



# REPORT: AFRIPHOBIA AT SOAS, 1 YEAR ON

11 MARCH 2022

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## **PREFACE**

I was honoured to be commissioned by Art and the African Mind (AAM) to conduct this inquiry into Afriphobia at SOAS last year. Like many others, Afrikan and non-Afrikan alike, I was shocked by the incident on 11<sup>th</sup> March 2021. It was essential that the Afrikan students, and staff, at SOAS were able to have their voices heard and to be treated with dignity and respect throughout the process. I used a participatory approach to the design of the process and to ensure that the students had agency; they were involved from conception to conclusion.

I am well acquainted with SOAS and know the institution well. I attended a course at SOAS in 1993; Ethnic Minorities and The Law whilst studying Law at UCL. My ex-husband completed his African studies degree at SOAS a few years later.

Since 2014 I have delivered a series of workshops at SOAS for students and also for staff, including *There can be no "Recognition, Justice or Development" without Reparations!* (2014); *My Art is My Weapon* (2016): *addressing white privilege stimulates inequality and institutional racist power structures, processes and practices in UK arts and media spaces* and *The Dynamics of Racialisation: In the Academy and Beyond* (2019). I wrote and delivered training on the Mentoring Programmes in 2017 and 2018 and contributed to the African Leadership University's summer school programme in 2019. Last year, I ran and delivered a workshop, *Repair & Healing in The Aftermath of Afriphobia* for the Advice & Wellbeing team.

I am a multi-skilled practitioner with over 30 years' experience in the not for profit sector. I have written and delivered training and workshops on Equality, Diversity, Inclusion and Human Rights and Power & Privilege in the UK, Europe, and the Caribbean. I was a founding member of the Race Equality Partnership K&C and also its project manager (2005-9). In 2014, I served as an expert on the *UNICRI LIGHT ON LIGHT ON: Investigating and Reporting Hate Speech Online Training manual*.

I have been delivering services to vulnerable and marginalised communities including, looking after children, migrants and refugees and mental health service users over the last thirty-five years. During the late 90s, as an Advocacy Service Manager at Voice for the Child in Care, I also worked as an Independent Person (Complaints) for local authorities. I previously served as Chair of the North Kensington Law Centre and Vice Chair of the Community & Police Engagement Group (RBKC). Since 2013 I have been working in Participatory Grant Making and am currently Chair the Edge Fund.

I am a Pan Afrikanist and an experienced activist and campaigner. I am passionate about racial and social justice, dating back my days as an Anti-Apartheid, Non-Stop Picketer, in the late 80s. I am engaged in the Movement for Reparatory Justice for the enslavement of Afrikans. I am a member of the Afrakan Queen Mother Warriors, The International Network of Scholars, and Activists for Afrikan Reparations (INOSAAR) and the Caribbean Pan African Network (CPAN).

**Isis Amlak**

## **INTRODUCTION**

On 11 March 2021 SOAS Director Adam Habib caused alarm and distress when he said the actual N-word, in response to an Afrikan student asking a question, during a virtual all-students meeting. This came during a turbulent period and unprecedented socio-economic challenges that intensified pre-existing inequalities for people from racialised communities, including of course people of Afrikan heritage. The question asked by the Afrikan student was, 'How can SOAS issue statements about BLM while underfunding the Africa department, removing the BA in African Studies, and allowing lecturers to say the N-word in class'. Habib exacerbated the offence by not only repeating the racialised slur but by also defending his use of the word in the face of having been called out by the Afrikan student about the inappropriateness of his use of the word.

**Thank u [@deadphilsoc](#) for this. What happened today was disgusting and we unequivocally reject it. We know Adam's history, we will hold him and [@SOAS](#) accountable. Full solidarity to Black students. Pls reach out for support if you need it. We remember Wits and FeesMustFall. <https://t.co/uzzeoIjgX3>— SOAS Students' Union (@soassu) [March 11, 2021](#)**

Habib's response to the student explaining to him why it was unacceptable for him to say the N-word was to victimise, 'humiliate'<sup>1</sup> and 'belittle'<sup>2</sup> the student. The student who is Somali, i.e., of Afrikan heritage, was told by Habib that he did not know what was good for Africa, Habib himself was 'African' and knew what was best for Africa. The student, who had never met Habib said, 'he just looked at me and decided based on my phenotypical appearance without knowing anything about me.'

