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Reparative futures for international and comparative education?

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ABSTRACT

This article is based on the BAICE Presidential Lecture delivered at the 2025 UKFIET conference, which was on the theme of ‘Mobilising knowledge, partnerships, and innovations for sustainable development through education and training’. It argues that anti-racist and reparative perspectives are vital for remaking the field of international and comparative education and that this remaking is urgently needed to counter the rise of ethnonationalism and genocidal violence. If we are to create futures of education that are characterised by justice, it is essential to listen to and actively redress ongoing histories of repression and domination. This requires us to ‘mobilise knowledge’ in the service of truth-telling and repair, with human connection at the very centre. For, in these ruins, we must create alternatives.

ARTICLE HISTORY

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injustice; anti-racism; repair

Introduction

These are dangerous times. Rising ethnonationalism and right-wing authoritarianism is fuelling violent hatred and tearing down the institutions and principles of human rights and international law that have been central to the history of comparative and international education. Academic freedom is under attack. Funding is pulled without regard to the lives impacted. Disinformation proliferates. A genocide continues. In this moment, it is imperative to sharpen our focus and defend the principles that matter. But this does not simply mean blindly defending what has gone on before. Because the liberal institutions and assumptions at the centre of our field have themselves too often failed to achieve educational justice, even in their own limited terms. *In these ruins, we must create alternatives.*

As those familiar with post-development theory will know, the post-war development project has been critiqued along multiple lines: for being a false promise, a failed agenda, a construct that is constitutively hierarchic, Eurocentric and paternalistic, and in service of the dehumanising logics of global capitalism (Ziai 2016). In education, policy has become preoccupied with narrowly conceived targets and goals, captured by market-oriented and technocratic approaches to reform (Jansen 2005; King 2017). This kind of

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depoliticisation of both education and development arguably protects rather than challenges the hierarchic ordering of the world. Nowhere is this more apparent than in the way the structural conditions of racism are erased and overlooked in our approaches to educational inequalities as part of SDG4 – as if such inequalities have nothing to do with the political economies of discrimination, domination, and occupation (Menashy and Zakharia 2022; Shah and Dalrymple 2025; Sriprakash, Tikly, and Walker 2020). Global development has arguably been operating as a self-reinforcing industry that does little to acknowledge, much less transform, the actual structures of racial injustice in education.

As I have written elsewhere, it is troubling that education policy and programming the world over can so easily turn away from the structural injustices that are at the heart of unequal schooling: state violence, enduring histories of colonial and racial dispossession, and the political economies of exploitation (Sriprakash 2025). I have now been to countless meetings and presentations where people skirt around these issues, especially relating to state violence; choosing depoliticised framings to appease ministers and donors and so on. And by doing so, despite a stated investment in ‘progress’ or ‘equality’ or claimed intentions to make more inclusive educational futures, the global development project has been active in the maintenance of racial injustice. In response, I argue that anti-racist and reparative perspectives are vital for remaking our field – and I suggest this remaking is urgently, desperately needed. In these ruins, we must create alternatives.

