

**RACISM AND THE NEOLIBERAL ACADEMY TOWARDS  
AN ACADEMIC MANIFESTO  
PROFESSORS CAMILLE NAKHID, SEREANA NAEPI, AND MOHAN DUTTA  
24 MARCH 7 pm**

>>RINGA HĀPAI: Kia ora everybody. To confirm, we are not in Trinidad and Tobago, but one of our panelists, one of our guest speakers tonight is in that video. She is the heart and soul of -- everybody's saying they love the beat, Caribbean Southern Stars, the Caribbean beat down under.

Kia ora everybody. Ko Tainui te waka, ko Ngāti Maniapoto me Ngāti Mahuta ngā iwi, ko Jarrod Haar tōku ingoa. I am the Chair of this evening's action-packed one hour special on "Racism and the neoliberal academy towards an academic manifesto". So I'm going to be -- I guess, here's some of the rules of the show, our community code there. So by all means please ask questions, you have the chat, you have the Q&A. Prefer the Q&A please rather than the chat. Confidentiality, generous assumptions, please ask nice questions but don't be afraid to ask a challenging one. This panel of speakers are very much up to the task. Closed captions are available, isn't that wonderful. These things are just becoming such the norm. We'll just leave that on there for a few seconds if people need to come there and just capture that details. Beautiful, beautiful.

All right, I think we're into it. So we have -- I'm going to just open us with a brief couple of comments, going to set the scene. We have four kind of overarching questions that our speakers are all going to talk to, provide some commentary on, and then we're very much looking forward to opening it up and taking your questions and hopefully stimulating a lot of debate. I see we're at 99 participants, 100, we've hit triple digits just like that, so that's excellent. Kia ora everybody, lovely to have you all here. We do appreciate you taking the time out from whānau to be here and hopefully grow our minds a little bit.

So we're talking about racism in the academy. It's worth noting, 18 March, six days ago reports of systematic racism, discrimination and bullying at a University of Otago school has been acknowledged and accepted by its Vice-Chancellor and says acting on it is an urgent priority. Six days ago. I don't want to say that it was (screen frozen) it notes that abuses affect not only Māori but other underrepresented groups, so we're definitely looking at racism in the academy as an issue against minority players, I guess minority participants,

employees, students, I guess, rather than just a strictly Māori -- although even in the Otago University one they talked about Māori and Pacific.

So that's our scene setting. It's not a fabulous, happy topic, sure, but it is one helped, we're hoping, especially the panelists who have agreed to speak today, are hoping that by bringing this into the discussion we can improve our situation, right?

So our first question, and Camille, who is -- she'll tell us quickly what instrument she plays in the band. She is going to head us off with the first question: "How does racism manifest in the neoliberal environment of settler universities?" Kia ora Camille. And you're on mute.

>>PROF NAKHID: I am muted. Kia ora everyone and thank you all for coming and to those that organised this conference, it's been fabulous so far. Camille, I play a steel band, (inaudible) that's part of it, but thank you Jarrod for asking. I just want to just point out just one word that Jarrod used there about settler. I'm from Trinidad, I'm indigenous there, I'm Kalinago (inaudible) people, not many people know who we are. I'm also African, Lebanese, Indian and some others. And that word "settler" to me, seeing that 99.5% of our people decimated, I prefer the more appropriate word to me would be pillagers, invaders, usurpers, overstayers, illegal immigrants, murderers, rapists, disease spreaders, deniers. Stop me if I'm going off on the wrong path.

But to me how it manifests, and I think for a lot of us women of colour, it's our tax on academic freedom due to research restraints that we have. For instance, my research on the Caribbean, who's interested in the Caribbean, it's only a small area, whereas we have 40 million plus people in the Caribbean. It's constraining the methodologies that we use, that pressure to publish and on what they think alone is acceptable research, and then, of course, putting pressure on (inaudible) to challenge those prevailing relations of power.

For us there are always these ambiguous and inconsistent promotion requirements, there's inconsistencies in the rules, the regular promotion deniers that they give to ethnic academic staff and it's creating that division among ethnic staff to leaving us and forcing to us fight for space, space that's not even real, or even sustainable, and we have our Māori and we find that we are contesting or competing with our Māori and Pacific staff for some sort of space that that's not even real while they keep the whole cake or pie to themselves.

It's a perception of how they see us that we are immature, that we're incapable, that we lack capacity, that, you know, and it all makes us feel out of place. What they don't realise is that actually all the knowledges that they have is knowledges that they've taken

from us, they've whitened it up and then regurgitated it back to us. It is a lack of accountability structures with those that have acted academically violent towards us, there's no holding them accountable for that.

I'm talking -- and it's not just academic staff, it's also our post-grad students, the requirements to enrol for post-grad students, especially our students coming from Africa, the background, the qualifications. I've had one student denied and (inaudible) the condition of enrolment for PhD was that she take a course on New Zealand history. And I would only presume that it's because she was from Pakistan and Muslim, because no other requirement has been asked of that -- of any other staff there. And it's the transition to employment for post-grad ethnic students, there is nothing there that enables them to go. We have them here as PhD students and there is nothing there for us. The representations and images that they have of us, as well as our absence from any university profile that's been harmful to us, it's our limitations and expectations of women of colour, and it's also the gendered racism that we have for our women of colour that we don't see white women being faced with.

So those are just a few of the ways in which it is manifested.

>>RINGA HĀPAI: Kia ora Camille, thank you very much. My other two speakers, anybody else want to add an additional comment on there?

>>PROF NAEPI: Yeah, firstly I think we tricked you on this one, Camille, we're like 3 minutes to answer basically the big overall question, right, which is that our universities are created from a space where racism was accepted, sexism was accepted, colonialism was normalised. So every single thing about our institutions reflects that neoliberal racism.

