## Appendix 1: Participant Information Sheet

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| --- |
| **Research/project title: “**It’s the colonialisation of the mind”: How has the legacy of the British Empire impacted the University of Greenwich today. |
| **The principal investigator for this project is:** Mya Imadojemun |
| **Email:** mi8467s@gre.ac.uk |
| **Project/Participant outline** |
| **Project/Participant outline:**  You are being invited to take part in a qualitative research study. Before you decide whether you wish to take part, please take your time to read through and understand the following information. If there is anything unclear that you wish to clarify or gain further information about, do not hesitate to ask.  **Synopsis:**  The research project will investigate universities’ position around colonialism and how the British empire impacts the higher education curriculum, with the University of Greenwich as a case study. The project includes interviews with university students and staff to understand their opinions of Greenwich’s relationship to its imperial history.  **What will you be asked to do:**  You are invited to take part in an interview with the investigator over Microsoft Teams. Interviews will take place online on Microsoft Teams in line with covid safety protocol; interviews will be recorded using Microsoft Teams and stored on my password protected account until the project’s completion. This may last around 15-20 minutes. I will ask you a series of questions around the colonial history of Greenwich. All your responses during the interview will be recorded and transcribed for the purpose of analysis.  **Your data:**  For the sole purpose of increasing the accuracy of the data collected during the interview process, the interview will be recorded and stored securely. With your permission, the dissertation will include specific quotes from the interview transcripts. All recordings and interview transcripts will be anonymised. The dissertation will state your role within the university (e.g. university academic, student, or GSU officer). To preserve anonymity any personally identifiable information will be protected so your responses will not be linked with identifying information. Note, you are under no obligation to answer all questions or take part in the interview. Even if you agree to take part, you can withdraw at any point up until 5th March 2022 without any costs and your data will be destroyed immediately. Some of the discussions may touch on sensitive issues. If at any time you are uncomfortable or unhappy with answering certain questions, please feel free to ask to stop the interview. All recordings and data from the interviews will be destroyed and removed from all devices upon completion of the research and no later than 31st July 2022. |
| **This project is supervised by:** Giulia Zampini |
| **More information about the project can be obtained by contacting** Giulia Zampini **by** g.f.zampini@greenwich.ac.uk |
| **Email at:** g.f.zampini@greenwich.ac.uk |
| You may withdraw from this project at any time until 5th March 2022 |

## Appendix 2: Debrief Sheet

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| --- |
| **Debriefing information for the Research Project:** It’s the colonialisation of the mind”: How has the legacy of the British Empire impacted the University of Greenwich today. |
| The purpose of this study was to gain insight and investigate how colonialism impacts the university. Your answers will be used to conduct a research report answering the question. This report will study an aspect of University of Greenwich that has not been looked into before.  Thank you for choosing to participate in this study. Your assistance is highly appreciated as some of the topics may have been hard to hear. With your contribution, this research report can be used to look at the underpinnings that imperialism has within society. It will also contribute to the overall movement of universities taking accountability for their colonial histories, so thank you again for your participation.  Certain topics touched upon during the interview may have been sensitive and difficult for participants. If you have been affected negatively or feel distressed **please do not hesitate** to contact the **University of Greenwich wellbeing team** who can offer one-to-one confidential online counselling. You can contact them on: **wellbeing@gre.ac.uk or** **020 8331 7875**.The University of Greenwich also recommend **a confidential online wellbeing service** where students can talk about their mental health online. You can register, **using your university email address** at **https://togetherall.com/en-gb/.** Finally the topics discussed can also trigger racial trauma, there is an online racial wellness group where Black therapists provide a safe space for healing: **https://blamuk.org/zuri-therapy-racial-wellness/**.  If you have any further questions please contact my supervisor who will be happy to clarify anything. Their contact details are as follows: **g.f.zampini@greenwich.ac.uk.** Finally if you wish to further read up on this topic please see the following readings:  Agozino, B., 2004. Imperialism, crime and criminology: Towards the decolonisation of criminology. *Crime, Law and Social Change*, *41*(4), pp.343-358.  Waddell, D.A.G. (1960). Queen Anne’s Government and the Slave Trade. *Caribbean Quarterly*, [online] 6(1), pp.7–10. Available at: https://www.jstor.org/stable/40652736#:~:text=Queen%20Anne%27s%20Government%20and%20the%20Slave%20Trade [Accessed 23 Jan. 2022].  Knudsen, Britta Timm, and Casper Andersen. "Affective politics and colonial heritage, Rhodes Must Fall at UCT and Oxford." *International Journal of Heritage Studies* 25, no. 3 (2019): 239-258.  Again, I would like to say a huge thank you for your participation. The answers you have provided will help to create a detailed and insightful qualitative research report. If you need another copy of any of the documents provided, please do not hesitate to ask. |

## Appendix 3: FLAS Ethics Form

**[v.III.Jan.20] [Ref NO: ]**

**Faculty Research Ethics Committee: Liberal Arts and Sciences (FRECLAS)**

**Application Form for undergraduate and taught postgraduate students only. This form should be submitted by email to your School’s Ethics representative and to FLAS-Ethics@gre.ac.uk**.

For guidance on completing this form, please speak to your supervisor. You should also consult the information on the FRECLAS Moodle page, here.

*NB: In the boxes below text in GREY is provided for your information and should be deleted and/or overwritten as you complete the form.*

1. **Application summary**

|  |  |
| --- | --- |
| **Name:** Mya Imadojemun | **Email:** mi8467s@gre.ac.uk |
| **School:** Law & Criminology | **Module Name and No:** Criminology Undergraduate Dissertation Project SOCI-1013-M01-2021-22-130 |
| **Research/project title:** Can the University of Greenwich confront its colonial histories? | |
| **Supervisor:** Giulia Zampini | |

**2. Project details**

|  |  |
| --- | --- |
| **Project outline**  *Using the space below, please provide a short outline of the project, explaining the purpose and objectives of the research and a summary of the project methodology. The outline should be c. 250 words and written in plain English that is free from jargon.* | |
| This projects hopes to look into the colonial histories of the university of Greenwich and how the symbolism of the British empire is still intwined within the university. This aspect of the University of Greenwich has not been looked into before. By shedding light on the maritime crimes that are interlinked within the history of the campus, hopefully more awareness of this history will be raised. In this research several interviews will be carried out involving: a Greenwich student, a member of the race and diversity network, a GRE officer and University lecturer. Participants will be recruited via email and asked to take part in an interview for an undergrade dissertation project. Interviews will take place in person or on Microsoft teams depending on the participants preference. These interviews should take around 15 to 20 minutes. The questions will be based on colonial empire and the ideologies surrounding the term ‘decolonialisation’. Some of the questions that may be asked will be: Do you think it is necessary to acknowledge Greenwich’s links with slavery? Do you anything about the history of the campus? | |
| **In order to carry out interviews Microsoft teams may be used however, this is dependent on the participants personal preference. In the email sent out to participants, there will be an option to be interviewed in person or over Microsoft Teams.** | |
| **Proposed start date:** | **Proposed end date:** 19th April 2022 |

**3. Participant details**

|  |  |  |
| --- | --- | --- |
| Does this project involve work in another institution (i.e. in a school, youth club, business, charity or similar)? | YES | NO |
| *If you answered YES to the above question, please provide evidence of consent from a responsible individual at the institution at which you propose to conduct the work. Evidence of consent should be on headed paper or from an institutional email address, and should be included as an annexe to this form.* | | |
| Does this project involve human participants? | YES | NO |
| Could the participants be considered: | | |
| i. to be vulnerable, as defined by the [University’s Research Ethics Policies](https://docs.gre.ac.uk/__data/assets/pdf_file/0023/252662/research-ethics-policy-updated-june-2021.pdf)  (e.g. are they children, in poverty, mentally ill or substance dependant)? | YES | NO |
| ii. to feel under pressure to participate in the research? | YES | NO |
| **If the answer to either of these is yes, please explain, providing full justification for your research design and methodology:** | | |
| It is the University’s policy that it is usually not appropriate for undergraduate students to undertake research involving vulnerable participants. Applications which involve vulnerable participants are subject to additional scrutiny and decisions on such applications are likely to be delayed. | | |