On human connection

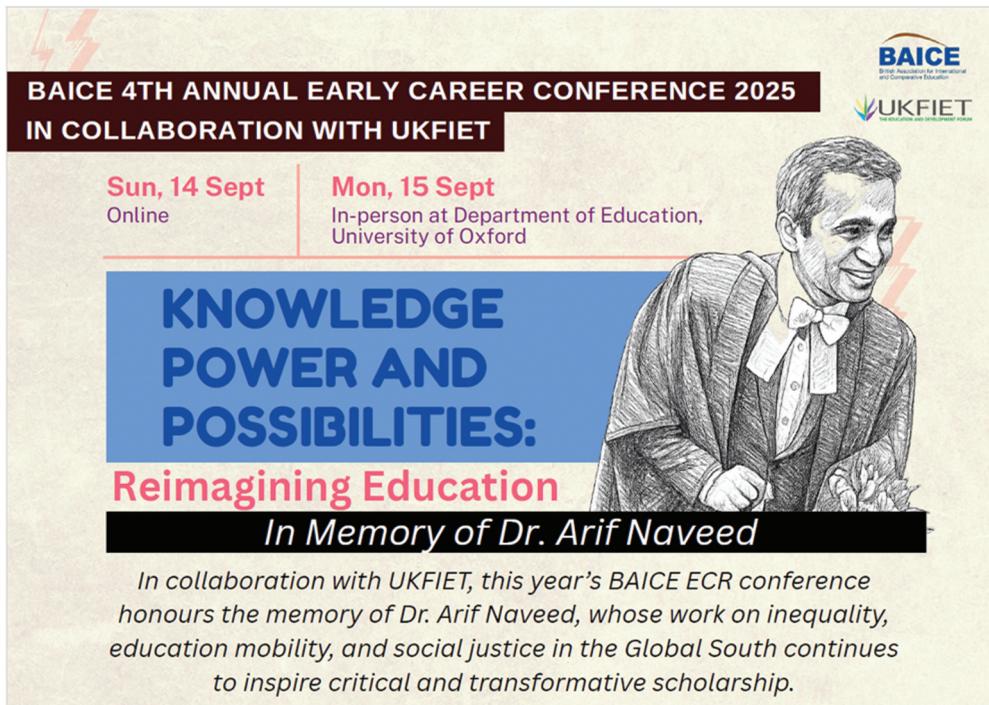
It is somewhat of a tradition in these Presidential Lectures to offer personal reflections and celebrate milestones in our small, shared history. I was wondering how I would do this, given my critiques and concerns about the state of our field, this is not an easy relationship-story to tell. I went through old photos, read past presidential addresses, spoke to friends and colleagues. And then I realised – there has always been a little gem at the centre of our BAICE community that for me represents that most important catalyst for creating anti-racist and reparative futures. That gem is human connection. And, from my very first encounter with BAICE as a PhD student, I saw this in action. In 2008, I went to a BAICE student workshop on ethics and methodology held at the University of Sussex, which brought together students from universities all around the country, fostering a wonderfully supportive, welcoming community. Many of us would go on to become life-long friends. Deeply appreciating the Comparative and International Education (CIE) community’s impact on my academic life in those early years, after my PhD I jumped at the opportunity to serve on the BAICE Committee (albeit only for a short time due to other circumstances), as well as served as a conference sub-theme convenor for UKFIET. Later, I applied to BAICE’s thematic forum fund which seeded some of my early work on race and development. I am particularly grateful for this, as we are continuing to build on this work today.

Given the foundational role of the CIE community, and particularly the BAICE student event, in my academic journey, I was touched that this year’s Early Career conference convenors invited me to attend their event held earlier this week. Indeed, the human connection at the heart of our community continues to move and inspire me. As many in our field will know, our dear friend and colleague Dr Arif Naveed sadly passed away last year – his academic brilliance, cheeky humour, warmth and style, and

unmatched tenacity are greatly missed in our community – greatly missed by me. In honour of Arif’s lasting contributions to our field, our BAICE colleagues organised this year’s Early Career conference around themes that were central to Arif’s work on inequality, education mobility, and social justice (Naveed forthcoming 2026). This is, simply put, a community at its very best. I’d like to extend my heartfelt thanks to BAICE ECR conference organisers, Pritha Dahal, Kate Matzopoulos, Pravin Balakrishnan, Wanwei Nie, and all others whose care, vision, and labour made this unforgettable event happens (see Figure 1).

Indeed, these examples of work within our field point to the extraordinary power of what can be created through learning *in community*. As I said before, human connection is the most important catalyst for creating anti-racist and reparative futures. To put it simply, it is the antidote to the kind of social and political division our world is being gripped by at the moment. It’s how we can foster mutual understanding, make spaces to listen, and learn from our commonalities and our differences.

Work on anti-racist education and reparative futures can never be done alone – indeed, academic knowledge production arguably of any kind – whether through research projects or scholar-activism – is collective, social work. Over the years, I’ve been inspired by so many people in our field as we’ve come together around our concerns and hopes – learning from each other, sharing food, laughing and crying together, meeting each other’s loved ones, challenging each other, leaning into our differences and disagreements which help us think and understand anew.



BAICE 4TH ANNUAL EARLY CAREER CONFERENCE 2025
IN COLLABORATION WITH UKFIET

Sun, 14 Sept
Online

Mon, 15 Sept
In-person at Department of Education,
University of Oxford

**KNOWLEDGE
POWER AND
POSSIBILITIES:
Reimagining Education**

In Memory of Dr. Arif Naveed

In collaboration with UKFIET, this year’s BAICE ECR conference honours the memory of Dr. Arif Naveed, whose work on inequality, education mobility, and social justice in the Global South continues to inspire critical and transformative scholarship.

