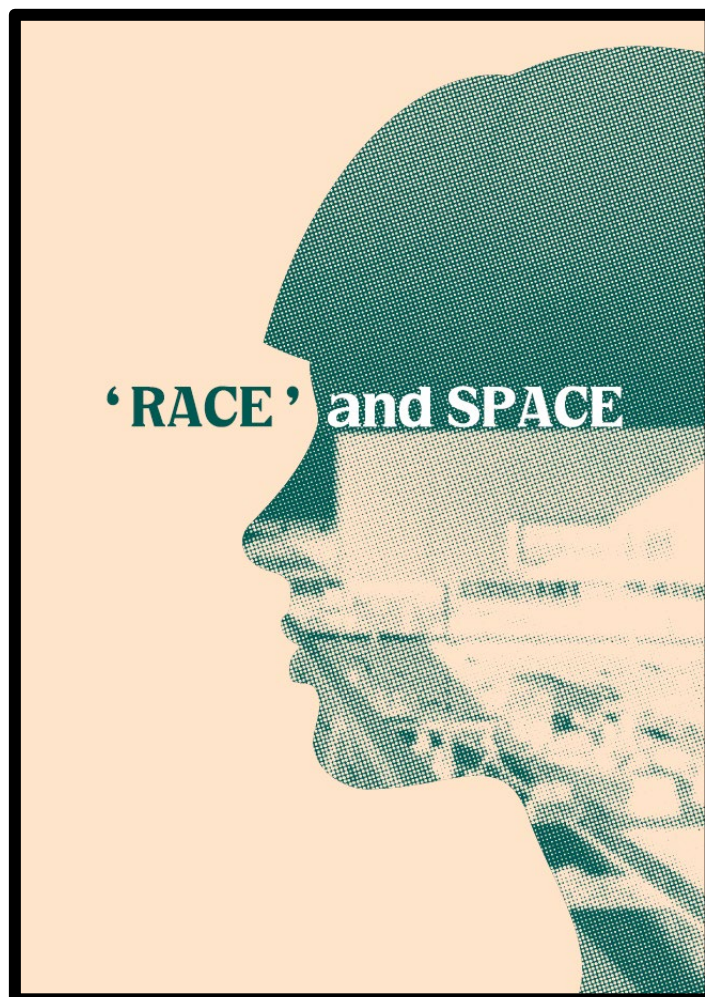
<sup>36</sup> Mohammad H. Tamdgidi, ‘*Decolonising The University: Practising Pluriversity*’ Human Architecture: Journal of the Sociology of Self-Knowledge X, no.1 (2012), p.3

<sup>37</sup> Mbembe, op. cit.

<sup>38</sup> Mahanty, op. cit., p.201

**“I would not have been comfortable sharing my connection with culture/race if it weren’t for someone else in the room who could relate to my experiences.”<sup>39</sup>**

Investigating further into systems that I partake in, I look specifically to The Bartlett and its ‘Race’ and Space curriculum. I spoke to the Dean, Christoph Lindner, on the process behind the curriculum and his own thoughts surrounding it.



*Figure 4 - The Bartlett's 'Race' and Space Curriculum*

The curriculum was launched during Black History Month in October 2020, seemingly as a response to the death of George Floyd. However, the movement behind the curriculum had been ongoing for some time – completed in summer 2019, but due to external circumstances, its launch was delayed until autumn 2020. The curriculum presents itself as a ‘self-directed study’<sup>40</sup>, a series of resources put together for “someone else” to engage with it. This approach, whilst done with good intentions, shifts the responsibility away from the institution and into the hands of the student. However, the importance of the document is not focussed solely on its content but how it is circulated. Once documents are written, they ‘acquire lives of their own’<sup>41</sup> – the focus on the importance and impact of said document and how it circulates around becomes a ‘reflection of what matters’<sup>42</sup>. As a self-directed curriculum, how many people have actually engaged with it?

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<sup>39</sup> Author, refer to ‘Appendix A – My Lived Experiences’

<sup>40</sup> Solomon Zewolde, Adam Walls, Tania Sengupta, Catalina Ortiz, Yasminah Beebeejaun, George Burrridge, and Kamna Patel, op. cit., p.8

<sup>41</sup> Ahmed, op. cit., p.6

<sup>42</sup> ibid., p.33

A video on UCL's YouTube titled 'Why is my curriculum white?' is a call out from students and faculty regarding the Eurocentric curriculum, showcasing a longing for change. However, the process to deliver this change is slower than the rate to which the world surrounding the university is moving. This leads to a critique of the system, where change within large organisations happens very slowly. Multiple stakeholders are involved within decisions and each one must "buy in" before change is implemented. This bureaucracy and method of quality control can severely hinder improvement and impede equality. The process of change is viewed as a series of hoops to be jumped through, without the guarantee that the movement will pass. The institution runs as a business, the students its clients, hence delays until 'it makes business sense'<sup>43</sup>. As a result, change does not often happen.