***I mean, what a humiliating experience ... I wasn't apparently fit enough to speak for Black people. I wasn't Black enough. I was told that I wasn't what I am. And it may mean like as if, I looked crazy at the meeting, like I was the crazy kid spewing, you know, their[my] own ideas of what they [I] want, when the simple question was about functional and structural racism.'***

As offensive and traumatising as it was to hear Habib repeatedly use the N-word, the student in question and many of his peers felt that the act of erasure and reclassification of the student's racial and ethnic identity was even worse.

The footage of Habib defending his use of the word whilst also gaslighting the students who called him out went viral resulting in his prior Afriphobic (anti - black racism)<sup>3</sup> history being exposed. One of the students on the Cultural Studies course explained how disgusted she was following the incident and seeing Habib's subsequent seventeen tweets in which Habib

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<sup>1</sup> Quote from interview with an Afrikan student at SOAS

<sup>2</sup> IBID

<sup>3</sup> Afriphobia refers to a range of negative attitudes and feelings towards Afrikan people globally. Definitions refer to irrational fear, with the implication of antipathy, contempt, and aversion.

justified his response and use of the word. The student went on to explain that with the exception of one particular member of SOAS staff and the BoT were unsupportive which she described as migraine inducing, exhausting, and causing her to lose sleep at a time when there were deadlines looming.

***Habib has responded to this incident by saying ‘context matters. We therefore note our concern with Habib’s wider behaviour, before and after this incident. Both at the moment he said the N-word and subsequently during a discussion of SOAS teaching provision on African Studies in the same meeting, Habib shouted over (if not directly at) students and sought to undermine a Black diasporic student’s African identity.***

***This is consistent with his behaviour in other contexts, resorting to hostility, disrespect, and dismissiveness when any objection, criticism or disagreement is raised. We note that such behaviour – in its repetition and consistency – is tantamount to bullying; we are concerned that SOAS’s Code of Conduct, Dignity and Respect policy and duty of care towards students has been breached and call on the School to investigate accordingly.***

***Extract from the Cross-Union Statement b SOAS UCU Executive Committee, SOAS UNISON Branch Committee and SOAS Students’ Union***

Students did, however, receive support and statements of solidarity issued by a number of individuals and bodies. On 12 March 2021, a Cross-Union Statement on Habib highlighted that:

***Members also called on the School to ensure that no student faces repercussions for challenging the Director’s use of the N-word in the All-Student meeting of 11 March 2021 [see below], and to provide transparency regarding its handling of complaints following that meeting.***

***The branch also called on the School to take urgent steps, in consultation with the Equalities and Black Members reps of the campus trade unions, Students’ Union, and Art and The African Mind Society, to address the serious concerns that have been raised regarding anti-black racism within the School.***

On 23 March 2021, staff took a vote of no confidence in Habib and issued the following statement:

SOAS UNISON members have overwhelmingly backed a vote of no confidence in SOAS Director Adam Habib. A motion of no confidence was passed at an Emergency General Meeting of the UNISON branch held on Tuesday (23 March), with 98% of members present voting in favour of the motion, 0% against, and 2% abstaining.

Shortly after the incident the Economic Freedom Fighters in South Africa, an organisation well acquainted with Habib’s track record in education made the following statement:

***'The EFF calls on the University of London to remove the idiotic liar Adam Habib for his use of a racial slur. Instead of withdrawing his remarks, he went on a maniacal rage, raising his voice to defend the indefensible. Worse than that, Habib uses a filthy lie by saying the N-word is common in South Africa. He must be thrown into the dustbin of history.'***

Students verbalised dissatisfaction, dismay and were distressed at the SOAS Board of Trustees' (BoT) handling of what was an extremely serious Afriphobic incident.

One student described the BoT's response as 'horrible and manipulative', she also said that it was dangerous, SOAS did not listen. SOAS BoT informed students that Habib had been suspended pending an investigation. Students and other allied individuals and bodies expressed grave concerns about how the investigation would be managed because it was felt to lack credibility, transparency and failed to include any input from Afrikan students' groups or representatives. SOAS' Afrikan student body issued a statement in reaction to the incident (see appendix) and put up a petition using the hashtags #FireHabib #HabibMustGo #HabibMustResign #RemoveHabibSOAS. The petition received 1,086 signatures.

Subsequently, students, primarily members of Art and the African Mind (AAM), a society set up to conscientise people about the various facets of African culture, history, political thought, and philosophy through the medium of art, commissioned an independent inquiry into the incident. The students lacked confidence in the SOAS BoT to prioritise their care and protection from racial violence, abuse and the resulting psychological damage caused by the traumatic effects of the Afriphobia that they had experienced.