And so in some ways for me everything that Camille said plus everything that everyone that's sitting in our virtual space will be able to add stories of the ways that the neoliberal academy ensures that we experience racism. It's not about how it -- it ensures, it actively makes sure that we all experience some type of racism when we're walking about our everyday lives, because everything was constructed to keep us out and we have to do the active work of deconstructing it. Yeah, vinaka Camille, I always love hearing from you.

>>PROF NAKHID: Same.

>>PROF DUTTA: Kia ora koutou. I want to just acknowledge you, Camille, for that wonderful articulation and I also want to acknowledge the struggles of tangata whenua colleagues who offer their registers for solidarity.

I just want to add a couple of points. One is the performed logic of efficiency in the neoliberal university is embedded in the broader infrastructure of whiteness, and it is full of hypocrisy. So the rules are not the same for everyone and the rules keep changing on an ongoing basis depending upon whom they are looking at. So this then enables the kind of mediocrity of whiteness and perpetuates the mediocrity of whiteness at the same time it erases and continues to marginalise indigenous, Pasifika and ethnic communities' colleagues.

And the other point I want to make is sort of the performance of transparency. Transparency itself is also embedded in notions of whiteness. So on the one hand there are processes of audits that are supposed to make the neoliberal university transparent, and yet, as an ethnic minority faculty member or as indigenous faculty member, what you find is that the processes are anything but transparent when you want to raise complaints. One doesn't know where to go to, what processes to follow and constantly feels like they are hitting into walls. So this logic of transparency efficiency are embedded within performed structures that hold up whiteness.

>>RINGA HĀPAI: Kia ora, thank you for that. Our second question -- now our answer, our approach here is that we're going to have the team kind of spend three-odd minutes being led by one person, and then we'll open it up to get your questions in there. So if Camille's hit on something that you say "I want to know more about that", please the questions and answers jump in there.

Our next question, Sereana, "how might scholars who operate in the margins and peripheries of those institutions disrupt them, unsettle them, trouble the centres of power, privilege and influence that regulate and monitor everyday academic life?" Kia ora.

>>PROF NAEPI: Kia ora, Jarrod. Bula vinaka, I'm Sereana Naepi, I'm named after my great grandmother who raised my mother in the village Nakinda(?) in Naipasili(?) Fiji. I think for me this was quite an important question, because some days I'm like screw it, let's burn it all down, why are we taking like -- why are we being patient and why are we taking a slow, laboured approach to chipping away at it when we could just start again.

But then there are other times, you know, that realistically someone needs to pay my bills so I can't burn it all down. So for me I think about our voices, and I see our voices as being really powerful and that we all operate in different spaces that we are heard in and not heard in, but we need to share our stories fundamentally. And whether that's sharing stories through qualitative data or quantitative data or a mix of both, we ultimately just need

to share our stories. And sometimes we have to share our stories in ways that make sense to the neoliberal academy, we have to account for ourselves in their own language. But ultimately, you know, we might be loud in social media spaces, or we might look like -- we might engage in quiet advocacy with unseen winds at powerful tables, but we need everybody to speak, and we need our corridor whispers and social media DMs to become roars that influence national policy and sector-wide approaches.

And my personal brand of this is about providing an evidence base for those whispers to enable them to become roars and to work in collectives that enable our sector to change, right, that those whispers -- so that those whispers kind of travel through the corridors of power until they're just fundamentally undeniable. You cannot keep denying our stories.

And for me, like don't be scared of trouble-making questions, I ask trouble-making questions all the time. And I've been thinking about this a little bit and it's not my questions that cause the trouble, it's the answers to the questions. And I'm not responsible for those answers, our institutions are responsible. And they're responsible for the trouble and we shouldn't let them dissuade us from making things awkward. Instead we should sit in that tension and face them as we hold them to account. Because for me, being held accountable it's not a punishment, we're not punishing our institutions; instead it's a call to action. And we need to share our stories in whatever ways we can to ensure that they take action. Because when it comes down to it, our voices are a form of accountability and it is this form of accountability that they cannot continue to deny. Vinaka.

>>RINGA HĀPAI: Mīharo. Thank you Sereana, you can tell her passion there, she said to me "I'm going to work really hard just to keep it to my 3 minutes." Kia ora, we really appreciate that. We look forward to you -- Tara McAllister says "you're on fire girl." Excellent.

>>PROF NAEPI: She's a plant.

>>RINGA HĀPAI: Yes, well that's good though, eh, nothing like some tautoko out there. Our next question is going over here to Mohan, "what experiences might we draw on to examine the consequences of disrupting and exposing embedded racism and microaggressions?" Kia ora.

>>PROF DUTTA: Thank you, Sereana, for the idea of voice that you bring up and the notion of voice infrastructures, I really love that. I also think that we have to continually be willing to disrupt and dismantle the norms of stability imposed upon us by the structures of

whiteness. And I see you doing that continually on digital platforms, and I think that's really important that we are not going to be disciplined into the kinds of habits that are superimposed upon us.

But what happens when you do that, is that there are a wide array of strategies of communicative inversions, for instance, where for being the anti-racist work you are labelled as racist, and then people writing into the university and saying that they are not going to send their children, for instance, to the university to study because there's a reverse racist in the university that is threatening social cohesion in the university.

So there are ways in which these attacks are mobilised on digital platforms, they are personalised, but also, as we have seen globally, they are organised through political forces and political infrastructures. And we are certainly seeing that in Aotearoa as well, particularly in terms of mainstream politicians using the discourse of critical race theory, the boogeyman of Marxism and the communist spectre to attack and target anti-racist voices.