We can apply this process of quality control to the design of pedagogy and education. We talk about the university as a place to expand our knowledge, but we do not talk about what we value or identify as knowledge. We do not question what we are being taught within the curriculum, both as students and teachers.

**"We were being spoon-fed a copious amount of material and did not expect any faults from approved learning resources."**<sup>44</sup>

There is an obsession with knowledge that must be vetted in some form – whether this is by your peers or teachers. However, this process of scrutiny and gatekeeping of knowledge maintains the existing exclusion and inequality within the curriculum. As noted in 'Decolonising the University: Practising Pluriversity':

There are social scientists and humanists in many parts of the world who, because of epistemic racism/sexism, are silenced or ignored or inferiorized by the canon of Western male tradition of thought.<sup>45</sup>

Through the exclusion of knowledge, this "props up" the professor and what a singular person wishes the collective to learn, leading to the institution 'teaching obsolete forms of knowledge with obsolete pedagogies'<sup>46</sup>. Instead, the curriculum should allow for the development of skills and interests relative to the student body. It is evident that the current way of teaching is not representative of all to which it is being taught, as to exclude knowledge is to disregard experiences, cultures, and feelings – fundamentals of the "body".

Despite UCL's world-leading position in many sectors, Christoph made clear that this is not an excuse for complacency. We should be continuing to innovate, develop and question what we do, as the disciplines taught are not static entities but are in fact constantly changing and morphing. Change will come with challenging the privilege and power held by those at the top of the institutional pyramid, and by levelling out the master-student dynamic. It requires time and attention to work on pre-established ideals, and it will never end. In fact, it is not about reaching the end, but instead embracing change and allowing it to be a normal, productive part of being within an institution - constantly challenging and reforming who we are, what we know, and not being threatened by the concept of change.

**"I guess people are uncomfortable stepping out of their comfort zones, [...] issues such as diversity and race are becoming more prominent and we can't close our ears to it anymore."**<sup>47</sup>

Challenging the 'lack of an institutional will to change'<sup>48</sup> is not an easy task. Instead of the top-down approach through which institutions are run, the change needs to be instigated from the bottom-up by the students – allowing those at the "top" to realise the faults in the system. To sum, I use my writing to applaud The Bartlett

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<sup>43</sup> Architecture Foundation, op. cit., 1:16:45

<sup>44</sup> Claudia, Facebook direct message to Author, January 13, 2021

<sup>45</sup> Tamdgidi, op. cit., p.3

<sup>46</sup> Mbembe, op. cit.

<sup>47</sup> Amabelle, Facebook direct message to Author, January 9, 2021.

<sup>48</sup> Ahmed, op. cit., p.26

in its efforts to address systemic racism, but more importantly I use my writing as a call to students to question and challenge what is being taught and by whom.

### **CHAPTER 3: THE PLURIVERSITY**

It is important to define what I mean by a Pluriversity; by reviewing what is meant by a university through its historical origin, a Pluriversity is considered to have many origins. It presents itself as a place with no boundaries for knowledge, both in quantity and what is accepted as knowledge. To facilitate this, it must come from a pluriverse, encompassing epistemologies from many different worlds. What we perceive as knowledge becomes an open-ended discussion, where bodies are brought back into the classroom (referring to Hooks' and Santos' theories) resulting in a combination of objective and subjective. Mahanty refers to this as a 'culture of dissent'<sup>49</sup>, encouraging a pedagogy encompassing the body and mind, allowing for the transformation of knowledge that is constantly questioned and is never final.

Transforming what we know as a "university" into a "Pluriversity" can be achieved through a critique of the existing Eurocentric academic model. It is not simply to just decolonise or de-westernise the university but an attempt at imagining what the new model will look like. A Pluriversity is said to be the 'destination of the process of decolonisation of the present "uni"-versity'<sup>50</sup>, bringing together epistemologies from multiple worlds, cultures, and lived experiences to form pluri-versalism in place of uni-versalism. Achille Mbembe states that 'by pluriversity, many understand a process of knowledge production that is open to epistemic diversity'<sup>51</sup>, and whilst this is the aim of the Pluriversity, the question is how we achieve this with the conditions and obstacles posed by the current university.<sup>52</sup>

It is noted that throughout, many sources referenced have an American centred narrative. By applying the narrative to the UK, we cannot ignore recent conversations around Brexit and 'the rise of nationalism and xenophobia in response to both economic and political migration'<sup>53</sup>. These conversations draw similar conclusions to those around decolonisation.