***'It is appalling that a man with Adam Habib's reputation in South Africa has been allowed to leave one university after causing such strife amongst the black student population in order to work at an institution in the UK that supposedly prides itself on its progressive, Asian and Africa. Centred teaching. If it wasn't bad enough that the A in SOAS has effectively been removed due to its 'sustainability' (Habib's words), the director of this institution using a word that is so decisive and rooted in racism and hate so flippantly in a general meeting it not just disheartening it is infuriating.'***

***Solidarity Tweet from South Africa***

The inquiry was modelled on the principles of People's Tribunals. People's Tribunals were designed to fill gaps in knowledge and information because national and international bodies fail to tell the truth embedded with principles of fairness and respect for personal rights. People's Tribunals are therefore effective in the delivery of justice.

The Student Inquiry has aimed to ensure equity and to ascertain that all students involved have agency. It has provided a vehicle for Afrikan students to advocate for recognition and respect for their racial and cultural identity. Its aim was to deliver a morally just approach to investigative practice and by doing so, expose, reflect, and deepen the understanding of SOAS's accountability for institutional racist abuses.

## **INQUIRY TERMS OF REFERENCE**

The purpose of the Students' Inquiry was to examine the incident that occurred on the 11<sup>th</sup> of March 2021 at the meeting between SOAS students and Adam Habib, director of SOAS, during which he:

1. Committed an Afriphobic act by suggesting to the Somali student of Afrikan heritage that he was not 'African' and that he, Habib, knew 'what is best for Africa', an act of erasure and reclassification of the student's racial and ethnic identity.
2. Committed an Afriphobic act by verbalising the N-word despite being asked not to do so by the Somali student of Afrikan heritage, followed by his subsequent actions on Twitter whereby he sent 17 tweets, the first which included a repetition of the N-word, and the rest which attempted to justify his use of it.
3. Demonstrated verbal aggression, belittling language, and unprofessional behaviour in his conduct when interacting with the students and violated SOAS' Respect and Dignity policy.

AAM members are of the view that there is a need for this Tribunal Inquiry approach to liberate them from the bureaucratic SOAS process, rectify its mistakes and give them agency in their own repair. They seek an investigatory approach that is genuinely independent, transparent, participatory, and accountable to the victims of the Afriphobic incident. They are cognisant of the fact that what was offered by the SOAS Board of Trustees did not meet this criterion.

### **SCOPE OF WORK**

1. Conducted a 1 to 1 interview with the student victim whose identity was reclassified and erased to determine the psychological harm caused by the incident of the 11<sup>th</sup> March and the impact on his academic performance.
2. Conducted 10 1 to 1 interviews with AAM members and other Afrikan students about their experiences at SOAS to determine the psychological harm caused by witnessing reclassification and erasure of a fellow Afrikan student.
3. Ran 2 group conversations with Afrikan students on the use of the N-word by Habib and to appraise his conduct and interaction during the incident.
4. Carried out a survey with the wider body of Afrikan students and staff regarding the Afriphobic impact of the 11<sup>th</sup> March 2021 incident and the wider institutional racism at SOAS.
5. Wrote an interim report on the initial findings.
6. Co-facilitated 2 participatory Truth-Telling Students' Assemblies at SOAS university.
7. Made recommendations for remedies framed by a Reparatory Justice lens (aligned to the five formal categories of reparations) for the harm caused by the incident, primarily for the Afrikan student of Somali descent, who as a result has deferred his BA in African Studies and lost a whole year of his studies due to the psychological trauma he suffered.

8. Determined a remedy framed by a Reparatory Justice lens (aligned to the five formal categories of reparations) for the wider impact of the psychological harm, caused by Afriphobia and the wider impact of institutional racism, to Afrikan students, and staff, in SOAS, based on the findings of the Truth-Telling Students' Assembly, and by adopting the Key Recommendations proposed in the STATEMENT ON RACISM AND ANTI-BLACKNESS AT SOAS (attached).
9. SOAS AAM members and other Afrikan students agreed with the final report.
10. Publish final report.