**4. Confidentiality and anonymity**

|  |  |  |
| --- | --- | --- |
| I have read and understand the [University’s guidelines on data protection](https://www.gre.ac.uk/research/governance-and-awards/research-ethics-committee/guidance-on-ethical-approval-for-research#am_i_collecting_personal_data_in_research): | YES | NO |
| Will this project generate personal data?  *All information relating to living individuals is deemed to be personal data, including names, contact details and any answers to questions. If your project involves human participants it almost certainly generates personal data.* | YES | NO |
| **If personal data will be gathered during this project, describe the arrangements for storing and disposing of this data and specify who will have access to project data:** | | |
| For the sole purpose of increasing the accuracy of the data collected during the interview process, the interview will be recorded and stored confidentially. It will take place either in an online space over Microsoft Teams or in person. Also with the participants permission, the report may include specific quotes from the interview transcription to highlight the research. These will be anonymised so they cannot be assigned to the participant. The participant is under no obligation to answer all questions or take part in the interview. If the participant does answer all the questions, they are able to revoke any of them up until 19th April without any costs and the data will be destroyed immediately. All data from the interview will be stored securely on a mobile phone only the interviewer can access and will only be shared with Giulia Zampini as she is the dissertation supervisor. After 5th April 2022 all recordings and data from the interviews will be destroyed and removed from the mobile phone. | | |
| The Participant Information Sheet (Appendix II, below) describes arrangements for storing and destroying data. | YES | NO |

**5. Risk and risk management**

|  |  |  |
| --- | --- | --- |
| Are you a School of Design student?  *If you answer NO continue to section 5.c* | YES | NO |
| If YES have you completed a risk management form? | YES | NO |
| **School of Design students only: If YES to completing a risk management form continue to section 6a.,**  **If NO continue to section 5b.** | | |
| 5a. Does the proposed research present any potential risks, greater than those encountered in day-to-day life, to participants or subjects? | YES | NO |
| **5b. If YES, please provide FULL details and explain what risk management procedures will be put in place to minimize these risks:** | | |
| It is the University’s policy that it is usually not appropriate for undergraduate students to undertake research outside of England. Applications which involve research outside of England are subject to additional scrutiny and decisions on such applications are likely to be delayed. | | |
| **5c. For all other students who are not in the School of Design**  Does the proposed research present any potential risks, greater than those encountered in day-to-day life, to researchers or investigators? | YES | NO |
| **If YES, please provide FULL details and explain what risk management procedures will be put in place to minimize these risks:** | | |
| It is the University’s policy that it is usually not appropriate for undergraduate students to undertake research outside of England. | | |

**Supervisor’s Approval**

**Note: Applications will only be considered after approval from supervisors**

|  |  |  |  |
| --- | --- | --- | --- |
| **Declaration**  I have discussed this project with the applicant, and approve of the planned course of research, subject to tutorial monitoring and supervision. | | | |
| **Name:** Giulia Zampini | **Email:** g.f.zampini@greenwich.ac.uk | | |
| Does this project involve vulnerable participants? | | YES | NO |
| Does this project present any potential risks to researchers or participants which are greater than those encountered in day-to-day life? | | YES | NO |
| Does this project involve research or travel outside England? | | YES | NO |
| The contact details provided for me on the attached Participant Information Sheet are complete and correct at time of submission | | YES | NO |
| **Signature:** | **Date:** | | |

**Submission Checklist and Declaration**

|  |  |  |  |
| --- | --- | --- | --- |
| **The following must be submitted with this application form (please confirm inclusion):** | | | |
| I have read and understand the University’s guidelines on informed consent:  [Information on Participation Consent](https://www.gre.ac.uk/research/governance-and-awards/research-ethics-committee/guidance-on-ethical-approval-for-research#participant_consent_form) | | YES | NO |
| Supervisor approval complete (see above) | | YES | NO |
| Participant Information Sheet (see section 4 and Appendix I, below) | | YES | NO |
| Participant Consent Form (see section 4 and Appendix II, below) | | YES | NO |
| **Declaration**  The information contained in this application, and accompanying appendices, is complete and correct to the best of my knowledge. I/we have read the University of Greenwich’s Research Ethics Policy and accept responsibility for the conduct of the procedures set out in this application in accordance with it and any further conditions laid down by the University’s Ethics Committee. I/we have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my/our obligations and the rights of the participants. | | | |
| **Signature:** | **Date:** | | |

## Appendix 4: Interview Guide

***Next steps*** ***Probing questions***

1. How are you today?
2. How are you finding studying Criminology? Or how did you get into teaching Criminology? Or how did you get into being a GSU officer? Or how do you feel being a member of the Race and diversity network?
3. Why did you choose to study Criminology?
4. What made you choose to study at the University of Greenwich?
5. Tell me what you know about the history of the campus if anything
   1. ***Explain campus history***
   2. ***Explain the links, Christopher Wren, Ambrose Crowley, King George II statue***
6. How do you feel about the history surrounding the university?
7. What do you know about who the accommodation and areas of the university are named after
   1. ***Explain Queen Anne court***
   2. ***How do you feel about the areas of the university being named after people who played a role in slavery/ establishing the British empire?***
8. Do you feel Universities need to confront the links they may have with colonialism?
   1. ***How about Greenwich? Do you feel it is necessary for the university to acknowledge the links it has with slavery?***
9. Do you know what the term ‘decolonise’ means?
   1. ***Explain the term meaning (however each person may have their own definition of decolonise)***
10. Do you feel it is necessary to decolonise the curriculum in universities
    1. ***What about in the University of Greenwich?***
11. Could you tell me if you feel there is a gap between theory and practice of decolonising institutions
    1. ***What can be done to bridge this gap?***
12. How do you feel about Greenwich’s position around decolonisation?
13. How do you feel the British empire has affected the curriculum in universities?
    1. ***How about criminology specifically?***
    2. ***How about in the subject you study specifically?***
14. What is the aspect of Criminology that inspires you the most?
15. Why Greenwich?
16. Do you understand what the term ‘decolonise means’?
    1. ***What about in terms of the curriculum?***
17. Do you feel the University needs to be more open about their colonial links?
18. Do you feel decolonising the university is realistic?
    1. ***How can it be achieved?***
    2. ***What can students do?***
    3. ***What can teachers do?***
    4. ***What can the university do?***

## Appendix 5: Interviews

### Interview 1- Student

Interviewer:

OK, so the first question is, how do you find studying at the university?

Interviewee:

I've really enjoyed it, as much as evidently, you know the lockdown has impacted us. I've really enjoyed it. I think this is a diverse campus. From my first intro to the campus, I knew I wanted to study here because of just the diversity as well. On the street, you know, driving up to the campus. I was like, OK, this is for me because a lot of the universities you visit you don't really see that side, you know. On face value, so yeah, that, that was very good. And then the cherry on top. I think our criminology professors are literally second to none. They don't get paid to care, that's what they do. They're very passionate. You can see why. They are doing what they're doing because they're natural advocates. They're natural activists. So, I like it. I've enjoyed the time here.

Interviewer:

The next question is what are you studying?

Interviewee:

Criminology with criminal justice.

Interviewer:

And why did you pick that subject?

Interviewee:

I picked it because in a sense I can relate. I'm not from the cleanest of backgrounds myself and I wanted to be able to understand the reason why I made certain mistakes I did as a young woman, but also to be an advocate for those that don't have a voice. And to educate those and deter them from making any mistakes that I've made as well in the past, because sometimes, like you don't know the consequences of your actions until you're living it. So that's why I chose to study criminology. Plus, I'm a natural critique, I analyse. I could, I could criticize everything I come across I don't just take things as face value so hence why I decided to study criminology.

Interviewer:

So, the next question will be, could you tell me anything that you know about the history of the campus?