To decolonise the university, we look to the idea of keeping certain histories and memories alive. By erecting statues and naming buildings after colonisers, the institution becomes inundated by what was; stuck in a time where it is unable to move or see past this to examine what currently is. The iconography associated with these names keep a 'history of whiteness alive'<sup>54</sup>, one no longer relevant to a present-day university. By toppling statues and renaming buildings we rewrite the iconography of the setting of an institution, but this is not enough to decolonise the university - it requires a deeper institutional awareness and self-critique into the concepts to which a university is built upon. These concepts of intellectual inheritance form an institutionality of "whiteness", developed 'with racialised concepts at its core'<sup>55</sup>.

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<sup>49</sup> Mahanty, op. cit., p.216

<sup>50</sup> Tamdgidi, op. cit., p.VIII

<sup>51</sup> Mbembe, op. cit.

<sup>52</sup> *ibid.*

<sup>53</sup> Catherine Grant and Dorothy Price, *Decolonising Art History*, <https://onlinelibrary.wiley.com/doi/10.1111/1467-8365.12490>

<sup>54</sup> Ahmed, op. cit., p.38

<sup>55</sup> Grant and D. Price, op. cit.



*Figure 5 - The toppling of 17th century slave trader Edward Colston's statue into Bristol Harbour*

A self-critique of the institution requires the process of “unlearning”. Valiz, in ‘Unlearning Exercises: Art Organizations as Sites for Unlearning’, offers an explanation to how the act of “unlearning” differs to that of “learning”:

Learning is often progress-oriented, institutionally driven, and focused on the accumulation of knowledge, skills and behaviour. In contrast, unlearning is directed towards embodied forms of knowledge and the (un)-conscious operation of ways of thinking and doing.<sup>56</sup>

“Learning” – represented by the university – denotes the accumulation of knowledge, but the unconscious bias of the institution only recognises knowledge from one source – that of “whiteness”. In comparison, “un-learning” – represented by the Pluriversity – removes the unconscious bias and instead consciously considers many forms of knowledge, previously vetted as irrelevant. The process of un-learning allows for ‘critical investigation of normative structure and practices’<sup>57</sup> questioning the theory, practice, and foundations of the institution. Through this, a new university culture is formed – leaning towards that of equality and acceptance of change.

To strive towards a Pluriversity, the process of un-learning should also be applied to the people within the institution. Between 2003/04 and 2018/19 there was an increase of 3.4%<sup>58</sup> in the number of different ethnicities within UK university staff. Despite this, inequalities are still present - the largest increase was within ‘Professional and Support Staff’ which includes ‘managers, non-academic professionals, student welfare workers, administrators, maintenance staff and cleaning staff’<sup>59</sup>. Referring to the institutional pyramid, which places the esteemed professor at the top, and all others below, this raises questions around the intersection of race and class. To reiterate a point made by Christoph, an increase in diversity does not equal an increase in representation<sup>60</sup>. Whilst there is increased diversity, this remains at the bottom of the institutional pyramid, keeping those of “whiteness” in a position of privilege and power.

**“The majority of the lecturers, whilst not from the UK, still came from a European nation, and we had no professors of Asian descent”<sup>61</sup>**

**“A university that has a statue honouring MLK has little to no black academic staff.”<sup>62</sup>**

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<sup>56</sup> Valiz, ‘Unlearning Exercises: Art Organizations as Sites for Unlearning’, <https://www.valiz.nl/en/publications/unlearning-exercises.html>

<sup>57</sup> *ibid.*

<sup>58</sup> Advance HE, *Equality + Higher Education: Staff Statistical Report 2020*, p.130, <https://www.advance-he.ac.uk/knowledge-hub/equality-higher-education-statistical-report-2020>

<sup>59</sup> *ibid.*, p.14

<sup>60</sup> Christoph Lindner, Interviewed by Author, Video Call, London, December 15, 2020

<sup>61</sup> Xueqing Zhang, Facebook direct message to Author, January 11, 2021.

<sup>62</sup> Dylan, Facebook direct message to Author, January 14, 2021.

## **CONCLUSION: PROGRESSIVE CONVERSATIONS (NOT A SOLUTION)**

Referring to the phenomena of unconscious bias, we can now appreciate how a person becomes categorised into a 'racial hierarchy'<sup>63</sup> due to their social and identity groups. When applied to an institution, unconscious bias runs within all aspects in favour of "whiteness" and the Eurocentric canon. This affects a person's lived experience of the institution – categorised as being *of* but not *in* the university.<sup>64</sup>

Instead, I propose a Pluriversity – not as a solution, but as a progression. Through unlearning we can note the previous culture of privilege, discrimination, and power – exposing how these themes run through the institution. The development of new perspectives, in self-critique and of relationships with others, forms an 'openness to dialogue among different epistemic traditions'<sup>65</sup>. By seeing "diversity" through numbers, we are no longer addressing the problem. A Pluriversity exercises universal inclusion which views "diversity" as a given, rather than a foreign body to be added. This radically reforms "university culture"; how we interact and treat each other, how we value or do not value each other. The culture of an institution gets expressed in its curriculum – a Pluriversity encourages a culture of dissent, 'creating spaces for epistemological standpoints that are grounded in the interest of people'<sup>66</sup>, introducing the "body" back into the classroom.