## TIMELINE

When	17 May	5-7 Jun	9-12 Jun	14 & 15 Jun	17 Jun	17 & 24 Jun	25-27 Jun	30 Jun	7 July
Draft N-Word fliers	X								
Organise 1:1 interviews		X							
interviews x 10 (approx.) with AAM members & Anti-Racism officers			X						
AAM - Finalise N-word fliers & send out		X							
Draft Truth Telling Session info									
Writing up interviews			X						
Creating Afriphobia Survey			X						
Afriphobia Survey				X					
N word Sessions x 3					X				
Truth Telling Sessions on 16 & 17 June 5-7pm @ SOAS						X			
Writing up Truth Telling Sessions							X		
Meeting AAM re Draft Report								X	
Final Report									X
Time & location		Email		Online 14/06 - 2pm 15/06 - 12 & 4 pm	Online	In person outdoors 17/06 - 5-7pm 24/06 - 4-6pm		Online	

## PEOPLE'S TRIBUNALS



The People's Tribunals model is independent, peaceful, and grassroots created by members of civil society, to address impunity that is associated with ongoing or past atrocities.

***'A Tribunal of Conscience is a People's Tribunal. Such tribunals date back more than six decades to the era of the Russell Tribunal on US war crimes in Vietnam and the Universal Declaration of the Rights of People (Algiers, 1976). They provide an alternative forum for those who find no recourse in the formal institutions of the state or the international community. They are the place where the people judge the crimes of the state, not where the state judges the people.'***

<http://www.opensourcetruth.com/tribunals-of-conscience/>

Some recent examples of Tribunals of Conscience include the Agent Orange Tribunal of the International Democratic Lawyers Association (2009) and the Belmarsh Tribunal regarding the persecution of Julian Assange (2020), recently BLM UK announced that they had provided £45,000 in funding to the United Families and Friends Campaign fund a People's Tribunal into deaths in custody. These bodies offer society an alternative history and create a space for healing and reconciliation to take place that may otherwise be stifled by political agendas and legal technicalities. Likewise, this inquiry was set up to meet the growing challenges of institutional racism, systemic discrimination and oppression shielded by bureaucratic impunity within academic institutions, in this instance SOAS.

The remedy sought, for what has been experienced as a serious form of abuse, is expected to encompass Reparations which is commonly understood as compensation for an abuse or injury. The language of Reparatory Justice encompasses damages, remedies, redress, restitution, and rehabilitation. It is concerned with implementing mechanisms to repair damage done to victims and communities, past and present, predicated upon redistributive policies associated with radical disruption. The student membership of AAM is optimistic that as victims of violations, Afriphobia, including a reparations doctrine will provide a race-specific remedy as opposed to a race-neutral one.

## **TRUTH -TELLING STUDENTS' ASSEMBLY**

Two Truth-telling assemblies were held on the steps of the SOAS Main building. This mechanism was used to bring SOAS students together to hear the issues and experiences of Afrikan students. The process, inspired by the UBUNTU<sup>4</sup> philosophy, enabled Afrikan students to share their experiences and vocalise their expectations about the way forward. Truth-telling processes have taken many forms in different countries across the world. They have been held after civil wars, genocides, and in countries with similar colonial histories to Australia<sup>5</sup>.

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<sup>4</sup> Umuntu Ngumuntu Ngabantu' or 'I am because you are' is how we describe the meaning of Ubuntu. It speaks to the fact that we are all connected and that one can only grow and progress through the growth and progression of others. Ubuntu has since been used as a reminder for society on how we should be treating others.

<sup>5</sup> <https://www.firstpeoplesvic.org/committees/truth-telling/international-examples-of-truth-telling-processes/>

## **SOAS: A COLONIAL LEGACY**

Founded in 1916 SOAS' mission was 'to secure the running of the British Empire', to provide instruction to colonial administrators, commercial managers, and military officers, but also to missionaries, doctors, and teachers. SOAS taught white 'colonial masters' local languages as well as providing an authoritative introduction to the customs, religions, and laws of the people whom they were to govern'.

***While the goal of decolonisation is certainly to have it embedded within our everyday practice, such that it is no longer noticeable, the practices within SOAS Library that might be considered hallmarks of a decolonisation process are most certainly not so. They are the relics of age-old structures that are, in fact, deeply colonial, and the everyday business of librarianship means that one is barely cognizant of that fact. A process of decolonisation must surely mean an awareness, if not a constant reflection on how such systems come to be, and our awareness of SOAS's colonial past can inform our work with our diverse library collections, how we continue to build them, and how we present them to the world.***

***Challenging its imperial origins: towards decolonising SOAS Library - Ludi Price***

The Decolonising Our Minds Society at SOAS argued that the institution had 'yet to rid itself of the ghosts of empire'. Its critics point out that its curriculum is 'still too rooted in a colonial view of the world, too stuffed with European thinkers, and too blind to African, Asian and Latin American thinkers.' Students repeatedly reported that the majority of the readings came from the perspective of white writers and commentators and lacked African writers' perspective and different thoughts.