Figure 1. BAICE 2025 Early Career conference, flyer designed by Pravin Balakrishnan.

Take, for example, the Global Action for Racial Justice in Education project, a partnership with ActionAid International and Project SETA in Brazil.¹ Together we are developing case studies of anti-racist educational practices across the world, compiling these into a publicly accessible online resource. Our aim is to facilitate knowledge exchange on racial justice in education, foster transnational solidarities between anti-racist organisations, and create an evidence base to support the centralisation of racial justice in post-SDG global education agendas. As I've mentioned, racial justice has been overlooked in our field to date – and we want to do something about it.

I'm also working with wonderful colleagues on the Reparative Futures of Education project – which is exploring what repair and reparations might look like in and through education (see www.repair-ed.uk for details). Our empirical work is focused on schooling in England, but our methodologies and theories are contributing to international debates on what just futures of education entail. Central to this work is the notion that the harms of structural racism will persist into the future unless we actively reckon with them and find forms of redress (Sriprakash et al. 2020). Such work raises questions about how our field of comparative and international education is implicated in perpetuating such harms and what our collective responsibility is to repair this, as this article later examines.

And finally, I'm indebted to the Race, Empire and Education (REE) Research Collective which started almost a decade ago as a fortnightly reading group with colleagues in Cambridge and has now grown, under the care and leadership of Sharon Walker, to be an international community with chapters in multiple universities (see <https://reecollective.co.uk/> for details). REE's vision has been to create opportunities for rigorous and focused study on race, empire, and education, not least to address the continued absence of these topics in many CIE courses.

Learning in community

Wanting to continue this spirit of learning in community, and to reflect back to BAICE what I felt it modelled to me at the very start of my academic career, I decided to use my year as BAICE President to host a series of three online workshops on anti-racism and reparations. The idea was to create an opportunity for the BAICE community to come together around these themes, for people with similar interests to meet each other and, importantly, to make space to recognise ongoing anti-racist scholarship in our field, particularly by early career colleagues.

Below are visual interpretations of the workshops, beautifully illustrated by Seekan Hui. These illustrations capture some of the rich collective thinking within our community about anti-racist and reparative futures in CIE.

The first workshop (see [Figure 2](#)) was a discussion of two readings (Sylla et al. 2024; Walker et al. 2023) which explore the politics of reparations in global development. We discussed what transformative change might look like – from the macro level of our political economy to the everyday practices of what one participant, Olga Mun, called 'micro-repair'. If reparation is about acknowledging harms and tackling root causes through forms of redress, then 'repair' might be understood as the ongoing work of this process; the practice of mending and creating anew – including in everyday 'micro' ways.



Figure 2. Workshop 1 – debating reparations in CIE.

We talked about the tensions of working within and against existing systems – can reparations happen within the very same systems that cause harm? We discussed how the idea of reparation could helpfully upturn the still-dominant model of ‘white saviourism’ or ‘global north paternalism’ in our field, as it instead focuses on being *accountable* to our implication in historical and structural injustices. It was exciting to see the practical implications of these ideas being discussed in some of the panels at this year’s UKFIET conference. For example, David Archer spoke about reparations through education financing and tax justice (ActionAid 2025), and in Yusuf Sayed’s opening keynote we learned of the Pan African Higher Education Reparation Fund.² Many participants in the online workshop connected the ideas in the readings to their own experiences of structural racism, as one person reflected towards the end, ‘hearing these stories from all parts of the world really brings it home’.

The second workshop (see Figure 3) presented key ideas of a recently published paper (Singh et al. 2025) which argues for the need to embed structural analyses of race and racism in CIE research. The paper recognises that racism has different forms and histories in different contexts, but there are analytic tools that we can use to understand its specificities and its global interconnections.

The paper contains a key message that is pertinent to creating reparative futures for CIE. If we are to rigorously examine and challenge racial injustice in education, then we need to do so through a *structural* analysis which is clear about the conditions that create hierarchised life. This also guards against the bad faith reduction of anti-racism to so-called ‘identity politics’. The misuse and weaponisation of identity