The issues with race and space are not a tick-box exercise to be solved. It would be counterproductive to offer a "solution" to the problem, by ruling one lived culture over another, it in essence replicates the current model. The relationship between race and space is ongoing and an ever-evolving issue which we will have to adapt to over the course of time. However, this will not be achieved until all knowledge is recognised – 'knowledge can only be thought of as universal if it is, by definition, pluriversal'<sup>67</sup>. The Pluriversity hopes to offer inclusive spaces for these conversations to happen.

Architectural education, in the context of a Pluriversity, can help to address the inequitable distribution of environmental burdens and its links to race. Architecture is often defined by its aesthetic qualities, how it is envisioned, but we should also perceive architecture through its "natural" memory of lived experiences by re-introducing the body. The product of the discipline is pluralistic – seen by millions both physically and digitally – it becomes a mass spectacle viewed and occupied by a diverse world, creating lived experiences unique to each person. This uniqueness is down to perception through the lens of differing cultures and backgrounds; this cannot be ignored when viewing the architectural history of a space.

It must be stressed that a Pluriversity is not a solution. Whilst it strives to be fully inclusive it poses its own questions on the relationship between space and those who occupy it. This relationship is not static and hence, the Pluriversity may morph into a different entity to further accommodate these changes. Through my own words and through the words of others, I have had the luxury of being able to reflect. In addition, through recent events I have embraced the idea of being able to talk about race, and how it does and will continue to affect lived experiences. I have learnt how to seek discomfort in systems I partake in and to engage in projects that create discourse through epistemic insurgency.

The people who have contributed their lived experiences to this discussion are only a handful of many voices embodying pluriversal knowledge. ***We are the beginning of the bottom-up approach.***

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<sup>63</sup> Solomon Zewelode, Adam Walls, Tania Sengupta, Catalina Ortiz, Yasminah Beebeejaun, George Burrridge, and Kamna Patel, op. cit., p.9

<sup>64</sup> Tamdgidi, op. cit., p.VII

<sup>65</sup> Mbembe, op. cit.

<sup>66</sup> Mahanty, op. cit., p.216

<sup>67</sup> ibid.





Figure 6 - A Portrait of Lived Experiences

## **APPENDICES**

### **APPENDIX A - MY LIVED EXPERIENCES**

*Below are a few of my own observations and accounts of my relationship with the institution. Extracts are included within the main body of text, these are highlighted in red.*

Throughout the three and a half years of my university education, I believe I have only had one lecture which showcased architecture outside of the western world. In addition, the way the architecture was portrayed was not necessarily in celebration, instead around poverty and the slums in Africa. Whilst the architecture was incredibly resourceful and intuitive, I have never learnt about any other examples which stray outside of a Eurocentric canon. When talking about ‘the greats’ in terms of architecture, we often refer to those such as Frank Lloyd Wright and Le Corbusier, but we never learn about the architects of great mosques and temples in the eastern world. There is a serious lack in diversity and representation within the architectural curriculum.

I have only ever been taught by two people of colour – to me this didn’t seem unusual as throughout my primary and secondary education, I was also only exclusively taught by white people. However, with the increase of Asian representation in mainstream media (with films such as Crazy Rich Asians and Parasite), it brought to light that my profession was incredibly “white”. I do count myself lucky in a sense, as I was born and brought up in the UK, and so whilst I have had encounters with racial stereotyping, they’re often a lot less prominent to me than they are to my international counterparts. I once had a peer say to me “don’t worry, you’ll do well because you’re Asian”, and although I know he meant it with good intentions, it really struck a chord as my hard work and worth was all of a sudden deduced down to my race and not my abilities.

My time at The Bartlett has already been vastly different to any other education I have received. Through the History and Theory lecture series I have encountered many types of precedents from around the world. By this, I do not simply mean a western architect displaying their works in an eastern country, but instead the celebrations of traditional architecture from all around the world. I have also been encouraged to explore my own culture, and this has only been enabled by having a tutor of the same race as me. **I would not have been comfortable sharing my connection with culture/race if it weren’t for someone else in the room who could relate to my experiences.**

## **APPENDIX B - LIVED EXPERIENCES**

*Firstly, I'd like to take this chance to thank everyone who contributed towards this section, for being so open and transparent in their experiences and feelings.*