So within that context I think it's really important to think through the ways in which we can continue to cultivate broader infrastructures of solidarity that support those voices that challenge the structures of whiteness. Also, the settler colonial state and its university thrives on divide and rule policies of colonialism. So some of us are paid to be good brown people, to be co-opted into the structure so that the structure can perpetuate itself.

So I think it's really important also to be critical of one's own complicity, and I find that to be hard in terms of asking how am I going to be held accountable. And in that sense perhaps we need broader collective infrastructures of accountability, especially because anti-racist struggles, decolonising struggles when they create the spaces, those spaces also quickly get co-opted by the neoliberal university that will now do decolonisation as it incorporates some of us into perpetuating the logics of the structures.

And along those lines then, you know, I also wanted to ask what does it mean in terms of the strategies of the neoliberal university to individualise us. So whether it is us facing attacks, then we are individualised and told that we need to make security responses. You know, I've been amazed the number of times when sharing the rape(?) threats with Police, the Police would come back to me and say "okay, you need to lock your car and make sure that you're parking your car in a well lit space and walking safely." So that kind of individualising logic moves from the university to the settler colonial apparatus. And I

think we have to continue to dismantle and challenge that and really ask what are the kinds of structural solutions that are necessary in order to enable authentic decolonising anti-racist work.

>>PROF NAKHID: If I can just add on to -- Mohan, you are absolutely right. And that complicity that we have as people of colour with that harms us, because it always seems to that we have to go through our own to actually attack the structures that you talked about. So I absolutely agree with you, because there are many examples of activism that has happened and have taken place already to try and combat this academic balance. For instance, we have Māori sovereignty approaches and movements that have been (inaudible) as anti-colonialism. There's black consciousness, and I don't mean black in its essentialist term, but black solidarities. We have affirming methodology. So all of these an epistemological, pedagogical labours are within the university. The problem, as you pointed out, it's inhabited by far too few of us, far too few academic staff.

And what you point -- your point about decolonisation and co-option, for me it seems decolonisation has been co-opted by Pākehā and directed in a way that does not seem to unsettle Pākehā, and the emphasis is on "settle". But they've taken it away really from us. And so decolonising, I think, has lost a lot of its emphasis on what it is and it still keeps us trapped within a colonial, settler framework. So if we move towards affirming who we are and who we each other are and not being complicit in that, I think those epistemologies, those pedagogies, they are, as I said, of Māori sovereignty, anti-colonialism, black consciousness, affirming methodologies and approaches, those things, I think, are experiences that we can draw on.

>>RINGA HĀPAI: Kia ora, thank you. Sereana, do you want to add anything in there?

>>PROF NAEPI: I particularly -- I love when we take these -- all of the words, I'm sitting here yes, yes, yes, like Mohan's piece around how the neoliberal, and I think someone's asked a question about it, how it ensures that we feel like we are competing against each other, right? It's this individualised piece, and Camille's piece around that too, that we -- part of it is how do we exist in these institutions without becoming part of them, if that makes sense? So how do we continue decolonial work without being co-opted, and there's a young emerging scholar, Kristi Carey, who talked about how student movements become co-opted by the university once they're successful, and she talks about it as a virus spreading through, like the student movement has to be cleaned in order to be palatable.

And the same can be said for us in our movements against anti-racism and decolonialism in the university. They are happy to have us, but it has to be cleaned before they're happy to take it on. And in that cleaning process do we lose some of ourself and some of our political will in order to be seen to be part of that institution, and how do we hold each other to account without lateral violence, right? These are all those messy tension questions that we don't talk about because they're hard. We don't have an answer in an hour long panel let alone in a 4 minute session.

But they're things we need to talk about, because if we don't talk about it we're going to run into issues later on when we're -- one of the movements internationally, as Mohan mentioned internationally, is to divide the left against each other. And so we have to work out a way to move together as a collective towards anti-racism and Te Tiriti futures in our institutions or we're not going to get anywhere. And that means uncomfortable conversations and acknowledging that we're complicit in it. But you got me on a roll. See don't ask me an open question, Jarrod, it has to be in the notes or you're going to get no time.

>>PROF NAKHID: No, look Sereana, that is so true. I like what you said about stories and stories being part, because it connects us as we move the stories along. I also think we need to create counter-narratives to the stories that are already in existence, and we need to create our own archives and even counter-archives to the archives that they have put up already, that they have formulated from their own view and their own perspective.

So we have -- within ourselves we have a whole other epistemological, we have own theories, we have so much wealth in the cause (inaudible) that we could do. And I think what Mohan, and you had pointed out too, is our mentorship of each other, engaging with each other so that we can tautoko each other in these spaces and not be blinded by the whiteness of what is out there and what actually cooperation and collaboration means. Because we too often buy into that and we have to become like that, and then it takes us away from building that solidarity.

So I think, you know, having those counter-narratives, having those counter-archives, mentoring each other, looking at each other for support rather than competing with each other, it's a way forward. Because we are -- if you look at it globally, we are the majority and we have to be cognisant of that.

>>RINGA HĀPAI: Kia ora, Camille, that was a point I wanted to talk about. Like my field of study is human resource management and when I talk about pay, for example, right?

Gender pay gaps, ethnic pay gaps. Bring all those groups together and guess what, white males are actually the minority group, everybody else has the power. But it's these structures that clearly disadvantage through purpose design, I guess.

Which brings me to our last question which I'm going to call out and then I'm going to start the answer. How do we dismantle the existing organisation of knowledge and control in higher education, rebuild one forged from principles of equity. Now while I started off the talk with Otago University, two points I do need to make. One, the Vice-Chancellor, who I don't know at all, has only just been in the role since February, right? So I just want to acknowledge the fact that we have a new Vice-Chancellor there saying "gee whizz, I've just taken over the job and we have embedded racism in my institution" and I want to congratulate that Vice-Chancellor for standing up and at least acknowledging those aspects.