Interviewee:

Well, I'm a bit embarrassed with this one. No, I don't know much about the history. I know evidently, we have a lot of tourism sites around. Uhm, I've joked with my professors when I first had an intro here, I said, I feel the spirits of my ancestors. You know being black, Caribbean, I saw these big white buildings. Stood up in the City of London, and I thought my forefathers had something to do with this and I'm studying here. So, I joked from day one, saying I feel the spirit of my ancestors when I'm passing the Cutty Sark as well, even though they say it's about the Teabag ship and everything, I always question that too, because I say who back then, who was the one planting the tea? Who were the ones loading the teabags on the ship, you know and how convenient it would be for them as well to load a few of my ancestors on the ship along the journey to make a bit more money than you know than on record. So, I always question that, and it's always been a debate with me and my housemates, or you know, friends that I've met here as well because they like to believe the polished tourism view that they're fed. You know, not actually question things like that, so yeah.

Interviewer:

OK so I'm going to just explain a brief history of the campus, just a little bit. So the Old Naval College was designed by a man called Christopher Wren and Christopher Wren was a stockholder in the slave trading company, The Royal African Company, which trafficked people from Africa as slaves around the world and he was also an investor in the East India Company which trafficked slaves to the East Indies.

Interviewer:

Yeah, so how do you feel about the history surrounding the university now that you know some of it?

Interviewee:

Not surprised. I'm not surprised. Yeah, as I said, I'm not surprised. From the first day, if you go with your instincts and even just naturally questioning things, you will definitely know there's aspects of colonialism here and everything you know because what built it? Well, where did the money come from?

Interviewer:

So how do you feel about the areas of the university being named after people who played a role in slavery or establishing the British Empire such as Queen Anne Court? Because Queen Anne was actually a very big investor in the slave trade. She secured 20% of the money made from the from a South Sea Company, which was also a slave trafficking company.

Interviewee:

Uhm, how do I feel about it, uhm? Disgusted but at the same time, I feel privileged, in a sense, because as much as all of that was built on our ancestor's demise in a sense. If only they could see how diverse our campus is today. If only they could see that actually, the pain you guys went through. It wasn't just for anything. You know you survived it. And because of that your legacy your bloodline lived on to the point-

\*cries\* where you have Black brothers and sisters studying in Greenwich today something that probably a lot of them wouldn't have even dreamt of at that point, because they weren't allowed to dream that far probably, sorry.

Interviewer:

No, it's alright, would you like to have a break? I know it’s really upsetting to think about.

Interviewee:

No, it’s alright, I'm ok it’s just, It's heavy.

Interviewee:

I mean, it's, it's history \*cries\* But we're living proof of that history because if our ancestors didn't go for it and survive it, we wouldn't be here today. Part of this modern-day history, now of Greenwich. But how I feel about the names. I think the names, the names are they're already there, but what is imperative going forward, especially in this era, is that all universities educate those coming up, you know, because sometimes in order to motivate people and in order to really. Give people a vision of where they're going, they need to understand where they're coming from, and I'm not talking about from birth. Where your language, where your ancestry comes from. To make this possible today for you to have this opportunity. So, I think the names can be there and probably will be there because even if we do a protest today, I'm sure they'll still be there but it's a very good idea to educate the upcoming generation and the present ones as well that are here and walk around all this legacy that they've never, ever questioned or never thought of questioning.

Interviewer:

Thank you for that. So, do you feel like it's necessary for Greenwich to acknowledge its links with slavery?

Interviewee:

Absolutely, I think they've somewhat done that, and I think they're leading in the in the fact that when you look at other- I mean yes, since the Black Lives Matter movement as well, there's been some other, you know, outcry and Oxford University and stuff wanting certain things removed. But I think Greenwich University, apart from putting out, you know anti-slavery statements and stuff like that. They do have a role to play in really educating this generation. Not just theory, based on colonialism, but to really educate, this generation, yeah.

Interviewer:

Speaking on that topic, do you know what the term decolonise means?

Interviewee:

So, in a sense, I think decolonisation is about rewriting. Rewriting the wrongs of history in a sense, as in. They even do it in academic literature as well, where a lot of our resources that we learn from or the literally based on white men right? From their perspective. So, when you talk about decolonisation in a research thing, it's also providing an intersectional perspective from our own black people too. So, when you do that and you have that there as a legacy, I know from my understanding that's what the decolonising is

Interviewer:

Alright, I mean the official definition is to withdraw from a colony making it independent, but I feel like in recent times it's basically what you said about, trying to kind of not just physically removing from yourself from a colony, but almost decolonising the mind.

Interviewee:

Thank you very much, yeah. Yeah, it's mental slavery, but Bob Marley said about it, you know, emancipate yourself from mental slavery. Right? Because it’s all about the mind. We call it the imperial, whatever theory, colonisation theory because it's not just in society as well, but as you know it's in the mind of probably our relative, you know, we all know a few of all those relatives that are stuck in that time as well because it's down to education and you could only combat that by education.

Interviewer:

So, do you think it's necessary for universities to decolonise the university curriculum?

Interviewee:

Absolutely. You can't talk about diverse whatnot, yet it's up to individual lectures. Say for instance, when we studied understanding deviance in year one if it wasn't up to [professor] the aspect of colonisation and imperialisation would not be interjected into the lesson for us to understand the legacy of how our Black brothers and sisters are portrayed in modern-day media as deviants. And how there is a legacy from that, you know. When you talk about dehumanisation you're looking at why others are being labelled as animals, being referred to as wild beasts until this day. When you talk about how it's presented deviancy or we call it, criminals are presented in the media and in courtrooms and so on. A lot of judge's summaries, these white old men, a lot of their summaries would be referring to, you know nonwhite others as wild beasts as animals as XYZ needing to be, you know sentenced to life. So yes.

Interviewer:

And do you feel like there's a gap between the theory and the practice of decolonising, the curriculum and institution?

Interviewee:

Yes, because as a going back from what I was saying as well. How something looks on paper isn't necessarily how it's manifested in real life. Yeah, because if you make that a policy, and really train the staff to understand- because a lot of our staff at Greenwich University, a lot of the professors are scared to approach this topic. Maybe because some of them have never ever had any black friends or nonwhite other friends. So, in a sense as a student in interacting with these staff in buildings, you really searching for the diversity, that diverse nature in one or two of these staff that you know understand your lineages. Understand your background. You know, so yeah, I do think it's imperative that it comes and that there's a change.

Interviewer:

Do you feel like decolonising the university completely is realistic?

Interviewee:

I think in time. Everything changes with time, and it takes time. It is realistic, but nothing is ever complete, is it? There's always work. There's always improvement to be made. I guarantee you the next generation coming up after this will be speaking about this, just like generations before also speaking about it. So, I think with time and cooperation with people, with unity, it will take less time than you would think.

Interviewer:

And what do you think students can do to help with, you know, decolonising the university, especially Greenwich?

Interviewee:

Speaking about this and confronting these issues that they feel passionate about. Not just, you know saying it to their parents because they need to speak to the powers that be, they need to speak to people that can bring about change. And if those voices are heard, these people can act. The people in positions that bring about change cannot bring about that change if they don't really know what concerns their population. Because at the end of the day, we're putting money in the university's pocket. If there is an outcry for change, I guarantee you they will bring about change even sooner, but again, there needs to be unity.

Interviewer:

If you could design a program that the university could do to help acknowledge its colonial links what would that program be?

Interviewee:

OK, so put it this way. We have workshops on things all the time, right? Whether it's from mathematics research, research skills and stuff like that, there could also be these workshops we have passionate advocates willing to teach about the topic of colonialism. And another thing is, it should also be a core. We must take on certain modules that. This should also be a core in our teaching, so everyone living here really can truly understand the campus, the environment they've been in because very very very very very few people- even me with my inquisitive questioning mind., I didn't even know the proper history of the university and still don't because we haven't gone into many details. Some people come here, you know, they'll never ever question it because it's just about student life for them so. Or just about academic stuff getting their degree and they go, you know. But yeah, so then that would also be there, and you know how we even have that part in King Williams. There's something like a little museum. If we have, yeah, if we have something like that as well.

Interviewer:

The final question is what can lecturers do to help?

Interviewee:

Lecturers can talk, that's why I was mentioning. I know some staff shy away from this thing because we are all part of this diplomatic error and everything you know what I mean, you don't want to say the wrong thing, but lectures need to enlighten them damn selves about a diverse uni that they're living in. And also speak to other lecturers that are passionate about this thing, there is no right or wrong question. It’s about learning. There's a right or wrong when there are statements being made. Statements that you have no proof, no backup about. But yeah, they can enlighten themselves up a bit more. The non-diverse lecturers can speak to the diverse lecturers and in that make all university one.