*This section is an accumulation of lived experiences from friends and peers who wished to contribute to the conversation surrounding race and the institution. Whilst the essay has a focus upon architectural education, the participants study/have studied a range of different disciplines including architecture, medicine, dentistry, veterinary science and psychology. Please note that there is an informal nature to the testimonials, as most were received over social media and as to not restrict what people wanted to say by forcing an academic tone. In addition, to provide some anonymity, only the first name of each participant has been included, unless they wished to disclose otherwise. Extracts from these testimonials have been included throughout the main body of text, these are highlighted in red.*

**Anna** (Facebook direct message to Author, January 13, 2021)

Female / 22 / Mixed Race (White and Asian) / Studying Veterinary Science in the UK

During the BLM movement in Summer 2020, a friend and I wrote an open letter to our Faculty imploring them to take more action to eliminate racism in the School. To support our argument, we surveyed the students in our year and asked about their experiences of racism. The results were, surprisingly, more dire than I had predicted. There were multiple instances of both peers and staff members making inappropriate or outright racist comments to students of colour, and the most senior staff were even more shocked. There is no doubt that race literally and figuratively colours the life of university students of colour, and affects the way they move through higher education.

**Anonymous** (Facebook direct message to Author, January 13, 2021)

**My main issue was the under representation of black students. In my whole year out of over 148, we were only 4.** Of which in first year we were 2. **It was so difficult to fit into the system.** They also don't show work by black architects during lectures. I'm sure this is why people find it hard to employ black or ethnic minorities. It's difficult to see that they too can manage to do something. Lastly there was only one black lecturer in the whole architecture building which was so strange. I think universities in general need to be more diverse.

**Amabelle** (Facebook direct message to Author, January 9, 2021)

My University experience definitely shaped me not just in terms of my career but in mindset and ambition, etc. I came to understand that architecture is such a broad topic and so important in social and everyday cultures. In regards to race and the concept of "whiteness" in the matter I was never personally attacked by racism in my degree, given I am considered a "whitewash asian" to some since I grew up in the UK even though I was born elsewhere it was labelled on me prior to uni. Therefore when I joined uni I fitted right in to the "whiteness" culture. Culture and race regardless of how whitewash I was viewed to some was always important to me

My experience at uni was a successful one in which I managed to learn and experience many new things that would shape me to who I am today. Making friends in uni in mind of my race didn't phase me since yes I was nervous at first but I already adapted since I have had experience of entering a new institution (sixth form) where I had to meet new people and create new friends by myself. Uni was similar but this time I had no family or close friends around.

I am blessed with my friendship group that I formed in Uni we are the most diverse friendship group I would say proudly in the whole of my university but jokes aside I guess as minorities we naturally were drawn to each other, and that we were happy to share our different cultures to each other. At some times we did stand out in a sense that in a majority white degree we stood out as a collective. In uni there was the room called the 'Asians room' it was not offensive but it proves my point of the races and ethnic minority group are drawn to each other.

What I'd change:

A lot needs to change in terms of educating more diversity and culture into the course and the university. Cultures are being celebrated in universities such as mini stalls by the SU [Student's Union] however the attendees are usually of the same people (race and background) why can't this be for everyone so that people can grow to understand cultures more and become less ignorant. **I guess people are uncomfortable stepping out of their comfort zones, but we are in a day and age when issues such as diversity and race are becoming more prominent and we can't close our ears to it anymore.** We need to celebrate all the races in uni and welcome people into learning of the other cultures, that way we can start making changes to our everyday lives.

**Claudia** (Facebook direct message to Author, January 13, 2021)

Racism in healthcare has been swept under the rug for many years as it is often masked by the 'good work' that doctors do. Two fifth of doctors in the UK are led by BAME staff yet there is limited diversity in medical education and equality. Since the BAME movement that took off after the death of George Floyd, students have been speaking up about intrinsic racism in our medical education. I remember learning about all of these things but never questioned any of it as **we were being spoon-fed a copious amount of material and did not expect any faults from approved learning resources.** One of the biggest areas that is overlooked in medicine is the depiction of stigmata of skin presentations in the medical curriculum. All images presenting skin conditions from most textbooks, articles and publications are all focused on white skin, nor have I seen anything other than that in any lecture slides unless the condition was 'more common' in the BAME population. As a result, the recognition of skin conditions in BAME patients is more difficult for doctors due to this gap in knowledge, therefore delaying the correct process of treatment. This has recently happened to one of my close friends who had a delay in treatment due to misdiagnosis of her dark skin. I witness her struggle with her skin condition for over a year as multiple doctors could not correctly diagnose her nor referred her to further investigations and gave her conventional treatment for any typical condition. She had to resort to private doctor of the same ethnicity in order to receive proper treatment. This just emphasises how important inclusivity is in medical education and ignorance in the curriculum can lead to serious diagnostic errors and be harmful to patients.