The good thing is, and perhaps this is a call to arms for not only Otago academics but for everybody else in the sector, because if we can support Otago academics who look to their institution to address those concerns that have been raised, we may get some traction. And I do put "may" in probably small font, right? I've got no idea, and if there's one thing we know universities, like lots of other institutions, are very slow to change.

But I do think we are genuinely getting lots of voices which -- and Sereana talks about the whispers in the corridors. I think we're now getting, you know, lots of Twitter and lots of academic articles that also help kind of push these things front and centre. I do like the academic angle, because it also talks the language of higher institutions, right? You know, here is the article with all that lovely evidence that you don't like to often provide internally, here it is for all of us.

So I think my last bit here is how can we dismantle it? We have to be honest; the institutions aren't going to dismantle themselves, they're not going to say "my gosh are we terribly bad and we apologise, we're all putting tools down and we'll let you reshape it", we're going to have to do it from within. But we need to remember that as a collective we are strong and we are powerful. And I do think we have this kind of time for change, I think this is a great call. And I know my three co-speakers there have lots of ideas to jump in. Mohan, you're looking smiley so why don't we start with you, kia ora.

>>PROF DUTTA: Kia ora Jarrod. I love how you pointed to Otago perhaps there is an anchor to hope. I think at Massey, you know, the notion of being a Te Tiriti-based university, what does that mean, how does that translate into struggles on the ground, and how can struggles

on the ground mobilise the notion of a Te Tiriti-based university towards transformative change is an ongoing question.

I want to express my solidarity towards colleagues such as Huia Chanti(?), Graham Hingangaroa Smith who have shown me, through their bodies on the line kind of solidarity this notion of radical love, that radical love is possible, you know, aroha ki te tangata, that how do we actually place our bodies in love with each other in solidarity with each other, and perhaps that offers a different register that altogether challenges the notion of individualised neoliberalism.

And then this is a point I want to come back to, this is one of my pet peeves as a union -- a person who has grown up my years in the union, that I think there is a lot to be said in terms of the role of unions in our collective struggles against racism. And I think our unions are not there. So there is also a question of how do we build decolonising, anti-racist pedagogy for our unions expecting us to stand up to -- our unions to stand up to those struggles. You know, when I hear a union sort of offer a blanket statement on academic freedom, for instance, that is not nuanced in the understanding of decolonisation, that sort of tells me that we have that work to be done.

And finally, I want to say that how do we build narrative control and this idea of communication sovereignty where we control, as indigenous black, people of colour colleagues, the spaces of communication, the architectures of communication so that the rules are set in imaginaries that are rooted in the various decolonial architectures that we inhabit and that we bring to this space.

>>RINGA HĀPAI: Fabulous. Camille, would you like to add anything there?

>>PROF NAKHID: Yeah, I just want to add, it must be really -- we must be really in a bad way if a new Vice-Chancellor -- and I don't know who he or she is, I don't know who the person is at all -- acknowledges racism and we all go yes, that's great. How many times have we heard that, how many times has (inaudible) come up and said yes, there is racism and then it dies a slow death and nothing happens.

What type -- it just shows us how far behind we are that we grasp at any light, any straw that when somebody says yes, there's racism, and then too often we've been fooled by that only to find that nothing's been done, because that person is working in a very inflexible, monolithic, racialised structure. How difficult it is for that person or one person to change that for us to think that only one person has changed that, when Māori and Pacific and other people have been attempting to do so for so long.

And the problem, I think, with holding up one person to that is that there is again, as I said, I don't know who this person is, maybe a Pākehā person, but if it is it comes again with a white saviour complex, "I've done this, look what I've done", when all the time all of us who have been working in that space are left unacknowledged with what we've done, the work that we've done. Why -- aren't what we're saying and our voices clear enough? Are we not speaking to the issues? Why do you not hear us? Why is it that you can hear a Pākehā person or male person -- as I said, I don't know who this Vice-Chancellor is -- but you don't hear the other voices that are there. That means that nothing has changed if we keep listening, because pretty much soon those voices, or whoever is speaking we have -- and we are meant to be grateful for that, we are meant to show some gratitude for that? If we are not grateful what does that say?

So no, I actually do have a problem with how -- you know, I'm glad for people in Otago if they see this as a saving grace, but for the rest of us and those who are struggling we've been -- it's like been there done that, the rest of us have been saying this for very long, why don't you take account of our voices?

>>RINGA HĀPAI: Sereana, it's just made for you, come on, I know you've got something to say.

>>PROF NAEPI: I think to build off sort of Camille and Mohan's point is, I learned a really hard lesson in my PhD about four years ago, which is that, you know, I have been -- I loved -- I love my university, I grew up in my university, I became -- I looked after tuakana arts, I was a tuakana there, I worked for MAPAS, I worked in that space and I had a genuine love for that space. And I went across, I did my PhD and I was disappointed, the institution disappointed me time and time and time again. And the more that I read and learned about how we think about institutions, the more I realised how my previous institution had disappointed me and had gaslit me and these pieces again.

And one of the things that kind of gets me through, which sounds kind of weird, is that I'm prepared to be disappointed. I'm prepared for this VC, despite their statement, to disappoint me. But in that preparation for disappointment, I think about given this moment, what information or what stories can we put out there now to make sure we don't lose that momentum.

Because the other thing I learned is that if you are a single voice of colour at the top, everyone around you is going to do their best to make sure that you don't get what you want. They are going to have gmail meetings, they're going to have meetings away from Council, they're going to have meetings away from senate, they're going to have their little

collective meetings beforehand, the same way that we meet before meetings as Māori and Pasifika as people of colour to scheme, you better believe they're doing it too, and they're meeting after the meeting too, and they're talking to their mates about which policy means that they don't actually have to do the things they promised to us.