Interviewer:

Thank you so much, that’s the end of the interview now.

Interviewee:

Thank you, thank you.

### Interview 2- Student Union Officer

Interviewer:

Uhm, so could you tell me what you know about the history of the campus, if anything?

Interviewee:

Uhm, so I kind of know that it's got a very strong history with like, the Navy. I think it was a military hospital. Yeah, so there's kind of a mixture of it being like one of those fancy old buildings with a history.

Interviewer:

Yeah, so I've done some other little bit of research into the history, just kind of concerning the actual. Looking into him more, I found out that he was a stockholder in the slave-trading company of the Royal African Company and was also an investor in the East India company. So, upon knowing that, how do you feel about the fact that the person who's designed the college had links with the state?

Interviewee:

Uhm, I think it's interesting because some people often say it's amazing that it's been designed by Christopher Wren and they're like, oh, that's like a really interesting selling point. Like everyone knows, he designed Saint Paul's Cathedral, but they don't know he designed Greewich. So, we're special, but I think like hearing that, it's kind of like- I wouldn't say I was surprised but yeah, I think it's definitely something that I don't think I've ever heard anybody say about him like I think his reputation as an architect means that nobody cares about the ethical decisions that he's making, which is frustrating.

Interviewer:

Yeah, and about the names the university uses, so obviously we have Queen Anne court. And when I was researching her, I also found that she also had a contract to transport slaves from Africa to the West Indies, and she also had a contract with the South Sea Company, which was again a slave trading company and she had 20% of the stock to herself.

So again, how do you feel about, like areas of the university being named after people who had quite a high status when it came to slavery?

Interviewee:

I think, uhm, it's definitely a conversation that I had with my officer team last year about the fact that the concept of British heritage and the concept of Britishness Is this like I guess good thing or like something to take pride in. You know, like everyone I think, or at least like for me. If I see something named after someone, I'm usually thinking like why are they special enough to be named after. When you kind of put the harm that they've done into the light it is kind of like OK, so what was so good that you know this their involvement with slavery wasn't necessarily a factor to not celebrate that person.

It's a weird thing about British culture, anytime they talk about heritage or pride in being British, it's always about kind of ignoring the harms of discovery. It's like you almost kind of get shamed if you do try to call out the damage that this country is done or it's like, oh you're not proud of being British. But it’s not like that, we destroyed a lot of the world.

Interviewer:

So, do you feel like universities need to confront the links they may have with colonialism?

Interviewee:

Yeah, it's important that people are willing to acknowledge it and at the first stage, say yeah like this is the reality of things, we have this statue, or we have this building, and we are celebrating this person. But there's also this side that you need to remember because it's not just as simple as oh they were a king or queen here, so they got a building named after them. The people naming the building were thinking in a different way to how we might now, and I think something that I kind of want for our university is that we're actually having conversations and saying: this is what colonialism is, and here are some small things that are part of your life that you just don't really think about but are again linked to colonialism.

Like we can kind of say “it's just a name of a building”, but uhm in the end that becomes sort of accepting lots of things that build up into accepting a lot worse things. Like the thing that tabloids pick up, the tabloids will always be like, oh, they're complaining about the name of the building. But actually, it's because if we don't complain about that or we don't talk about that, then you can't really be surprised when people don't talk about the structural issues within the university as well, because sometimes the name of the building is the easiest thing that people can talk about, and it starts a conversation and it starts people on their journey to question things.

Interviewer:

And how would you define the word decolonialise?

Interviewee:

I think for me there are different aspects, so I think the one side is about, the side that people may perceive as more aggressive or may be perceived as more extreme, which is taking back your culture, taking back what is yours from the people who colonised. But then there's also sort of the other side of it, which is about, I guess, challenging the structures that are in place and trying to rethink how we do things. So, we should be changing our practices around certain things and should we be conforming to a structure or completely override it because it's inherently harmful. I guess it's like, in general, rethinking how society runs and how it's I guess perpetuating the harms that colonialism does.

Interviewer:

No problem sounds good, Thank you. Do you feel like it's necessary to decolonialise the curriculum in universities?

Interviewee:

And yeah, so I think the curriculum is kind of one part that most people are here for. Like most people, they are here to learn their degree and it's one I guess of the more powerful ways to impact a student because they're here to receive that curriculum, and I think whether it's with the goal of making people feel welcome or helping people to unlearn habits or to teach them ways of thinking critically about things. It's kind of Our duty to decolonise the curriculum as much as possible. We are creating people who are going to go out into every single industry and could decolonise those industries and so we kind of have to do much as we can to get people thinking about this kind of thing.

Interviewer:

And obviously you studied criminology, so do you think there are any aspects of the criminology curriculum that need to be decolonialised?

Interviewee:

It's kind of interesting because I feel like criminology to me always seemed like- not to be rude about law, but it kind of felt almost like the cousin of law. Where law is conforming, and criminology was there to kind of deconstruct everything. So, it kind of like if you compared criminology and law you might think, oh, we're actually doing great because we're challenging things with saying that the system is bad and this kind of thing- which I'm sure they do in law as well, but with more kind of constraints I suppose

But I think there are definitely things, thinking about within the assessment styles that we're using. I think some lecturers are trying different methods which is good, but one thing I've really wanted and want to see is like that your expertise is valued no matter where it's from, so you know if you've lived somewhere and you've experienced something, then that should be a valid thing to explore in your research or a valid thing to kind of raise in a conversation. It shouldn't just be “oh you've got a quote from some European academic who's been in a journal” the knowledge that exists within academia is very limited. So, we kind of need to try and give space to other ideas and then make them academic.

I think in terms of the curriculum, just kind of, I think sometimes it is on the students to bring the conversations because I know from my time, they’ll be conversations and because of who's in the room you might not touch on like racism within prisons or something for example. And I think in that regard if I were recommending something to the department, I kind of have them teaching students to remember, you know, that ableism is a thing, remember racism is a thing and then apply those in every single conversation you have. You know you might be talking about prisons one week, you might be talking about student sex work one week, and when you then remember, oh, what would this be like for someone from the LGBTQ plus community? It kind of adds another layer to the conversation. And you might not always get that if the people from those communities don't want to bring it up, so teaching everyone to think about how others might experience it could probably help broaden the conversations.

Interviewer:

Could you tell me if you feel there's a gap between the theory and practice of decolonialising institutions?

Interviewee:

I think I feel like a lot of the work on this stuff is still quite theoretical or is kind of like, strategizing and then the practice is kind of the last thought, so you know it could get pushed back a lot. I think there's a phrase that someone that I work with uses which are calling some problems, ‘wicked problems’, and ‘wicked problems’ are things that the university might think are completely unsolvable. So then they're very slow to try and solve them because they're like, “oh well, this is a very difficult thing to solve, so we can't solve it”.

I think like thinking of kind of the work on the BAME awarding gap that that I've been doing, I think you can kind of see it where it's been so long and you know, we come up with different interventions every year and some of these might get put into place, but there's still no consensus on what actually will close the gap, so it's kind of, I think people sometimes are scared to approach it or they just don't know where to start. So then progress or action doesn't happen.

Interviewer:

And how do you feel about Greenwich’s position around decolonialising?

Interviewee:

I feel like we've made some progress in the sense that, last year was the year that I kind of said, “let's do something around decolonising, like let's make it a bigger thing than just, working at the diverse, inclusive curriculum”. So last year started the campaign and I guess tried to normalise the concept. I think people were still kind of scared, but like I said before, about how some people perceive decolonising as this sort of aggressive side where people are taking back what is theirs, which is a completely valid thing to do. But for some people they see it as scary because they're like, oh, what if someone you know comes and takes something for me that I've gained through my privilege? So I think some people are still nervous about it.

I think people generally want to do something, but they don't know what to do. I think the university has been good in that they're creating their strategy and made it one of the priorities and so they kind of acknowledge that it's a priority for the students, and so we'll make it a priority. But it's all there in the strategy and in conversations, but now is kind of the time where we need to see action. We need to continually be pressuring and asking, OK, you put this in the strategy now what are you doing about it?