My peers and I have also encountered many incidences of unconscious bias and racial assumptions in our education. Studies have shown that medical students of ethnic minorities underperform in comparison to their white cohort. There is often an 'assumed incompetence' of BAME doctors, particularly female doctors in comparison to 'assumed competence' of white doctors, which can be blamed on language barrier or foreign accents. This is an example of unconscious bias against intelligent and qualified BAME doctors that requires an introspection of racism that exists within the system. A few of my peers have experienced racism from consultants during teaching and were unable to speak up as they were not in a position of authority. One of the students who was of mixed German and South African background, born and raised in London, attended group teaching with a senior consultant. The topic of 'sickle cell disease' came up and the consultant turned to look at her and started asking her if it was true that the disease was less prevalent in South Africa. This was the first time that they had met and did not know her background, nor does that matter in this case. She felt extremely uncomfortable and embarrassed afterwards as other people thought she could not answer the question regards to 'where they thought she came from'. A similar event happened to another student who was from Edinburgh but ethnically Indian. During a simulated patient consultation, she asked them "What brought you into the hospital today?" – which is one of the most common phrases that we all use to start a consultation. The consultant/examiner quickly stopped her and said: "In this country, we don't say it like that because the patient would just give you a simple answer". She was completely taken by surprise and couldn't address the situation nor speak up as the patient and peers were present. Examples like these really emphasises the racial inequalities in our medical education and healthcare system which is in need of a change.

**Dylan** (Facebook direct message to Author, January 14, 2021)

I think I've been exceedingly lucky with the people I've met and the opportunities I've been afforded as the environments I've found myself in have never made me feel unwelcome due to race. However it is hard not to notice when peering around a lecture room of 100+ students you can count the number of BAME students on one hand or notice how **a university that has a statue honouring MLK has little to no black academic staff.** While I don't believe I've ever personally been stopped from achieving anything academically due to race I think there has always been the underlying feeling of otherness mixed with an undercurrent of imposter syndrome.

When I find myself in situations where the crowd is predominantly white it's hard not to second guess the interactions I have with strangers and whether or not they've also noticed what I have or what they think about it. This goes for social and academic events.

Uni's will always say the right things and have diversity boards, send email citing BLM etc but I feel as though most, if not all, the actions they take regarding race are always reactionary and even then they'll only act if they feel as though the issue will bring bad press to their name. I've never been particularly worried for my actual safety but I'm also never really surprised when yet another set of screenshots from an insidious group chat is posted or a video of someone hurling racial abuse at other uni students goes viral. Certain uni groups breed this type of bigotry and hate which I think to some extent the governing boards are aware of however I feel like race has never been and, probably for a while, won't be in their top priority. It's not my personal belief that any attempt is made to make BAME students feel unwelcome however I don't think our happiness and well-being is high on their lists of needs or that they're even aware of some issues.

**Jignesh** (Whatsapp message to Author, January 5, 2021)

Been grown up in Lisbon was, for me, an inspiring place but at the same time demotivating during my school moments. I was in a private school since my 5th grade up to my 11th and I would definitely preferred a public school. However, it was in this school, due to the hate from some racism colleagues that I became who I am, so I would not change any of it.

I remember I was bullied all the time with my art colleagues calling me a specific 'non friendly' Indian name. I also don't remember certain people calling my actual name but just that word. That was a turning point as it made me be very close (almost a total introvert) where I would not have almost any school friends.

Eventually I remembered I always wanted to move out from that school because of this situation and also, the more I complained to the teachers, the more hate I was bringing on those specific people. So then I stopped complaining but that lead me into some physical fights.

This (racism) was cause also because I was the one of the few Indians in that school and the rest was only Portuguese (white) students.

I'd say, racism is a very difficult tricky situation where the person who suffers can either be shy and hide from people that can actually help or lead into fights or other situations. To add, I think when we are young, the person that is racism doesn't really understand what their actions will cause to the other person, in a way, I took it in a positive way but I'm sure there are people who would take it in a very negative way and influence their whole life

**Kareemah** (Facebook video call with Author, January 6, 2021)

**It comes down to the curriculum. No matter how diverse you make a space, at the end of the day even if the classroom is diverse, the information you're being fed is not.** The architects we're being told to look up are not reflective of ourselves. What am I actually taking in?

I've only been taught by one person of colour. When I went into the lecture I had a weird feeling, it was an odd cultural connection with the tutor. It's not that I've not felt comfortable before walking into lectures, but it was weird seeing someone teaching me – something I could relate to from a young age and what I've grown up with. But then I thought to myself, why is this strange? Why is this something that is highlighted in my mind? Looking back on the experience, I wonder how many black lecturers and tutors have I had?

**It's hard to imagine yourself in a space, when you've never seen yourself [represented] in that space.** Like when you're learning to walk – you see your parents and siblings walking, someone that looks like you and you see yourself doing that. Translating this to architecture, you don't see yourself in that position. You get told you're doing well but there's an unconscious doubt. It's a mental barrier.