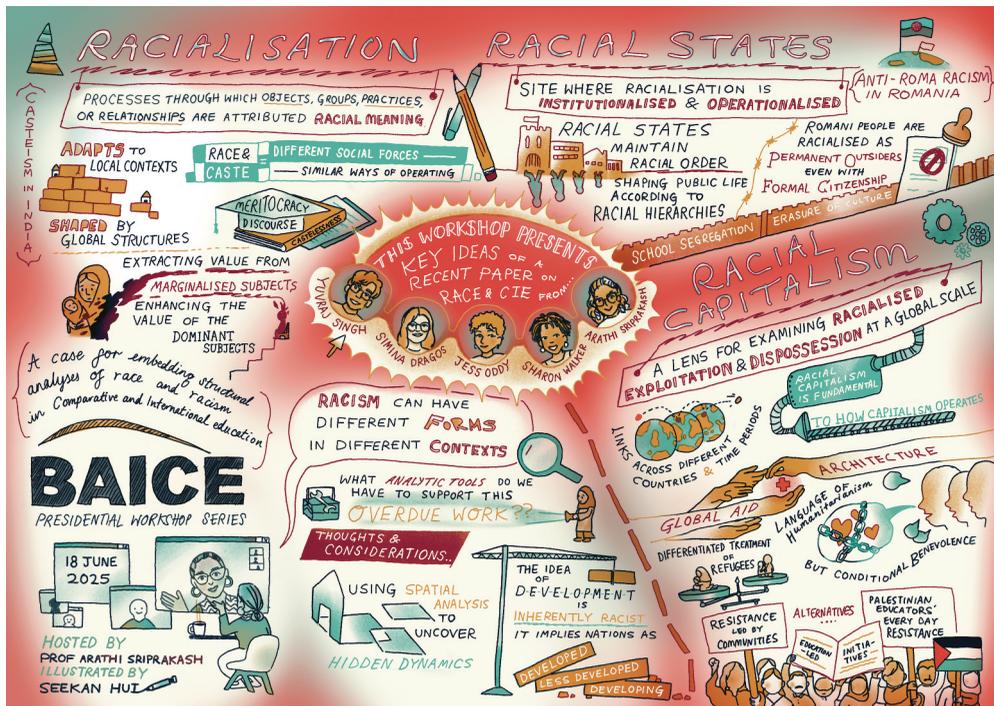


Figure 3. Workshop 2 – a case for embedding structural analyses of race and racism in comparative and international education.

politics seeks to divide us, it fragments causes for justice, it is deeply ahistorical, and it turns people into discrete essentialised categories rather than recognising the ways in which we are interconnected in our sociality and in our struggles (Táiwò 2022a). Such misappropriation of identity politics feeds the us vs them dehumanising mentality that we see in so much of the ugly political rhetoric today, and in doing so it blocks the possibility of forming solidarities – of human connection, of learning in community – of a more capacious humanism that is vital to anti-racist futures. A structural analysis is important for illuminating how racism needs to be treated as a *shared, central, and interconnected* concern of global education research and policy – not simply as a side-issue for separate special interest groups.

And the third and final workshop (see Figure 4) was a showcase of new research on racial justice in the field of CIE. It was so thrilling to hear this brilliant set of papers from colleagues – with the audience offering such helpful feedback and encouragement. Presenters ranged from PhD students, early-career academics, and a high-school student.

What shone through this session was the way that presentations weaved together analyses of both the structural conditions and the lived experiences of racism in different contexts. We learned from papers on: the educational implications of internal colonisation in Thailand; the experiences of school exclusion in England; the development of a global critical race theory to account for anti-Muslim racism across contexts; the development of critical caste methodologies in India to tackle casteism in the curriculum; and a study of whiteness and ableism through the experiences of South Asian teachers in



Figure 4. Workshop 3 – new research on racial justice in CIE.

England (see Thatsanaprai et al. [forthcoming](#), for a fuller discussion of each of these papers).

One of the presenters made a powerful point that I still think about in relation to the supposedly liberal institutions in which many of us work: ‘that racism doesn’t always shout, sometimes it whispers through paperwork’.

A plea for truth-telling and reflection

The picture I have painted here is one of a lively, convivial, and critically engaged community. But it is also true to say that much work that seeks to challenge racism and coloniality of the field happens in the margins, in spaces created on the edges of the ‘core business’ of our institutions, sometimes outside them altogether. Sometimes there is overt backlash to these ideas, sometimes there is insidious pushing out. Often defensiveness takes hold (Ahmed 2020).

It can be difficult to hear how we – and I very much include myself in this – are implicated in perpetuating injustice. But now, more than ever, given we are living in times of genocide and moral failure, it is important to face up to this and ask questions about what our ethical responsibilities are as an academic and professional community.