SOAS students set up the Decolonising Our Minds group to show what an alternative curriculum could look like by hosting thinkers and academics who do not centre the curriculum on whiteness. The process has ramifications for every other aspect of life including pedagogical and social. If the process of decolonisation is to succeed then there must also be repair for the harm done, whatever it may be, Reparatory Justice is central to this process.

***She has invited lecturers who are predominantly of European descent to give lectures on 'Cultural' aspects of Africa, where even one of the lecturers actually professed a racist joke 'unknowingly' in front of a predominantly Black class without a second thought.***

***We do not hear black women's perspective in feminism. The lecturer uses certain words, refers to African spiritual systems as 'witchcraft'. The student said that she could only take trauma up to a certain point and refused to ever take another class taught by the lecturer. Books on the African continent share a floor of the library with Japan (1 country vs a continent of 54 countries!).***

## **IMPACT OF RESPONSE TO THE INCIDENT AND THE SOAS INVESTIGATION**

Students remarked on the lack of support offered in the aftermath of the trauma caused by Habib's behaviour. The victimised student explained that 'Meantime, no one contacted me or issued any support... they all came slowly, the response was very poor, very late, very slow... So, no one contacted me... it's been like three months since then. And I'm thinking like, Where have you guys been? If your students are your priorities, where is the wellbeing and the need to provide wellbeing for the students?'

Other students also expressed their concerns that no one responsible for the investigation spoke with the student at the centre of the incident. Students did not feel that the BoT values their humanity and does not view their experiences of oppression equal to other groups identified as having protected characteristic(s). Comparisons were made with the treatment of Jewish students whose identity, interests and safety are respected and protected at SOAS.

It was pointed out that hypothetically if an Afrikan member of staff had used an anti-Semitic slur repeatedly, after being asked not to by a Jewish student and proceeded to use social media to justify their language, it is highly likely that s/he/they would have been dismissed or at the very least dealt with by way of formal disciplinary measures.

In a scenario where an Afrikan member of staff told a Jewish student that s/he/they were not a real Jew and that because the lecturer was born in Israel s/he/they were Jewish is almost certain that s/he/they would have been fired or disciplined. As an example of the preferential treatment of Jewish students over Afrikan students the case of the compensation payment made<sup>6</sup> to a Jewish student over claims that SOAS created a 'toxic anti-Semitic environment' was cited. It is an undeniable fact that anti-Semitism is taken extremely seriously at SOAS and at other institutions of learning in the UK.

However, Habib, a non-Afrikan man born in South Africa, a country with a history of virulent Afriphobia, subjected an Afrikan student to racial reclassification, and use and justification of a racial slur. Racial reclassification is a violent abusive white supremacist invention and the foundation of all apartheid laws, an act which was protected by the SOAS BoT to the detriment of the victimised student's psychological wellbeing; no action was taken by SOAS to aid and protect the student.

***The Population Registration Act (No. 30 of 1950) laid down the procedures for classifying and reclassifying the South African population into three main racial groups: 'White'; 'Native' (renamed 'Bantu' then 'Black'); and 'Coloured' (later subdivided into seven subgroups: 'Cape Coloured'; 'Malay'; 'Griqua'; 'Chinese'; 'Indian'; 'Other Asiatic'; and 'Other Coloured'), using three classificatory criteria: appearance; acceptance; and descent.***

[https://en.wikipedia.org/wiki/Population\\_Registration\\_Act,\\_1950](https://en.wikipedia.org/wiki/Population_Registration_Act,_1950)

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<sup>6</sup> <https://www.theguardian.com/education/2020/dec/29/soas-repay-students-15000-fees-over-toxic-antisemitic-environment>

Contrary to the spirit of collaboration, equity, and respect for AAM members' lived experiences, and without regard for the wishes and feelings of the wider body of Afrikan students, the SOAS BoT commissioned a £108,000 investigation which Afrikan students argued 'bore all the hallmarks of an autocratic scheme designed to reach a predetermined conclusion,' which is essentially what had happened on many occasions where African students had complained about SOAS' institutional racism. For example, students spoke of at least 2 investigations per year about racism over a three year period none of which yielded significant results that benefitted Afrikan students. The investigations were referred to as 'big emotional burdens on students' and then on each occasion the issue(s) was ignored.