It's exhausting having to explain your culture to people. I'm done being your history teacher.

**Kenny** (Facebook direct message to Author, January 6, 2021)

Racism in the context of University has not really been apparent to me, maybe because I'm Asian and so stand in the shadow of the usual topic of BLM. I think one of the reasons is because a lot of the staff are mainly not from Britain and the friends I hangout with are also mainly international. An observation I see is that internationals do tend to group together and British or "white people" do tend to have their own groups too.

**Martin** (Facebook direct message to Author, January 5, 2021)

Can only really speak from my own experience on racism within uni and NHS.

Luckily my course and the NHS is quite diverse. Tutors and all staff are usually aware of racism and take steps to manage it. This is often helped by a diverse cohort of staff within NHS hospitals, sadly this is not reflected as much in teaching staff who are mostly white.

The majority of racism usually comes from patients however it is usually not an issue. The biggest dilemma comes from deciding whether or not to speak out when a patient does so - risking your rapport. Or to speak out when it is your colleague.

**Mavra** (Text message to Author, January 11, 2021)

I have black friends who were part of The Cardiff University cheer society who said their experience in the club was full of micro aggressions and everyday racism. So for example, the "welcome social" was themed as "pirates and slaves" where freshers were chained together, which was obviously uncomfortable for people of colour. Then also, the same students felt pressured to conform to the "traditional cheerleader image" where they were asked to remove their afro braids and straighten their hair.

Then the other instance I can think of is when people of colour were the only ones checked for drugs during nights out and events, even when they're with big groups of people and none of those that were white were checked at all.

**Sana** (Facebook direct message to Author, January 8, 2021)

Curriculum:

The issue of eurocentrism in the national (and probably international) medical curriculum came to light particularly in the BLM movement of 2020. The clinical picture of many diseases manifests differently in Black, Asian and Ethnic minority patients versus those with white skin. So take for example, liver disease presenting with jaundice (yellow colouration of the skin). It is evident when a white person's skin has turned yellow, but take a person with brown or black skin – this may not be evident at all. Jaundice is usually a worrying symptom and one that definitely requires further investigation.

The medical curriculum currently neglects to ensure that we learn how conditions present in BAME patients, leading to delays in diagnosis and treatment of lots of serious disease for this group.

Student body:

Coming to University was an eye-opening experience for me. At school, I had a range of friends from different backgrounds and never felt any sort of divide amongst us. However, at University I soon realised that much of the social life and "socials" organised by nominated students within the medical school were alcohol-fuelled. As a non-drinker, I found it really hard to participate in such events, and there can be a somewhat hostile response from some people when you say you do not drink. I've even had alcohol poured down my throat in fresher's week by an older student – something that happened way too quickly for me to even say I do not drink. I won't taint everybody with the same brush as five years down the line, I have friends at University from other backgrounds and ones who do drink alcohol but with whom I still love to socialise in other ways. I will say that freshers week/first year of University socialising is alcohol-heavy and there was a serious lack of sober activities in my medical school social experience. This actually led me to make friends who were very similar to me and preferred other forms of hobbies/experiences and these are still the best friends I have today.

**Solomon** (Facebook direct message to Author, January 9, 2021)



I have been affected by racial bias and racism in the past during the much earlier stages of my education at primary and secondary level. Yet to my best knowledge and understanding of the topic, I don't think I have been affected by "whiteness", or if I've been a witness to it at university level. I say think as I'm not quite sure how it would manifest itself here.

I'm privileged to study at an internationally mixed institution (Newcastle University) and although you do see a subtle social division in the studio spaces, between those of English heritage and others from different backgrounds, to me this is normal and expected behaviour; as generally speaking most people would gravitate towards who they can mostly relate to.

**Thabiso Nyezi** (WhatsApp message to Author, January 8, 2021)

My account of race in relation to university is that I've always been a minority throughout my tertiary education in the west. My name is Thabiso Nyezi, I'm a black female from South Africa. I travelled to the UK in 2015 for my tertiary education.

I would say that throughout my education I have always been seen as the voice for "blackness", I have honestly found it unfair because one white person is never asked to speak on behalf of all white people. I find it unfair that white people are seen as individuals but non-white people are not. I think the narrative on non-white people needs to be seen differently especially at a tertiary/university level.

**Tobias** (Facebook direct message to Author, January 5, 2021)

I think personally I haven't had a first hand experience with the change, cause don't think anyone in our unit has talked about it, what I can witness is just the history/theory lectures are now a bit more focused on those aspects I guess, I mean it has been talked about before but definitely they're pushing for it more after BLM.