And I think as long as we keep that in mind as we go about change management -- look at me, Jarrod, I could be in your discipline -- as we go about change management, we have to keep that in mind. If we're prepared for them to disappoint us, then we can keep giving them the stories that hold them to account. Really glad you said the thing. Ready for you to disappoint on delivery because we understand that you're a one voice amongst a large structure and we're going to keep doing our thing and keep pushing against the structure, and I think that's kind of, yeah, I'll shush, thank you.

>>RINGA HĀPAI: Thank you very much. Somebody made the comment here, Heather says "undies on the outside and capes". I think she's talking about the people you're talking about, you're talking to, right? Yeah, I was just signalling, I just wanted to -- I didn't want to pick on Otago. So maybe one of our challenges, and it will come to one of our questions here, is for us outside of Otago to make connections, reconnect with staff there and say "kia ora, I saw that interesting commentary, how are things going?" And I'll say "well it's been bloody one week", "well how's things going, how's things changing?" Because if you think about it, one success story, right, and don't get me wrong, Sereana, I know we're all expecting -- Camille is suggesting we're going to get zero change, which would be extremely disappointing. But any change might be good, but something decent, if somebody, if Otago could get one massive change so we go "wow, okay, that's actually something decent. Now that puts all the pressure on the seven other universities in Aotearoa", let alone all the other institutions etc. So okay, our next section -- we're down to our last 24 minutes already. Beautiful work team.

>>PROF NAKHID: Jarrod, can I just butt in, I just want to say, I don't think I say we have zero change. There are signs, because I know at AUT where I am, and the struggle to actually get it across, I think there was a new Deputy Vice-Chancellor who've seen work, research and have looked at it in ways that nobody else would have looked at it and considered it valuable. So you do get the one, but like us, you know, it's scattered, and those that are there to support, you know, it's fewer and far between.

So I'm not negating, because I don't think it is inevitable. Because to state racism is inevitable means that what's the point of moving forward. But, you know, there have been

some change, but it needs to be more than just the little, every time you're one step forward we move two steps backward, it's got to be more than that.

>>RINGA HĀPAI: Kia ora. Okay, we have a list of questions, we already have five and I've already read these questions and, man, we'll be here for the next four hours. So my only thing to my three speakers here, if you've got something to say, please jump on, unmute and start talking. But if you're short and sharp we will get moving.

So the first one says "as a Māori one of the worse bullies I've come across was actually another Māori who was my lecturer. Why do we turn against each other in these institutions?"

>>PROF NAEPI: They're designed that way. Lateral violence is very real in our communities, let's not pretend that we all hold hands and hang out and like love each other. Lateral violence is very real in our communities, and our institutions are designed to ensure lateral violence. I think, Jarrod, about what you said, imagine if we got all the Māori and Pacific and all the racialised bodies and like everyone together in the room, our institutions can't handle that. They don't want to imagine that, they don't actually want us all hanging out in the fale talking about our working conditions. That's like their worst nightmare.

And so I think that, you know, lateral violence is intentional by the institution, and if someone is doing that, just do the polite "uh-huh" and find another space. And I know it's hard because we're not in all the different spaces, but find your crew. I've got my crew, we chat to each other, we DM each other, we come to each other's sorts and say that we're amazing. Shout out to Tara. But find your crew and keep in that safe space, that safe bubble of people who uplift you, and just avoid the ones who are still working through what the academy does to them.

>>RINGA HĀPAI: Kia ora.

>>PROF NAKHID: Why wouldn't they, why wouldn't they do that? Why would (inaudible) it's self-preservation. We have not much -- nothing to offer them expect maybe spirituality, maybe support. What they want -- what we can offer them is not what they want. Why wouldn't they? As Sereana pointed out, you've got bills to pay, you've got kids to feed, self-preservation.

>>PROF DUTTA: Yeah, and you know, I love the notion of lateral violence, Sereana, that you talk about, that is so powerful. And it is also the pedagogy of whiteness, isn't it, to teach us particular ways of enacting and extracting power and control. The ways in which we learn, therefore, to enact power and control is to embody and reproduce the same kinds of

behaviours. And that's why I think those infrastructures of solidarity are so important.

Where as you say, Sereana, those spaces of safety, where we can go to and find that love, find that affection and perhaps different way of connecting with each other.

>>PROF NAEPI: Yeah, I think my favourite thing about prepping for this talk was we spent about 10 minutes prepping for the talk one night, and then we just talked for like an hour and a half, because we had found a space to talk about how we experience the academy and to work through it. And Camille was like "you need to get this done, have you done this?" Mohan was like "hey have you -- you're an ECR, these are the things you should be thinking about." We need to be more intentional about creating those spaces for connection, I think, so that those who are acting in ways that benefit themselves are no longer -- just don't make them part of the club.

>>PROF NAKHID: But if you know, though, that it is intentional on their part to make sure that we -- make it as difficult as possible for us to connect with each other, so we have to go beyond what we usually do between 9 to 5 or 9 to 10 what we do. We actually -- the onus is on us to make that, those connections.

>>PROF DUTTA: Camille, I loved your example of how FTs for graduate advising are calculated when you gave that example, that the way it is divided up, and the way it is counted, again going back to the metrics of the neoliberal university, that it fundamentally incentivises us to behave in particular ways and not look at solidarity as a way of being, isn't it.

>>PROF NAKHID: Mmm. And that shows up in how they assess and evaluate us so that we are acting in ways that benefit them and are continuing to divide us. Look they have been doing this for centuries, they are ahead of the game. We've been here longer, we should also be ahead of the game.