On 5 May 2021 the SOAS BoT published a Summary of actions being taken in response to the incident as follows:

**The Board has accepted all the recommendations from the investigation and we are taking specific action on all of them. The actions being taken include:**

- **putting in place a restorative justice approach for the meeting of 11 March and events arising;**
- **developing, as recommended, a clear policy for the SOAS community on the use of the n-word;**
- **continuing to take forward the process of dialogue between the SOAS community of staff & students and SOAS leadership;**
- **providing specific advice and support for the Director on equality, diversity issues in the HE sector;**
- **producing in due course a statement from the Board on lessons learned from this experience and regular reporting to the SOAS community.**

**With the understanding that all these actions are being put in place, Professor Adam Habib will be resuming his duties as Director from Monday 10 May.<sup>7</sup>**

Students made the following observations and comments about the investigation process:

- It was a betrayal
- Another instance where they were not taken seriously
- A repetition of data collection for SOAS
- It was very lazy, a tactic that has been used before and it ignored their own policies e.g. The Dignity & Respect Policy
- The choice of investigator very dangerous
- It was fraudulent
- The result was shocking and disruptive; it did more harm

***Even though I knew that the investigation was bogus the result hurt***

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<sup>7</sup> <https://www.soas.ac.uk/news/newsitem153016.html>

The N-word is soaked in the blood, sweat and tears of centuries of violence and dehumanisation done to millions of Afrikan bodies. As Professor Kehinde Andrews, of Birmingham City University, explain, the N-word ‘is really tied into the idea that African people aren't really human beings.’ During the 1995 murder trial of US football star OJ Simpson prosecutor Christopher Darden described it as the ‘filthiest, dirtiest, nastiest word in the English language’. Yet, Habib, who describes himself in his SOAS biography as an academic, researcher, activist, administrator, and well-known public intellectual, a professor of Political Science, who has over 30 years of academic, research and administration expertise, spanning five universities and multiple local and international institutions, repeatedly used the N-word in a professional setting and repeatedly defended his usage of the word. The N-word is synonymous with hate speech directed at Afrikan people particularly in the US and the UK.

**‘Worse to that, Habib goes on to lie and suggest that the derogatory word is used commonly in South Africa, a blatant and filthy lie. The use of words used to demean Africans, be it in the continent or the diaspora, are not cultural embedded in South African society.’**

**The EFF argued that Habib wanted to avoid accountability saying the n-word since the slur constituted to hate speech.**

**<https://www.citizen.co.za/news/2454417/its-wrong-for-him-to-use-the-n-word-eff-calls-for-habibs-sacking/>**

Afrikan students found the SOAS BoT’s statement in relation to specific issues relating to language used on 11<sup>th</sup> of March and subsequent events extremely offensive because of its banality as it also failed to reflect the gravity of Habib’s statement or acknowledge that his use of the N-word amounted to hate speech.

**I want to be clear especially on the use of the n-word: the report notes that the Director spoke the word in full while trying to say that it should not be used within the SOAS community, and that he has since acknowledged that speaking the word in full was a mistake, for which he has apologised.**

**The report was nonetheless critical of his response to students at the meeting and in his subsequent tweets. The report found that Professor Habib’s mistake of vocalising of the N-word in full, while trying to say that using the word offensively is unacceptable, did not in itself make him a racist.**

**<https://www.soas.ac.uk/news/newsitem153016.html>**

Under UK hate crime legislation the courts have a duty to prosecute offences that either demonstrate or have been motivated by hostility towards a person’s race, religion, disability, transgender identity, or sexuality. For example, in one 2020 case a defendant was convicted of causing racially aggravated intentional harassment, alarm, or distress when he

used insulting and derogatory racist language towards a Paramedic at the Royal Victoria Infirmary, in Newcastle Upon Tyne. He was sentenced to six weeks' imprisonment, which was suspended for twelve months, and the court announced the sentence had been uplifted to reflect the racial aggravation.

***'And then when I called him out on it, he took his frustration out on me and his rage came out of nowhere. And then he just exploded, he was actually physically shouting on the screen, not just to me, but to other students, at the sabbs and at those students who asked him questions. You just hear him shouting. And also, throughout the meeting he would cut off people, speak over them or shout at them, or, you know, he never had the patience, or the ability to listen to his students who are paying money to be hated at the institution.'***

All students interviewed also raised concerns about the choice of investigators commissioned by the BoT. The general view was that the investigators were selected to ensure that Adam Habib would not face the appropriate penalty which should have been the termination of his employment at SOAS.