This was the key point that a group of colleagues and I made in a short blog post written in 2023, hoping to open up conversation in our field, as we bore witness to Israel’s destruction of universities and schools in Gaza, and the unbearable violence that was turning Gaza into ‘a graveyard for children’ to use the UN Secretary General’s words at

the time (Kadiwal et al. 2023). As this was unfolding, we were struck by the silence of our field, of CIE academics and professional organisations globally and here in the UK, who had failed to mobilise their collective expertise to engage publicly, to name the educational and human consequences of the violence.

Our piece offered some (imperfect) prompts for academic and professional associations in education to consider, relating to: our role in protecting academic freedom; the importance of having, rather than shying away from, challenging discussions; and how ‘non-engagement’, under the banner of neutrality and impartiality, is precisely how injustice is allowed to perpetuate (Ziadah 2025). I was shocked that UKFIET initially refused to publish the blog – arguably enacting the very kind of silencing and abrogation of responsibility that we were trying to address.

Let’s remember, this year’s conference theme is on ‘mobilising knowledge’. As our short piece argued, there is an *ethical imperative* for our field to mobilise knowledge – to speak truth to power – not least in the very real context of censorship and silencing and attacks against academic freedom (Fúnez-Flores 2024). Not least in the face of genocide, famine and what Palestinian scholars have called scholasticide – the systematic destruction of education (Hajir and Qato 2025; Nabulsi 2009).

These issues are enduring and they are not isolated. For example, in June of this year, the Harvard Education Publishing Group (HEPG) unilaterally cancelled a special issue on Palestine and Education in the *Harvard Education Review*. As an investigation by the Guardian revealed, this decision was a clear act of censorship—made at a moment when research and teaching about the starvation and dehumanisation of the Palestinian people is needed more than ever.³ This kind of censorship goes well beyond this particular case – we need to challenge the ‘Palestine exception’ to academic freedom that is occurring in many different sites (Shwaikh and Gould 2019). It is shutting down knowledge, education, and academic inquiry itself – it is a form of scholasticide in action.

In these ruins we must create alternatives.

Reparative futures

What alternatives do we dream for? The concept of reparative futures draws our attention to the interconnections between past, present, and future. It suggests that to create futures characterised by justice it is essential to listen to and engage with ongoing histories of repression, violence, and domination. A failure to face up to the past and present in this way risks projecting futures that, unwittingly or intentionally, reproduce prejudices, inequalities, and harms (see Myers et al. 2024; Sriprakash et al. 2020). In other words, reparations is about recognising and taking forms of redress for injustices, tackling their root causes to ensure injustices are not carried forward or sustained.

Our narratives about the future within CIE – whether that be in terms of global development goals which project particular kinds of ideals, or post-conflict policy, or national planning in education – must find ways to deal with the structural injustices of the past and present – and in ways that support individuals and communities to reimagine and remake social relations such that these harms do not recur. The lens of reparation is, therefore, one that is ‘futures-oriented’. Now this might be counterintuitive to some people. Since the idea of reparations is to take the past seriously, it can sometimes

be characterised as being only ‘backwards looking’, or dismissed by its critics as being ‘stuck in the past’ when we need to ‘move on’.

Contrary to this, I argue that the action-oriented approach of reparations has the potential to create new arrangements for justice – to imagine new kinds of futures. In this sense, it is what Táíwò (2022b) calls a ‘constructive’ agenda. After all, the etymology of the word ‘repair’ is to ‘make ready’. Crucially, the idea of reparations recognises that we may need to ‘hospice’ or ‘abolish’ some of our existing norms, practices, and institutions to make ready for justice (De Oliveira 2021). The reparative lens does not assume that we have to go on as we have, and in fact, it requires us not to. Injustice is not inevitable. In these ruins, we must create alternatives.

Indeed, in being futures-facing, this approach to reparation also takes up the question of intergenerational justice which I think is at the heart of our field of education and deserves much more analytic attention than it has been given to date. What do we owe future generations? How can we create just education systems for tomorrow’s children? These questions compel action in the present – they are not about deferring or delaying our moral responsibility. Because if we don’t actively seek to address structural injustice in and through education now, we have committed two kinds of wrongs: first, to the present generation who are harmed today, and second, for failing to create – within our educational systems and practices – the capacity for *future* generations to relate to each other as equals (Chan 2025).