That's the phase we're in. The phase of holding them accountable for a few years to make sure stuff gets done.

Interviewer:

On that, do you feel like the university needs to be more open about their colonial links?

Interviewee:

I think, uhm, if we're talking about like the buildings and the even the companies we're working with and stuff like that, I do think that's important, I think you know, for students or anyone to hold them accountable, they need to have some information about what they are doing. Because the most frustrating thing is when you kind of don't know and then you approach them to try and understand and hold them accountable and then they're like, oh, but we are doing it. Then it's like you kind of get knocked off your track of trying to hold them to account because they've said oh, but we're doing something. So, I think just being transparent about it means that people can challenge in the right places, and it means that people can have conversations. It shouldn't be that we can't, you know, say, let's have a chat about it in our class, like without needing to go and request data. We can just go and look online and be like oh, let's talk about this.

Interviewer:

Yeah, and you just mentioned, I think you said something about the companies. What do you mean by that?

Interviewee:

Well, for example we have All these companies that we bring to career fairs or that we have students going to placement with. We have a duty to make sure that we're not working, or potentially either sending graduates or sending students or money into the hands of people who might be doing harm or going against our own sort of ethics. And I think the uni has a policy to make sure that they're being as ethical as possible with where they invest. Because it’s kind of easier to get away with investing in things when it's the actions of someone else like, you know. “Oh well, we work with this bank, but we're not responsible if they put their money into a war” or something like that. But really, we should just not engage with them at all.

Interviewer:

And the final question is, do you feel like100% decolonising the university is realistic?

Interviewee:

I'm not sure. I don't know what it would look like if it happened. I think there will always be remnants. I kind of think about this sometimes with generations. Like why is it that every generation has, extremely racist people. It's because every generation learns from other people. So, I feel like it would either take a very long time or it would never be fully there. Because there's always going to be someone who doesn't understand or isn't bothered or is actively against decolonising.

Interviewer:

Thank you so much.

Interviewee:

And thank you for including me in your research.

### Interview 3- Lecturer

Interviewer:

OK, so the first question is how did you get into teaching criminology?

Interviewee:

It's a good question. So, I never really thought of myself as a criminologist. I began in anthropology, so I was an anthropologist, and I did my undergraduate in anthropology and media and filmmaking and things like that. And then I became a youth worker and was making films with young people, and through that I ended up working in knife crime prevention work. So then when I went to do my masters and my PhD, I had a much more focus on policy and crime prevention. My PhD was in the sociology department at Goldsmiths, which is quite common radical institution, they're quite big.

Interviewer:

Oh, is it?

Interviewee:

They never shy away from the difficult conversations and concepts, so it was a nice place to do a PhD and I had some great supervisors. So yeah, I ended up writing a PhD on knife crime, and then that kind of made me a criminologist, rather than me choosing to be a criminologist. And then I yeah, that's how I ended up teaching criminology.

Interviewer:

Uhm, so could you tell me what you know about the history of the campus, if anything?

Interviewee:

So, I'm not really a historian, I don't know like the details of it, but I am aware of the colonial histories of Greenwich and the kind of merchant capitalism. Because I guess I come from anthropology and cultural studies, my interest has often been in economics and politics and global histories. So, I always think it's really interesting that the Greenwich campus sits opposite the financial sector. You look across the river and you see the architecture of neoliberal capitalism.

But I'm very much aware that our campus is set in merchant capitalism. You know the architecture, the pillars, this kind of ivory, you know. You're literally the ivory tower because this kind of marble and granite stone. I wouldn't know for example, when the buildings were built or by who or what, but I know, I recognise that the architecture is from merchant capitalism and it has that colonial links to global exchange and economies.

Interviewer:

So, the actual campus was designed by a guy called Christopher Wren, he also designed St Pauls Cathedral, but he owned a percentage of I think it was the East India slave trading company. So now that you kind of know that information, how do you feel about that history surrounding the university?

Interviewee:

I think, that should be something that is more recognisable. There should be more emphasis on that, because it's not that you can undo that. You know you can't undo what was done here or who built it, but you can be accountable for that now and make it clear. Because what I think is interesting about Greenwich is so much of its identity is its campus. It really sells itself on how it looks and this kind of prestigiousness. The views that you get and the sites around the campus, because it's a tourist location, isn't it?

It's owned by the Tourist Tourism Board, so it really sells itself on this imagery, which is fine if you're also acknowledging the less desirable or less proud aspects of that history, so I really think now that you have said that there is this direct link, then that should be really made clear on university presentations. There should be more plaques about that around the campus or tours for freshers that talk about that. And you know, t's not something you can change, but it is something you can acknowledge and therefore learn from.

Interviewer:

And do you know anything about who the accommodation or the areas of the university are named after?

Interviewee:

Well, it's interesting because one of them is Defoe, right? And I did one time I did look it up and I know it was something undesirable, but I can't exactly remember.

Interviewer:

I did research him, it was something to do with colonialism, but I need to find the notes.

Interviewee:

Yeah, so I can't remember the are other ones.

Interviewer:

It's mainly Queen Anne and Defoe.

Interviewee:

OK, so what's interesting to me, I get that you want to have this link to the areas past. But who's past and you know whenever you name something after someone, you're giving them accolades. You're giving them respect You know they have this whole thing in Bristol about the Colston Hall and Colston being this big slave trader and they say well, it is the history and it's like yeah, but people just see the name and think this must have been someone special and good because we're celebrating him by naming everything after him. So even if Defoe has this kind of murky past, no one will look into that. They'll just think he must have been somebody great because we've named the halls after him. So, I think they really do need to consider who out of the history of Greenwich do they want to celebrate and commemorate with the name now.

Interestingly, we do have the Stephen Lawrence building and which is, you know, like on the one hand, it's nice that Greenwich acknowledged the history of Greenwich borough having lost Stephen Lawrence in that horrible attack and wanting people to remember his name and the legacy that came after his murder. But to me that's it's almost a strange thing. It's like celebrating black history, but always as a victim. This is a really, really traumatic past for South London. The death of Steven Lawrence it's etched in the local memories and the streets. You know when people move through them, they remember what happened to Steven, it changes the way people feel. So, in some ways it's almost traumatic to be constantly reminded of Steven Lawrence, but also to have one building that's named after someone black and for it to be someone who was murdered by racists is like, is that the only way you want to imagine the black history of this area? Is black victimhood? Could we not also celebrate black success or black excellence or black achievement.

I can see what they were trying to do, but in a way it's again that kind of white gaze that wants to see black as either the victim or saved by whiteness. It's very strange.

Interviewer:

I did when I was doing research, I saw one black man who was really involved in like the trading during like merchant Greenwich. But yeah, I never really heard of him. I also agree because I thought it was a bit of a juxtaposition because Queen Anne, had 20% shares of I think was the South Sea Company, a slave trading company. That's a juxtaposition, naming that building Queen Anne and then we've got a building called Stephen Lawrence. I think it's quite interesting.

Interviewee:

It is interesting, I mean even to name it after Doreen Lawrence would have been something because Doreen Lawrence, you can see what she's contributed to policy and changing the police, and like you know, in a way that would have been recognition of what she achieved.

I mean you've got great local figures like Darcus Howe. That iconic moment when he stood up in Deptford and made his speech at the Battle of Lewisham. We're surrounded by amazing histories.

We had like, the first sound systems, the reggae sound systems were down the road in Lewisham. I just feel like there are so many ways you could celebrate the contributions of black artists or thinkers or authors or activists in the Greenwich area that the university hasn't really done that.

Interviewer:

So do you feel that universities need to confront the links they may have with colonialism?

Interviewee:

They have to confront it because it's all very well to say you're a, you know an anti-racist organisation, but part of being anti-racist is acknowledging the histories and recognising privilege or power that has come from the systemic exploitation and oppression of black people globally. So, if it's not willing to do that, how can we expect it to recognise the interpersonal racism of today, if it can't even recognise the structural racism of the past that influences the present. So, you can't do one without the other, so it's almost hypocritical to pretend that you are anti-racist if you if you can't do that.