Also idk [I don't know] if you notice but more and more projects regarding equality is emerging on the president's medal nomination this year

**Xavier** (WhatsApp message to Author, January 6, 2021)

HK being a former colony of the UK, I was brought up in some sort of environment that tends to worship the western world (崇洋心態 a popular term in HK). We learnt about how great the westerns are in history, and in some sense we feel inferior as a Hongkongese. That kind of low-esteem is built way before I come the UK for university.

The understanding of westerns kind of changed when I arrived in the UK meeting people. People are usually super nice but there's still some sort of fear or inferiority deep inside. **To me, culture, language is not the great issue, but the mental obstacle is. Sometimes I still feel inferior when going out with foreigner friends.**

Going back to ecological disaster or world's problem in general. With the heroism of foreigners, we feel like they are the ones who can save the world. We may think we cannot make much changes to world. As a result, we have less determination in combatting climate change

**Xueqing Zhang** (Facebook direct message to Author, January 11, 2021)

Female / 22 / British-Asian (Chinese) / Studying Architecture in the UK

I think in the University space people are more open-minded and aware about race, especially since you are surrounding yourself with a wider variety of people who are pursuing to further educate themselves. The presence of many international students in University also helps to familiarise people with many different races and cultures, but this also leads to groups forming where international students cluster together because of shared circumstances, and sometimes don't try to integrate with the rest of the student body or vice versa, which is maybe not racism but self-segregation? Also, from what I experienced, most of the time Asian students were the ones who had to initiate conversations first with the native students, who put less effort into getting to know the international students. Maybe there is also a language barrier there, but I think the first barrier is

appearances, since the majority of international students who come to study in the UK need to have an English qualification before they can start their course and are therefore already somewhat fluent in the language.

Growing up Asian in the UK, I always felt out of place because of the mannerisms I had adopted from my parents, who still had strong ties to China, obvious ones such as language, food, appearance, but also subtle mannerisms associated with Chinese culture. It was not until University that I was able to meet many more people from different backgrounds and cultures, who I felt I could connect more with because we had shared similarities and experiences growing up. However, I could also clearly see some of the prejudices people had about Asian people (particularly Chinese) that I dismissed before, such as views about them being brainwashed by communism and the government, or a general view of Asian people as being meek and rule-abiding.

Within the staff, it was refreshing to learn more about the theories and cultures away from the UK as Universities employ professors from many different backgrounds to bring more diversity. However, **the majority of the lecturers, whilst not from the UK, still came from a European nation, and we had no professors of Asian descent**, which was a shame because Asian architecture is rich in history, and the land is now the playground for new architectural designs and innovations for the Western world.

Zoha (Facebook direct message to Author, January 13, 2021)

From a young age I recall pushing my cultural background quite literally into the background. I remember a girl in my year in school proudly announcing she was a “coconut” brown on the outside and white on the inside. From this moment **I realised it was the game of exclude or be excluded**. Denouncing any part of me that was different to western culture was not only a cultural crossfire between me and the other non women of colour I was growing up with but with myself. My grandma was a languages teacher who taught me so much as a child which I was too embarrassed to practice and since have lost the skills in for fear of being labelled as different in my adolescent years. The constant tip toeing between integration and absorption was tiresome and I felt I was completely lost in other people’s stereotypes. I wish my teachers did better in making children realise that their cultural difference should not only be celebrated but normalised in the same way that wearing Arabic necklaces and bindis at Coachella are celebrated and normalised- why should I be expected to sell out for things that others are exploiting from my culture in order to cash in?



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#### **FIGURE LIST:**

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Figure 1 – *'George Floyd'*, MPR News, <https://www.mprnews.org/story/2020/05/27/victim-in-police-encounter-had-started-new-life-in-minnesota>

Figure 2 – *'Architecture of Inequality: Segregated Restrooms'*, Hulton Archive, Getty Images, <https://www.gettyimages.co.uk/detail/news-photo/view-of-segregated-public-restrooms-labeled-ladies-men-and-news-photo/2603433>

Figure 3 – ‘Architecture of Inequality: Hostile Architecture’, The Guardian, <https://www.theguardian.com/society/2015/feb/18/defensive-architecture-keeps-poverty-undeen-and-makes-us-more-hostile>

Figure 4 – ‘The Bartlett’s ‘Race’ and Space Curriculum’, Zewolde, S., Walls, A., Sengupta, T., Ortiz, C., Beebeejaun, Y., Burridge, G. and K. Patel, *‘Race’ and Space: What is ‘race’ doing in a nice field like the built environment?*, London: The Bartlett, UCL Faculty of the Built Environment (2020)

Figure 5 – ‘*The toppling of 17th century slave trader Edward Colston’s statue into Bristol Harbour*’, Nora McGreevy, The Smithsonian, <https://www.smithsonianmag.com/smart-news/protesters-throw-slavers-statue-bristol-harbor-make-waves-across-britain-180975060/>

Figure 6 – ‘A Portrait of Lived Experiences’, Author