At the moment, I am working with colleagues on a project called *Reparative Futures of Education* (or Repair-Ed for short) which is exploring how such ideas can be researched and understood in practice. Our driving question is ‘what does reparation look like in education?’. We take a participatory, place-based approach – with a specific focus on the long histories of racial and classed injustices in the city of Bristol, in south-west England.

Our project is partnering with ten schools and surrounding communities in the city. Through participatory oral histories, dialogic workshops, and ethnographic research we are building a *People’s History of Schooling* that traces everyday people’s experiences and memories of schooling, and their conceptualisation of just futures of education. We draw on a ‘living archival’ approach (Hall 2001; Sabiescu 2020; Sriprakash, Willatt, and Stewart-Hall 2025) which takes the form of an interactive website where you can explore testimonies from teachers, former pupils, parents, and community knowledge holders.⁴ We are using this public resource as a means of facilitating dialogue about different experiences of racial and classed injustices in education, exploring with communities what reparative futures of education call for. This work puts into methodological practice the idea that the past, present, and future are interconnected and that reparative approaches involve finding ways to acknowledge, talk about, and address these interconnections.

Another strand of the Repair-Ed project is being led by my colleague Annabel Wilson which demonstrates the importance of research that is not only grounded in community knowledge, but that also takes up the idea of ‘learning in community’ through participatory principles of care and listening. Annabel and the team facilitated a series of workshops with Black Bristolians who attended primary school in one area of the city called Easton, to explore experiences of schooling and structural injustices in education, to listen to each other’s visions for the future, and to use their memories and hopes to co-construct a poem called *Tomorrow’s Children Will Say*. The poem was later adapted into

a film and launched over the summer at a community screening, celebration, and dialogue.⁵ Annabel and her co-facilitators grounded their practice in the Black Radical Imagination and ‘freedom dreaming’ (Kelley 2022): to achieve social justice through education, we must challenge ourselves to reimagine its future.

Of course, a very important part of our project is learning from young people themselves. Through creative, participatory methodologies, members of the Repair-Ed team – Asia Giuliani, Ishani Parekh, and Priyanka Soni – are working with children across Bristol to explore their concepts and ideas around intergenerational justice and reparative futures. And to facilitate dialogue about reparative futures of education beyond academia, Claire Neaves hosts a lively podcast for the project called *Dialogues on Educational Justice*.⁶ Claire brings together a wide range of stakeholders in education – practitioners and activists on the ground – to talk in candid ways about how schooling systems and practices can be reimaged and repaired. It is a rich resource on how different theories of educational justice are being worked through in practice.

These are just some of the ways we are exploring reparative futures, methodologically and in practice, centring dialogue and mutual understanding in contexts of injustice. But what might be the broader significance of this idea for the field of comparative and international education? We can think about this question through different dimensions of reparation which, as I’ve sketched out in previous work (Sriprakash 2022), might include material reparations, epistemic repair, and reparative praxis.

Reparative futures for CIE?

While claims for reparation might validly involve direct compensation to individuals for specific harms or past injustices, the model of material reparation that I have been advocating for takes a different approach. It is structural and it is future-facing. This means redress needs to materially rearrange our systems – not just provide compensation – such that injustices are no longer created or perpetuated by those systems.

For our field of comparative and international education, this is about rejecting the blind assertions of the ‘good intentions’ of the field and instead identifying how we can repair its harms and ensure the nonrecurrence of these injustices. What would such material commitments look like? This would probably involve a complete departure from business as usual, for example, challenging initiatives that accumulate and concentrate wealth in the global north for private profit and instead face fully towards a redistributive agenda for global justice.

This may seem like a tall order, not least in the current political climate – but we must not foreclose just futures just because they seem challenging. This is where ideas of ‘repair’ are so important – they help us identify what can be done in the everyday, the processes and practices of redress. Take, for instance, the idea of epistemic repair: The concept of epistemic repair draws attention to the ways in which knowledge and knowledge-relationships can challenge, disrupt, and create alternatives to the structures of injustice. The idea of repair denotes a process of active remaking *in the midst* of harm – creating new ways of thinking and being that challenge the reproduction of those harms. Epistemic repair recognises the damage caused by dominant knowledge-relationships whilst refusing its totalisation. There are important examples of such work of repair in

our field – for example through the decolonising development movement as well as through anti-racist interventions in CIE (Scott and Bajaj 2022; Sultana 2019).