Interviewer:

And do you feel like Greenwich needs to acknowledge its links specifically.

Interviewee:

Yes, because we have a much bigger proportion of black and minority ethnic students than other universities. We attract local students; we attract a lot of home students and so we have an even greater responsibility to make sure our students are safe, and they feel a sense of belonging and happiness, comfortableness on campus. So if you have a campus that is so obviously rooted in imperialism, then why are you not making extra sure that your students feel safe here? You know you have a duty of care as well as a duty for education and so I think Greenwich in particular has to acknowledge its colonial past.

Interviewer:

And how would you define the term, decolonialise?

Interviewee:

Yeah, it's a big one, and it's interesting in academia. I mean, I would define it as undoing or unpacking. systemic structures that have been created through imperialism and that can be ideological as well as physical. It's about the things that we take for granted almost, the cultures and the systems and the structures. The frameworks of power that we inherit are ultimately flawed and unequal. So, decolonisation is about learning what those inequalities are and then dismantling them for everyone's benefit because we all lose out from having these very biased and limited and flawed systems of knowledge and culture.

Interviewer:

Do you feel like it's necessary to decolonialise the curriculum in universities.

Interviewee:

I do but I don't think that's the only thing. Decolonising I think that it can start with the curriculum, and I think it's a good place to start because sometimes people benefit from having something very material, something tangible. I mean, my education was very decolonial because of studying anthropology and cultural studies. So, it comes very naturally to me to think through that lens, but I think for some academics, maybe if you've studied law or I don't know, I don't think all disciplines are that comfortable with talking about colonisation.

So I think for them to start by saying, can you look at your curriculum, can you look at your authors? Where do they come from? Are they all white men for example? I think that's a really tangible place to start and then people who say, well, those are the only authors I know and then you can say, yeah, why do you think that is? And maybe you know it's difficult because academics have a huge ego. A lot of academia is about being really confident and having these ideas and being praised on them so to be critiqued on those, is hard for academics and to be told to question your reading list when you know I'm the expert, how dare you ask me to? Am I the expert, or are you? And I think that's what's happened. Sometimes the students have asked for decolonising the curriculum, and then the academics have got their backs up and they've said so now do we assume that the students know more than me? But it's a nice place to start, because if everybody doing it starts a conversation where you can think about the sources of your knowledge.

But I don't think it's enough because you could go through all the curriculums, and you could make sure they were representative of the students, but you would still have cultures in the classroom that are colonial. You would still have power structures and biases that were being replicated that were based on imperial imaginations, and so yes, I think we need do need to decolonise the curriculum, but I don't think it stops there.

Interviewer:

And do you feel like the British Empire has affected their curriculum in universities?

Interviewee:

A million per cent yes. Like so much, I mean I don't think there is any subject that wouldn’t have been influenced by the British Empire. By that period of going around the world and literally saying what knowledge was, you know, they literally put in the in a line of civilised to savagery and they decided what was high knowledge and what was low knowledge and what was significant and what was insignificant for hundreds and hundreds of years. So yes, I think we still have now the pillars of our knowledge, the things that are founding theories, philosophies are really Eurocentric and really focus on like Greek traditions of philosophy and law and all these ideas are sort of rooted in European imperialism. So yeah, I think we're still we're still confronting that.

Interviewer:

How do you feel like it's affected Criminology specifically?

Interviewee:

Lombroso's kind of the founding father of criminology; this guy that thinks you can measure people heads and predict their criminality and it was made up of eugenics and racism. Uhm, does criminology acknowledge that? I don't know. I don't think so but you know even beyond Lombroso, a lot of what we teach. We've gone from biological determinants, so using genes as determinants to using social determinants. And saying, you know, if you come from particular backgrounds and if you come from particular environments, or you have particular social factors, you are more likely to be a criminal. So, in a way criminology, it just kind of developed from biological racism to cultural racism in many circumstances and hasn't really confronted that a great deal.

Interviewer:

So how do you feel about the university's position around decolonialisation?

Interviewee:

It's great that it's on the agenda I've had some good moments and I've had bad moments in like the various meetings we've had around it. Sometimes I feel very hopeful because I feel like there's a conversation happening and people are talking to each other, and things are being said that weren't said before. So, I think there has been some progress made in terms of there have been some great additions to the teams, like I can see that recruitment has improved. You've got some really great researchers now, like [researcher] for example, is a real kind of asset to the Greenwich team and his work when he does these kinds of talks, he brings attention to the fact that most of your cleaning staff and your security staff are black, but you're not giving them equal pay and rights and holiday like things like that. Those conversations are so important to have and it's great to hear Greenwich confronting those and dealing with them.

But I've also sat in meetings that have made me realise how far we are. I've had really kind of shocking meetings where I've heard black academics talk about being stopped by security in the car park and told the car parks are just for staff and having security called on them, you know, like, you hear these really shocking but not surprising stories of structural racism in the institution. Sometimes I've heard white academics or staff produce that very defensive position of like fragility. So, I've been in sessions based on decolonising the university and white academics have interrupted to say, “not all white people, not all white people”. I mean, I'm just like when you are being that like, you're saying not all white people, but you literally interrupted a black member of staff who's talking about their lived experiences to centre yourself, so you are literally that White person. And sometimes I'm just like oh, we've got a long way to go.

So I'm mixed. I like what they've started, and I like that the conversation has begun. But we've got a long, long, way to go and we're all used to institutions that use a couple of buzzwords so, I think we're all very cautious of the fact that this isn't just for face value. We want this to be genuine, but it takes time. It does take time. It's not going to happen overnight.

Interviewer:

Do you feel like completely decolonising the university is realistic?

Interviewee:

That's a good question. I mean, it's a tough one. On the one hand, the university exists inside a broader society, doesn't it? So, until you decolonise the whole of society, how could you have one institution that wasn't affected by that? So, on the one hand, you're one institution in broader society. But on the other hand, it has to be done. We can't accept excuses and so I'm sort of in a position where we don't have the privilege of not believing in it because, it has to happen for the safety of our students and all our benefit. Like for the benefit of humanity, we have to do this so I'm tempted to say yes it can. It can be done even though we need broader societal change to make it kind of exist in the broader context, but it has to be done so. I believe it will be done.

Interviewer:

And finally, what do you think university lecturers can do to help will decolonialisation.

Interviewee:

OK, there's a couple of things. The first thing is, don't take it personally; they have to learn to think about the problem as structural, not individual. I think particularly for academics who may not know many black people- like if you've got white academics who don't spend time with black people, this topic can be really tense for them and fraught with guilt and shame and guilt and shame is no good for anyone or anything. So, we have to move past this kind of shaming rhetoric or guilt to feeling like this is a structure that I was socialised into ofcourse I absorbed the imperialism of this culture because I was raised in it. Therefore, this isn't about me being a bad person, this is about reflecting on what I can do better because none of us are perfect, right? I'm very aware of my own shortfalls in my own mistakes, like I'm by no means perfect in my practice and I make mistakes all the time. But I've learned to not punish myself for those mistakes, but to reflect on them and do better, and listen and take on criticism. And I think if we can all be a bit more humble as academics, I think if academics can and lecturers can be a bit more humble in saying it's possible that you don't know everything and that even your students know more about stuff than you do because of their lived experience that you don't have. So, I think humble yourself to learn from your students would be my first kind of point.

I guess, secondly, it would be make sure all of your topics are framed through decolonisation as well because you know this is something we've talked about before, but you cannot approach topics in criminology out of the context of their history, the history of their construction, and I think that's where criminology falls down all the time. You might be looking at disproportionality in crime rates or victim rates and you'll take ethnicity out of the context, or the kind of criminalisation of ethnicity out of context; you must engage with what it really means, what you know, what is the history of that construction? Yes, it's going to take time, and if you don't know those histories you've got to learn them and it's going to take time and it you've got to do it on your own merit. But if you don't do that, it's irresponsible because you are perpetuating these half-truths that lead to assumptions about about people from different backgrounds or different experiences.