>>RINGA HĀPAI: Kia ora, thank you. The next one's got multiple parts to it, so I'm just going to read the first part of this question because I think this one is an interesting point. "How can a white, especially a white cis male who stands up at the front of a class at a university and teach in English not embody white supremacy?"

So this person's obviously critiquing that they're part of the issue. And actually I'm going to bring this one back in with another one, because there's somebody else here who's talking about wanting to know how Pākehā students and lecturers can help move things in the right direction, how can we help dismantle colonialism, racism etc. I know we've got quite a few different aspects there, but to me it's the -- you know, this is the -- this is my

word, right, the white ally here. And I guess they're asking that question, I'll throw it out to my esteemed panel. Camille is ready to rock I am sure.

>>PROF NAKHID: Thanks for picking on me. Look I have a problem with allies. For me it's quite performative in a lot of ways. If you're in front of the classroom and you're trying your best not to work in ways that perpetuates a white supremacist ideology, I always say to my students and everyone look and see what's missing, it is very, very difficult to look and see the absences and to see who is not there. And if you look and see who is not there, and if you are teaching in a space and you know that somebody else could have had that position, or you're listening to your colleagues, or you're seeing that people are being employed.

So it goes way beyond the classroom, but it also informs what are you teaching, what perspectives are you bringing into this, who is not there, whose voices aren't being heard? And it is very difficult for somebody in a dominant position who is used to being in that space to know who is not there, to think about who is not there and to address who's not there.

>>PROF NAEPI: One of the questions -- sorry -- that I've been thinking about --

>>PROF DUTTA: Go ahead Sereana, sorry.

>>PROF NAEPI: Sorry. One of the things I've been thinking about lately is what makes me any different from a white dude at the front of the class, right? I've become a permanent lecturer because I deliver certain neoliberal agendas that makes the university desire me. What makes me different and what makes anyone different when the overarching structure enforces that sort of white cis hetero-normativity? And I think that that's another one of those allyships, that's another one of those things we kind of don't want to talk about. Like we all want to be the innocent one, I want to be like "yeah, I'm a brown female, I can do no wrong."

But the reality is that I have been successful in a structure that rewards whiteness. So what is it about what I do that reflects what the institution wants. And that, I think, is -- for me we need to ask those questions, not -- please do not go to your next lecture and ask your Pacific lecturer this, because I will be like "I did not -- no, that's not what I meant to happen". What I mean is that any of us in those institutions need to ask ourselves these questions, any of us. When we're in those institutions, if we stop asking those questions, if we stop asking what Camille said, who is not there, who is not being heard, who is not at that table, then we become complicit in reinforcing it.

So asking the trouble-making questions can help. As white allies, I don't have an easy solution for you I'm sorry. Mohan's got it.

>>PROF NAKHID: We always turn to Mohan, you go Mohan.

>>PROF DUTTA: I love your idea of this -- the awareness, the deep awareness of erasure and subordinatey, that any space of participation is also a space of erasure. And going back to you, Sereana, that I'm very aware as a brown, fairly middle upper caste Indian man in a hetero-normative, cis-normative relationship, I draw upon all kinds of power. And my tendency, because of the pedagogy of whiteness, is to actually then perform a particular kind of identity that has all kind of benefits for me.

So I guess that kind of radical reflexivity that Sereana is talking about is a pedagogy for all of us, how do we sort of critique and interrogate the kind of performativeness, if you will, of criticality, which supports us in the neoliberal structure and perpetuates the neoliberal structure, and instead turn towards, in Graham's words, a kind of conscientisation that is critical and that is always interrogative of our own positions and habits of occupying these spaces.

>>PROF NAKHID: You are so right, Mohan, I agree with you and everything that Sereana said, because it is not easy. I mean Sereana said she has performed to the way that they wanted, but I know Sereana and she's not doing that at all. But I tell you if you don't, though, you get into a whole lot of trouble.

And I will tell you, I am very proud to say that I have a, on my record, misconduct for calling out a student for racial microaggression. Not a student, didn't get into any question, I went on, I had a disciplinary charge for calling out a student racial microaggression, and I'm very proud of that misconduct on my record.

But that is what they do, it's a way of intimidating you to tell you "don't do these things." And as Mohan pointed out, it was aided and abetted by someone who's Māori. So, you know, we really do have to find people that will tautoko what we're trying to do, because not everybody that is brown or indigenous is going to be with us. That makes the job even harder.

>>RINGA HĀPAI: Plenty of mallowpuffs, as my friend would say; brown on the outside, white in the middle. Okay, a question here which is a slightly different tone and hence why I've selected it. "I would love to hear what -- some of the things we can do to inspire and make change so that we don't continue to use lateral violence." I thought that's a -- suggestions from the speakers please.

>>PROF NAEPI: Can I talk about what makes me not throw it all in I guess? Like I think if you'd spoken to me about, what, ten years ago I would not have predicted this answer. But it is truly about the collective action. I had little faith in the collective action about ten years ago, mostly because my university was restructuring their admin and they didn't care what we thought. But I'm starting to recognise that it's in collective spaces with my crew that I find joy. I find joy in the conversations like the ones that we had prepping for this. I find joy in tonight, like I'm not going to be able to sleep, I'm going to have some sleepy tea because I'm like pumped ready to go, let's make it happen.

And I think we just have to be more intentional about create those spaces. We have to be more intentional about coming together and -- it's hard now, it's hard because it's all online. But having that cup of coffee with your mate and talking about the things that make you grumpy, but then talking about what you can do, and then bringing in another mate, and then bringing in another mate, and then bringing in another mate until we can fill the whole fale at the institution.