For example, there were concerns about the choice of investigator Dr Judy Clements who has worked with oppressive, violent organisations in the past, including the police, home office and the military. The BoT's investigators selection process was described as having exacerbated the problem and amounting to counter insurgency tactics. Students who had used the complaints process reported never having had a serious response to a complaint made to SOAS.

***'I was not hopeful of the outcome of the investigation because the investigator did not speak to the victim before beginning'***

The investigation procedure did not include the objective for the action that would be taken, the strategy to be followed and the responsibilities assigned to personnel involved in the case. It was also felt that the SOAS race accountability group was used to brush the incident under the carpet.

### **AAM WORKING ON ATTAINMENT GAP AND ERASURE**

In 2018/2019 Afrikan students and AAM had discussions with the then academic director Deborah Johnson and management, primarily about the Attainment Gap - a problem that seemed to be affecting Afrikan and Asian students only.

***AAM has been in constant attempts, since 2018, to press the university to hire and increase the representation of Black academics at SOAS. AAM has also tried to address cases of racism, prejudice, and anti-Blackness on campus, both in the classroom and outside, which severely impact learning outcomes of students of African descent.***

AAM's argument at the time was that it does not make sense for Black and Asian students to be performing so low at university and showing higher rates of dropping out before completion of their degrees, when they speak the same language, have been educated at the same primary and high schools with most of their white counterparts from working class backgrounds for example – and admitted into SOAS on the same admissions criterion.

The suggested solution at that time by SOAS Academic management and Deborah Johnson was the introduction and implementation of Anonymous Marking. However, students stated that with hindsight the solution did little to alleviate the academic burdens of Afrikan and Asian students, or to help them score higher in their chosen modules - at least from African students' personal testimonies.

One of the reasons why this makes marking biased and/or racist, is because it is the same teacher who has listened to the presentations of the students throughout the year, and who has a clear idea who the students are without seeing their names, who ends up being the marker.

***Despite a wealth of evidence in reports that highlight the link between curricula/subject content and levels of attainment, through the deliberate exclusion of Black content on the curriculum; SOAS negligently ignores its commitment to their Decolonising Vision and one of the fundamental issues that fuel the Attainment Gap.***

***The Academic Board is wilfully detached from understanding and responding to the need to have an epistemologically reflective curriculum. There is no need for this to continue into 2019.***

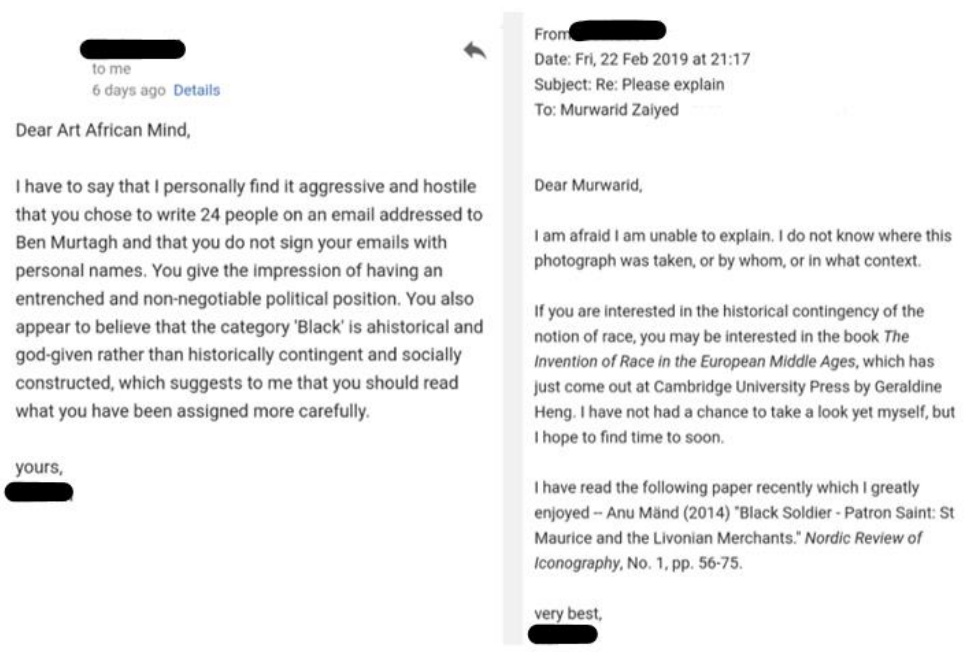
***AAM Open Letter to SOAS 13 December 2018***

The lack of diversification in curricula led AAM to begin another campaign in 2019/2020 called My Reading List is Black (MRLB) following the Attainment Gap campaign of 2018/2019. MRLB consulted with departments to review and revise curriculum in Africa-specific subjects primarily, and to continue to mobilise for the university to hire more Black academics.