So I really think, yeah, I really think lecturers need to humble themselves to acknowledge they don't know everything and be OK with that and learn about the colonial histories and ideologies that have framed their disciplines so that they can be comfortable teaching that because if you're scared of talking about race there's a problem. Like our classes are amazingly diverse and that's really something special that we should be celebrating at Greenwich. But if you're looking around the room and but you're scared to talk about particular things because you don't feel like you know enough about them. That's something that you need to do as a lecturer to be able to talk about those things. It's your responsibility.

Interviewer:

Thank you, that's all the questions.

### Interview 4- Lecturer

Interviewer:

Could you tell me what you know about the history of the campus if anything?

Interviewee:

Wow, that's a yeah quite a bit, I think the first significant building on the site was Placentia, which was the original palace for Henry the eighth. But the construction wasn't completed, and then eventually I can't remember which but one of his subsequent kings just tore down pretty much everything and started again. And it was the same period as Queen Anne because Queen Anne's house was built at the same time. But some of the buildings weren't finished and then they were finished later on, which is why there's a slightly different style.

The main architect was Christopher Wren, who designed St Paul's Cathedral and it was kind of an experiment, a kind of dry run. So, the domes on the Chapel that are on the Painted Hall are similar to St Paul's because there are, I think it's a one third or one-tenth scale version of them, so that's the buildings, but I think more important is the usage of the buildings, yeah. So, for a long time, it was a royal palace and then it was handed over, I can't remember whom I think it might be Queen Anne. And handed it to the Royal Navy, then the Royal Navy used it at first as an officer's training college and then eventually it became a home for disabled soldiers, Navy personnel. And that carried on until the 1980s and I think by then there were just a handful of old sailors living in the building, so it was being run down. So, it was handed to the Government in trust who set up a foundation called Greenwich Foundation, which still owns the buildings and the site, and they advertised for tenants, I guess.

Greenwich, which at the time the main campus was in Woolwich, and they had a campus in Avery Hill. They bid to use the campus in a joint bid with the Trinity College Lab and the music college. And they were successful. And I think that was in 1991 and dumb. And so, Greenwich University and Trinity Band moved into the Old Royal Naval College as it was called, and it became the Greenwich Maritime site.

I think it's actually got quite a colourful history because the buildings are associated with royalty. So that inevitably means empire and there's a long naval tradition associated with the campus, which again means kind of colonisation and the East India Company, the Royal Africa Company. You know all of the kind of bad stuff that we know from the time of empire kind of had links to the site. Although boats weren't built here, they were built in Woolwich Doppler Yard and in Deptford dockyard. And there were associations with the campus, and you can see that still in the some of the decorations and some of the statues. So, if you go in the Painted Hall, it's got on the ceiling image of empire. So, you've got the four corners of the empire that are caricatured in kind of slightly racist iconography. So, I think Africa has got a lion and a black person with a shield and you know it's all very very dodgy and similarly I think there's Africa. Similarly, there's statues of I think it's King George that's in the in the main square.

Interviewer:

Yeah, yeah.

Interviewee:

Even other things. So, there's the fountain that has the Dolphins and has some symbols again of maritime past, So I guess you we all ought to question where the money came from to build these things and I imagine that they at least were partly funded by the royal coffers and also by some of these wealthy trading companies and by naval exploits abroad.

Interviewer:

I had a question. You mentioned the Queen Anne houses that was that on campus or?

Interviewee:

No, it's the one in the park, so you know if you stand in the middle of the campus and you kind of look towards the Royal Observatory, you look across Trafalgar Road uphill. There's that Neoclassical Regency building, a really square white building that's called Queens House and I think it was named after Queen Anne.

Interviewer:

Oh OK, yeah. So, you know a lot about the history, which is good, so I don't need to go through it. How do you feel about the history surrounding the university? The history that has links with colonialism and the British Empire?

Interviewee:

One of the reasons that brought me to Greenwich is that uhm, I wanted to work in a widening participation university. I was previously working at Keele University, which was predominantly white, predominantly middle class. There are students that were Very capable, I knew that they'd pass, and it wasn't really challenging to teach. There wasn't anything very interesting going on and I had a really big team of tutors that I ran so I didn't have a lot of contact with students, so I really wanted to come to a university that was an ex-Poly. That took students from all walks of life, all classes, lots of mature students, and lots of ethnic minority students. So that's another reason I came to Greenwich.

The reason I'm saying that now is because it informs my attitude to the campus because I think there's something slightly perverse and I like about coming on to a really prestigious and imposing campus, a bit like Oxbridge. It's bit like coming to an Oxford college or a Cambridge college and yet we've got southeast London students there, which is brilliant, and I really like that. I really like the fact that we've got a lot of students that are the first person in their family coming to university that might not normally have thought about going to university. And yet we're bringing them into this university on what I think is one of the most grand campuses in the UK, and I just think that's kind of turning the tables a little bit on all of that kind of imperial heritage. Thumbing our nose up at it, which I think is great.

Let me add to that, but that's not to say that I don't think that there's an onus on the university to take its path seriously and to pay reparations and look to make amends. I know that Greenwich University didn't benefit directly, but we are benefiting indirectly. I think that there should be an obligation on the university to provide bursaries and grants and scholarships for disadvantaged students, and to do outreach work into local schools and all of that kind of stuff. I think you know the university aren't taking it as seriously as they could and I can't remember which, Dundee, or there's a there's a university that has a really direct link to slavery and they said that they're going to pay 10% of their budget. They're going to dedicate to kind of making reparations, and I think that's a much more honest position.

Interviewer:

So, what do you know about the accommodation, do you know any history it's surrounding who is named after the accommodation?

Interviewee:

Well, I kind of had not really thought about. I probably should have thought about it because I don't know who Davenport is. I imagine he's a rich white man, rich dead white man I'm. Daniel Defoe he's an author and wrote Robinson Crusoe, obviously, which is all full of dodgy characters, yeah. There's Cutty Sark, I suppose. I mean the history of the of the Cutty Sark is that it was kind of exploitative of the tea trade. It was the fastest ship that could bring tea back from China and the tea trade inevitably links into the opium trade and the opium wars that led to the UK, seizing Hong Kong and two wars with China and all kinds of things. So, you know there's some bad links with the Cutty Sark halls of residence as well.

Interviewer:

I found when I was looking at the accommodation and areas of university, Queen Anne had owned 20% of the South Se Company. I found that quite interesting, but I wasn't too sure about King William or anything like that because, there are multiple King Williams?

Interviewee:

No, there's only the one it's William and Mary of Orange, and they're kind of interesting because basically, there was a schism in the royal chain. So, we basically had to look for a new royal, a new monarch. So, we invited a Dutch king and Queen to come and become King of England and that was King William and Queen Mary. And they ruled jointly, their image is in the Painted Hall. The story about them is that they weren't sure what kind of reception they'd get as foreigners, so they arrived by boat in Greenwich rather than going straight into London. And they sent a coach into town to find out what the mood was like.

But I mean, I imagine if they were if they were Dutch King, Queen and then English, they must have had loads of links with the colonies.

Interviewer:

So how do you feel about these areas of the university being named after people who played a role in establishing the British Empire?

Interviewee:

Yeah, yeah, I mean not good and I feel bad that I have not really thought about it because I do think that in the wake of the Colston statue and Rhodes must fall and all of this I'm very much not part of the group of people that say, you know it's history. It's old stuff, we don't need to worry about it. I'm very much of the view that even names have continuing significance now, and so we ought to address it at the very least, we need to act now. Image the true past of these people and these things and we need to put a better explanation and that's at the very least. We need to replace them and replace them with women and ethnic minority figures and alternative figures from, you know, both from the past that have been haven't been acknowledged.

Interviewer:

Do you feel like universities need to confront the links they may have with colonialism?

Interviewee:

Yeah, definitely.

Interviewer:

And do you feel like it's necessary for Greenwich to do that specifically?

Interviewee:

Definitely. Yeah, I think one Greenwich should confront its past, but I think it should two, it should confront its current practice. Because I mean, we're building new buildings and what's the naming practice? I'm really concerned that you know, it's still rich benefactors that are getting buildings named after them rather than women. For example, where's the Marie Curie Hall of residence? Where's the, I don't know Beyoncé Hall of residence. I mean we should be naming them after people that have relevance for our students. I mean, what's the point in naming and neither of us know who Davenport is or who McMillan is. Why not name them after people that have relevance and meaning for our students and that sent a positive message as well.