Like it is about -- for me it's about finding those moments of joy because other people probably also like that joy. I'm hoping, I'm hoping my other panelists have loved chatting with me, I might be reading it wrong, right, but these are the things that uplift us and inspire us; sharing our stories and talking about and naming the thing so that we know that our institutions stop gaslighting us, right, how dare they, how dare they put something on Camille's permanent staffing record, but also I'm super proud of it. Like these are the things that lift us because we share them and we go oh yeah, that happened to me, I got that weird phone call too. And then we create ways to move forward and I think for me that's what it's about.

>>PROF NAKHID: Absolutely, Sereana, and the way you keep us on our toes through that is so awesome. But somebody put in the chat whanaungatanga, and that is what we need to do. And there are Pākehā there who are behind us, and I don't necessarily think that we have to walk side by side, who know where they should be positioned and who are there to actually say "what do you need?" Or not even to ask us but to know and to do as we ask.

So that whanaungatanga we need to have and thanks to that person for putting that word in there, because that is actually what we need. And we can't move things forward, as you point out, Sereana, and what you have said so strongly, Mohan, is keep asking those questions and ask those questions again, and get people, get a critical mass of people to keep asking those questions. And it doesn't have to be just you in that university, pull in

Mohan from Massey and pull in Sereana and get people, don't just hunker down in your own school or in your own university, reach out to other people, because we are global people, we're connected people, we've moved here, we've shifted here, let's keep those connections.

>>PROF DUTTA: Camille, so much respect for you in terms of your refusal to walk the script of the structure and refusal itself is so powerful, isn't it. And I love this --

>>PROF NAKHID: I stand on your shoulders Mohan.

>>PROF DUTTA: No, you don't, you teach. And I love this idea of whakawhanaungatanga as the basis. And to me I just want to add another idea, which is that I find spaces, of course in academia but also outside of the academia, you know, in the community, in communities of love and solidarity. And I think that's also really important, you know, I am supported by networks of activists whom I can talk to, I'm supported by networks of lawyers and advocates whom I can draw upon if I need to file a lawsuit and consider what kind of lawsuit I need to file. And those are infrastructures that are outside and beyond the academia. And I think that's also really vital.

One of the reasons which the neoliberal university constrains us is that it takes over (inaudible) and colonises it. So a part of refusal is to walk away from that, in some ways, in terms of finding other spaces, other communities of love and support and connecting with those.

>>RINGA HĀPAI: Tumeke, thank you very much for your message. Anymore questions out there in the universe there? We are getting -- we're getting near the end. I think this is a very important conversation, isn't it, and we've had the earlier conversations about one of the example was "I'm Māori and I got bullied by another Māori" and you must be thinking where was the whanaungatanga then.

So again, I don't want to put a kind of combat angle on it, but clearly there are -- maybe we can take Sereana's point there about finding your group, finding your little whānau, your academic whānau or your hapū and just kind of sticking with that and gaining kind of confidence and power in your position, and then also kind of looking to bring other people into it.

Somebody earlier on in the chat talked about ego. That's a very good point, you know, especially professors, present company excluded, Mohan, you know, you get these -- you know, academia does typify these things, we have a structure where, you know -- I mean in the old days it used to be assistant lecturer, you couldn't even -- they wouldn't even

make you a lecturer, you had to be the assistant lecturer before you were a lecturer, senior lecturer. And people say "I'm a senior lecturer above the bar because I'm better than you if you're below the bar", oh my gosh it's just this whole system is very much in that kind of pyramid focus.

So I think, you know, and when you find those -- I won't use the word "allies", but when you find those good -- those diamonds anywhere, I think we need to grab them, grab them and bring them into your whānau and say we struggle here, and maybe that's the conversation we need to leave here encouraged with, to say actually I really do struggle and I struggle with hopefully not the whole alphabet, but let's talk about A, B and C to start with as a mechanism to, I guess, share and acknowledge and then hopefully build different mechanisms to improve things. And we do need those people in higher positions in our institutions to come on board, right?

So maybe the other call-out is for those in the audience, and we have a decent number here, those in positions of power, heads of departments, deputy heads, professors etc, you know, to use the privilege that comes with those positions and use them to help, you know, help all minorities because guess what, they're blimmen well struggling, we just see it all here, you can tell it from the passion of the speakers on the panel. I'm sure that must have fired up another couple of thoughts there. I see we're kind of getting near the end there. Does anybody want to finish off with maybe a minute or two, a minute each?  
Camille.

>>PROF NAKHID: No-no, I just want to say to all of us out there in positions where we have younger people coming up, you know, bring them on board as secondary supervisors, you know, to your PhD students, or give them that opportunity, because unfortunately, as Jarrod said, we need to do these things in order to get promoted, in order to get into those positions to make those changes.

So if you are out there and you have someone who's never supervised a PhD, let's bring them on board, look for them throughout the university, find out who they are, you know, and just bring them along with you. You know, we all have to do our little bit to do that, because the acts of racism are not random, it's not isolated, it's gone on too long for us to say there's an isolated incident here, there's an isolated incident there. They're not random, they're structured, they're well-formulated, it's well-organised, we now have this -- Jarrod had asked how do we start dismantling it? One brick at a time.

>>PROF NAEPI: I'm with Camille on that, one brick at a time. And it's going to take -- and you know what they're sneaky about? You take away one brick and then they put in four more, or they've built a whole another wall while you weren't looking.

>>PROF NAKHID: Take it out from underneath and --

>>PROF NAEPI: Yeah, and I think that like I do want, if I can, Ruth asked what about (inaudible) researchers, what do we do? I did my PhD three years ago, so I'm early career, I do quite -- I think what makes the institution worried about early career researchers is that we haven't been disciplined yet, right, it's called disciplines because they're disciplining us. And we haven't been through that discipline process yet.