Applied to our field, the idea of ‘epistemic repair’ arguably has the potential to fundamentally shift the knowledge frameworks brought to research, policy, and practice in global education. If we are serious about mobilising knowledge and partnerships for just futures, we must support knowledge-relationships that are more honest about the ruins around us and, crucially, that actively seek to repair this. Embedding and mainstreaming knowledge-frameworks of racial justice in education research, planning, and financing might be one such step towards epistemic repair.

As I’ve suggested elsewhere (Sriprakash 2025) the *how* is as important as the *what* here. How might a collective understanding of reparations be formulated, given the deep divisions carved into the world, not least in the present climate? Here, the work of Peter Manning, Julia Paulson, and others on ‘reparative pedagogies’ is inspiring and instructive (Manning et al. [forthcoming](#); Miles and Keynes 2025; Paulson 2023). The idea of reparative pedagogies foregrounds the processual and relational nature of reparative justice – it is neither an idea nor an outcome that is fixed but rather it is given meaning in dialogic relation with others. That is, material reparations are brought to life through praxis. This is why we have foregrounded participation and dialogue in our research practice in the Repair-Ed project.

Indeed, reparative pedagogies, as Paulson (2023) suggests, might involve processes that support dignity, truth-telling, multiplicity, responsibility, and creativity in the working-through of past and present injustice. What might our field of CIE look like if we took these principles seriously – in our programmes and in our research? The hopeful gem contained in this idea is that, as an ongoing practice, reparative pedagogies can be fostered without waiting for formalised programmes of material reparation (Paulson 2023). That is, as a praxis, it creates opportunities for action in the present. And, importantly, human connection is at its very heart. Looked at in this way, *the potential for reparative futures is already here*.

By way of closing these reflections, I want to remind us what is at stake. What we are *left with* if we don’t commit to anti-racist and reparative futures in these ruins. Because this is not about abstract theory but about education’s commitment to humanity – for what else should education be? Without this, what else remains?

I share with you a poem entitled *What Remains*, written in grief by Khawla Badwan. It is a reminder of what is at stake in these times of genocide. Please read it slowly, word by word.

What remains
when education
remains silent,
when futures
are measured
in targets, not
in songs for humanity?
What remains
when Gaza
struggles to remain,
when atrocities

are streamed
 and authorities
 are revealed?
 What remains
 when worlds are lost
 and lines are crossed?
 What remains
 when we are wounds,
 with words killed
 and values not lived?
 Nothing remains-
 except trying

What remains, 27 June 2025, Khawla Badwan, see also Badwan and Phipps (2025)

Coda

My address concluded with an invitation for questions and discussion, to explore in dialogue what reparative futures for CIE might look like. A member of the audience asked fellow conference delegates how we felt about discussing issues of anti-racism in an event whose corporate sponsor enables genocide. They read a statement from their Palestinian colleague which expressed deep pain that the UKFIET conference had been co-sponsored by Amazon Web Services who have, in the words of a recent UN report, ‘profited from Israel’s economy of illegal occupation, apartheid and now, genocide’ (UNHCR 2025). This question from the audience shined a light on our collective and institutional implication in the most violent of injustices. Of course, this is a difficult and challenging thing to unpack – as the emotionally charged and defensive responses revealed. What I had hoped to hear, in the spirit of reparative praxis, was reflection and accountability as a starting point for collective healing and problem solving. But sadly, this was not the case. I sat there devastated, thinking: if we cannot face the imperative of repair *even in times of genocide*, then nothing remains.

Notes

1. <https://projetoseta.org.br/>.
2. See <https://www.universityworldnews.com/post.php?story=20250910152833287>.
3. <https://www.theguardian.com/education/2025/aug/14/harvard-journal-israel-gaza-cancellation.>; the open letter against this censorship is here: <https://academicaccountability.com/>.
4. <https://www.repair-ed.uk/stories/>.
5. <https://www.repair-ed.uk/black-radical-imagination/>.
6. <https://podcasts.ox.ac.uk/series/dialogues-educational-justice-brought-you-repair-ed-project>.

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whole BAICE committee, including Emma Jackson, Surya Pratap Deka, and Namrata Rao who helped get the workshops off the ground. Thanks also to BAICE for the Presidential Fund which allowed me to commission the artwork by Seekan Hui which has been presented in this piece, as well as support two bursary awards for the UKFIET conference. I also acknowledge funding received for the Repair-Ed project (UK Research and Innovation EP/Y014928/1) and the Global Action for Racial Justice/SETA Project (Kellogg Foundation).

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