Interviewer:

Yeah, that that's true exactly. So, do you know what the term decolonialised means? And if you do explain that.

Interviewee:

Oh, right OK yeah. It means to ‘uncolonialise’ or reverse the effects of colonisation and it's come into usage, most recently in relation to decolonising the curriculum, or indeed decolonising universities more generally. I mean, I've got concerns about it I think it's an easy sound bite and I think that if you think critically about it, colonisation is an act of violence, so decolonization is also an act of violence, so I wouldn't be in favour of decolonisation, because one wrong doesn't make a right.

And I also think that we need to be careful about what we mean by where the focus is with decolonisation, so it tends to focus on a specific period, and on a specific set of groups of peoples. I'm not saying that isn't important to do, and that's not worthy, I'm just saying that it can also mean we don't look at other groups as well and actually we should look at all of those. So, one thing doesn't figure in the UK at all I think is irredentism, irredentism is basically about recognising native indigenous groups. And so, the Māori in New Zealand, similarly, Aboriginal cultures in Australia and Native Americans in North America and in Canada, etc. Recognising that because they've been airbrushed out of history as well and are suffering ongoing abuse.

Also, other groups don't have a separate history, so children just don't have a history. There are no champions for children because every child becomes an adult and then we forget about it. But actually, I think we need to be as a society treating children much better than we do. And I guess women as one. Women are 52% of the population, so somehow, we think that that's been dealt with, but actually it hasn't so. I think, I don't know how, but somehow, we need to have an inclusive approach to this, and we need to recognise that you know pretty much everyone except for me and my type, so old white men, has had injustice. And we need to recognise that.

Interviewer:

Uhm, so do you feel that the British Empire has affected the curriculum in universities?

Interviewee:

How has the empire affected the curriculums in universities? Wow, OK these are not small questions. Do you mean historically everywhere or are we?

Interviewer:

So, when you look at the curriculum today, do you feel like the Empire has had an influence?

Interviewee:

Absolutely I mean. It informs everything really, whether directly or indirectly, passively, or actively, I think it informs everything. whether it's recognised actively and kind of challenged. I would hope that in Criminology more than some disciplines it is, and I would also hope that at Greenwich in criminology, because we're largely critical criminologists, I would hope that it plays a much more significant part in our curriculum, and certainly I try to make it important in what I teach in policing and in terrorism and in introduction to criminology.

It's difficult to give it the prominence that it should have really, without just teaching everything about empire here. It's tricky, but I mean in a sense I would say everything is about empire, really. I mean policing just to give one example, I mean policing is a is a colonial construct, you know, even though it's moved away from its origins as kind of colonial soldiers imposing order on indigenous cultures, black and brown. The origins of those soldiers and the way in which they policed are very much present in policing today, and we see that in the racism in the Metropolitan Police. All of the kind of problems we see with policing today has the origins. In the idea of policing, in the social control that they exercise, in the fact that they impose laws, imposed by the wealthy on the poor and the way that they use violence etc.

It might be easier to see in relation to policing, but I would say exactly the same in relation to prisons, in relation to courts and the legal system where it might not be so easy tease out the colonial and empire links, but they're there, more invisible and they're more worrying.

Interviewer:

So, do you feel like there's a gap between the theory and practice of decolonising institutions? And if you do, what do you think can be done to bridge this gap?

Interviewee:

I definitely think there is. I think for all kinds of understandable reasons. I mean, there's kind of an idea that there's a bit of a scattergun approach. You need to put a little bit of decolonising into your curriculum, but not completely decolonise the whole thing. And similarly with universities, the idea is that you need to show that you've decolonised a bit, get rid of a statue you know, change a few words in a prospectus, put up a picture of someone, do a few things like that. Have a black 365 initiative or whatever it might be, but that's not addressing the structural and systemic roots that persist through the failure to promote ethnic minority staff, the failure to properly recognise and support the students I was talking about. The students are the first in their family to come to university, that maybe have a full-time job alongside their studies to pay for it. Maybe have childcare or maybe caring duties for a sick relative. And I don't think there's real recognition of that. there's kind of a little bit of hardship fund or stuff like that. But it's not saying hang on let's recognise why some of our students are structurally disadvantaged because of as a result of empire and what can we do to put them on a level playing field with all other students.

The difficult bit of the question, which is how we can do it better. I guess I criticised the decolonised bit, I'm also criticising the curriculum bit because I think by saying decolonise the curriculum, we're citing the problem in the curriculum. We're saying that the problem is in what we teach, and possibly how we teach it. And so, it's placing the issue there, and it's also giving the responsibility to people like me, teachers to make up for that. And I don't think that's fair, and I don't think that's right. I mean, yes decolonising the curriculum should be normal practice for all lecturers, but I don't think it's right that the university imposes the responsibility on lecturing staff and limits change to the curriculum. I think that it's a much bigger issue and I think the university needs to take responsibility for that and they need to put significant resources into changing it. They need to identify, not just tinker with the curriculum. You know the superficial stuff, which is good, it's important to do, that's good teaching, but they need to look at the underlying systemic and structural issues. In this case, racial disadvantage, or ethnic disadvantage, but also the structures you know. So, who has access to funding, who has time on their hands to properly study, who has a safe space, where they can access books and has a good connection to the Internet. You know, we don't recognise, we don't ask yeah and then we don't put anything in place to address that and it would be really quite straightforward for the university to put a kind of a minimum charter that all students must have these things. And if the student doesn't have that, then you know we've got accommodation, we can provide that we can provide a good Internet connection. We can provide a bursary that can, you know, provide minimum access to books and things.

Interviewer:

Do you feel like the university needs to be more open about their colonial links?

Interviewee:

Yeah. I mean, I think they should. I think there should be 100% transparency really. I'm researching Davenport house now to find out who he is. I think we should publicise that, I think we should be completely open about it and where we've made mistakes. We should acknowledge that and look to remedy it and we should be jointly invested with our staff and with our students in this. I don't think it should be anything that we hide or anything that we're ashamed of. We invite our students to find out and if a student comes to me and says, look, you know I'm living in Devonport house, I've just found out that you know he was a slave owner and I feel really uncomfortable as a black student living there. I then would take that seriously and I would speak to the accommodation office, and I would say, did you know this? Do you think that it's right that we're putting black and ethnic minority students in a hall of residence that is named after someone who's profited from colonialism or slavery or whatever it is? I think that's right and the only honest way to deal with it is just to say look, we know that there's probably a dark past here and we will look into it, but you know, if you can bring anything to us, then we will take it seriously and we will address it together. It's too big and too deep and there's no point trying to look clean and trying to say oh there's no issues at Greenwich. There's bound to be issues, it's just a question that we don't know about them.

Interviewer:

That's true, yeah exactly. And the final question is, do you feel like 100% Decolonialising the university is realistic.

Interviewee:

No, no, and you know I mean, I've already expressed my concerns about the idea of decolonising because I think that one is it implies violent, dark reversing, and I think I'm not in favour of violence in the first place. So, I'm not in favour of violent reversing. I'm in favour of kind of a nonviolent action.

It's Gandhi, isn't it? Who said, you know, live the kind of world you want to be or something. And that's kind of what we have to do. I think we have to acknowledge that you know things in the past were shit and cruel and horrible, but that we're going to try and be better going forward.

You know, I'm not as good as I'd like to be, so you know, I don't make the time to find out what connections there are with colonisation, empire and slavery in my everyday life, products I use and things. But equally I like to think that my teaching practice is a bit better than it might be, but again, I don't really have the time to really encourage students to bring more. Saying, look, you know if there's anything you want me to teach, I'm happy to look into teaching it. It's not realistic to expect a student to come to me and say, hey, look, you know I'm really worried that you've been discussing stop and search in a way that makes me feel uncomfortable because blah blah blah. It's not realistic, so I need to be inclusive and more active in finding a way to collaborate with students in changing the curriculum, and in and exploring the curriculum.

Interviewer:

That's all the questions. Thank you,