So sometimes I say things that you're not meant to say, like, I don't know, me and -- Tara and I go way back, not way back, I think we met like two years ago, now we're like best friends for life. But we say things that you're not meant to say because everyone else has been trained not to say it. And then we do things like we say it in public, so we don't say it in the closed staff room, we don't go to the staff room, we say it on social media, we say it on the news, we do all of these things that our institutions don't really know how to respond to yet because they're slow moving, right.

And we are -- I'm terrified of my undergrad students, like I thought I moved quickly, they're just like -- they're coming into my classroom and they already know everything I thought I was going to teach them, which scares me. So they know how to -- their activism is at a whole another level again, right? So the institutions don't know how to respond to the early career researchers that are coming in, because we move in a different space and time from them. And I think that if we can hold on to that, if we can resist the disciplining, then we've got a chance.

The problem is, is that the disciplining pays for me to feed my kids. And so we have to find a way for our senior professors to protect the ECRs from that disciplinary process. And people like Camille who are like "I'm proud of that", we need to know it's okay to get something on your staff record. You can still have a job. You can get in lots of trouble but you can still have a job. I think it's those sorts of things that are really like important for me.

>>PROF NAKHID: Don't worry, they tried really hard to get rid of me. But if you have your research and you have your friends and you have connections throughout university, that also helps you. But the one thing that I just wanted to point out, though, is the research money that comes, we need to let our groups know that what has already been done.

Because one thing that works against us is they bring in new people from ethnic backgrounds, Māori, Pacific backgrounds, and say we're starting it new, and they jump at the chance and don't realise actually it's been done before. But they want to say it's new because that means they don't have to be held accountable for not doing anything in the first place. So we need to let them know that actually we've covered that ground and nothing has changed, so don't let them convince you that this is all new.

>>PROF DUTTA: And I love this idea of publicness that you talk about, Sereana and Camille in terms of having walked the ground before. And it is within that context that I just want to share the work of Joanna Kidman who talks about whether decolonisation, and this is precisely what she says, that our work needs to be public, but we also need to recognise there are many senior Māori academics who have given their lives to struggles for the work being public, and that disrupts the neoliberal university's notion of inclusion and diversity that is held in the terms dictated by the university. So once again I think we have to move beyond into communities, into publicness to redefine the scope of the university.

>>PROF NAKHID: Absolutely Mohan.

>>RINGA HĀPAI: Fabulous, Mohan, I do like that, and maybe that's a strategy there, engage the conversation beyond the university. And if you're doing it in media connections, for example, perhaps the university will just find out that oh the system is changing, damn. Kia ora everybody, it is 8.02, I believe we are going to -- somebody's put a link there, there's a journal article, there we go, decolonising, kia ora.

>>PROF NAKHID: You know it's our sister, Sereana.

>>RINGA HĀPAI: So thank you to all of our many, many partners, thank you everybody for participating, coming along. We're sorry we couldn't get through all of your questions, we do appreciate it. You can find these wonderful speakers online, they're easy to find, send them an e-mail. Say to Sereana "I want to join your whānau please." And if you're nearby she'll say "sure, you can come have a tea with us."

>>PROF NAEPI: We don't even need to be nearby, we've got a whole collective hanging out in the internet space.

>>RINGA HĀPAI: So true isn't it.

>>PROF NAKHID: Just get in touch with Mohan, he's leading it.

>>RINGA HĀPAI: So there's the last one there on -- that's this Monday, 24-hour Pecha Kucha. We're going to send you out with some serious Caribbean beats.

- >>PROF NAKHID: Keep moving people, keep moving, keep moving. And not just to the music, not just to the music. (Music).
- >>RINGA HĀPAI: It's a lovely light tone to finish off our rather deep, deep conversation, so -- and you know what, there's nothing like seeing a bunch of people moving to music and obviously enjoying the heck out of it.
- >>PROF NAKHID: And you name any part of the world, our band is full of people from there.
- >>RINGA HĀPAI: Love it.
- >>PROF NAKHID: Are people still around listening to our music? Should be moving everybody.
- >>RINGA HĀPAI: We've lost 50 but we've still got 51.
- >>PROF NAKHID: Music, I tell you music keeps people engaged. If you want to join our band, if you're in Auckland and you want to join our band, just send me an e-mail, look me up.
- >>PROF DUTTA: The music is the call to action, Camille.
- >>PROF NAKHID: Tatiana plays music, Tatiana get in touch.
- >>RINGA HĀPAI: There's a steel drum player there, yeah.
- >>PROF NAKHID: Get in touch Tatiana, send me an e-mail. This is a good place to recruit band members.
- >>PROF NAEPI: Camille, now before every talk, "play my music, this is how you join my band."
- >>PROF NAKHID: Amazing thanks.
- >>RINGA HĀPAI: Kia ora Carol, Nicky, thank you very much.
- >>PROF NAKHID: And to Jarrod, you're an amazing host, and Mohan and Sereana, (inaudible).
- >>RINGA HĀPAI: You guys are a great panel all right.
- >>PROF DUTTA: Thank you.
- >>PROF NAKHID: Tatiana, get in touch.
- >>RINGA HĀPAI: When you need some professorial help you obviously better email me.
- >>PROF NAKHID: Yeah. Jarrod got a university merit for AUT this year.
- >>RINGA HĀPAI: Is that a thumbs up or a thumbs down?
- >>PROF NAKHID: I was pointing to you, I'm pointing to you.
- >>RINGA HĀPAI: Oh sorry, I'm above you on my one.
- >>PROF NAKHID: Oh right, okay.
- >>RINGA HĀPAI: Looks like you were going "Jarrod got a university merit", I was like okay.
- >>PROF NAKHID: I was never good with directions, Jarrod, but you're under me.
- >>RINGA HĀPAI: Team do we exit out? I think there's an e-mail with another link.