## AFRIPHOBIA AND THE N-WORD

There is a general understanding that Afriphobia is intrinsic to SOAS, UK universities are structurally Afriphobic. Survey respondents reported that it is present in the selection of academic materials/content of lecture(s)/seminar(s), interactions with senior members of staff and members of the BoT and 55% of survey respondents reported having been significantly affected by Afriphobia at SOAS. Afrikan students repeatedly raised the following experiences as ongoing concerns:

- Traumatic Experiences
- Anti-Blackness (Afrophobia)
- Being invalidated
- Speaking for African people by non-Africans
- Essentialisation of Africa
- Example (Email from a lecturer)



The above is an example response from a SOAS academic, responding to AAM's email/s asking the then Head of The Africa Section under the School of Languages Cultures and Linguistics to take seriously the complaints of African students against prejudice and anti-Black racism. Students complained about his paternalistic Afriphobic remarks. In retaliation he resorted to using the Freedom of Information Act process to intimate those students during their exam period, using the university complaints department. African students were constantly rebuffed and dismissed and the lecturers they complained about not consulted or cautioned. The two specific lecturers who students complained about have



since resigned from the SOAS Africa Section. The attitude of dismissal, erasure and speaking for Black students at SOAS has made many Black students drop out of courses

across SOAS departments, with the course called IR Africa having the highest number of African students to stop going to lectures in their escape from prejudice from the lecturer in 2020/2021.

Afriphobia is discrimination on grounds that seek to dehumanise a large group of people, to deny their humanity, their dignity and personhood, this includes Afriphobic hate crimes through verbal abuse, degrading language, and physical violence against Afrikan people. The term Afriphobia is apparent in acts of discrimination and racist violence on the basis of a person's skin colour, racial/ethnic origin, and nationality. Islamophobia, anti-Muslim racism, a pervasive form of discrimination, harm and violence is far less recognised on an international scale but gaining some momentum.

***'In first year 'Culture in Africa module' white lecturer who teaches religion over-emphasized mystical element of African spirituality. Brought out an item that lecturer claimed he was 'possessed' by and told other students to 'touch it, touch it' and pass it around the class. The mystification of 'African' culture made us all feel uncomfortable. Ignoring students from the continent who are in front of the lecturer. [The lecturer] also conflates her teaching with her personal life – telling students about her Black friends and Black kids.'***

Although rife, Afriphobia, such an entrenched form of racial discrimination, abuse, and violence, globally, in particular in Western European societies, is not acknowledged as a specific issue by being called by its specific name. Afrikan students made the following comments:

- [when we raise concerns/complaints about Afriphobia/use of the N-Word] we are looked at as though we are crazy
- There is a policy at SOAS where anyone can identify as Black, which is a problem because white and other non-Afrikan students can use this to justify using racist language and behaviour
- Afrikan subjects are taught by white and non Afrikan lecturers who refuse to hear ideas from Afrikan students, they do not want to create Afrikan knowledges and do not want to hear from non-white students
- White men have a monopoly on these discourses
- Cutting and defunding the Afrika department

Afriphobia is not generic racism, it is racism directed specifically at Afrikan people in the same way that anti-Semitism is directed specifically at Jewish people. Anti-Semitism is an internationally recognised form of discrimination. The IHRA working definition of anti-Semitism is supported by the British government and SOAS, as already evidenced. In 2020 education secretary Gavin Williamson suggested that financial penalties should be levied against universities over anti-Semitism. This

specific ideology of hatred against a specific group of people attracts penalties of different degrees across the world, including criminal prosecution.

### **The N-Word ‘if you’re not Black don’t say it’**

***‘For many of us, people of African descent, both in the continent and the diaspora, the N-word has historically been used by non-Black people for dehumanisation. It is a word loaded with violence; violence that has been specifically targeted at Black people. Adam Habib’s bellicose rationalisation of using such a word against a Black student is especially vicious. We were astonished, shocked, and disgusted to witness such a callous attack, on screen, committed by a grown man, who has in his own lifetime seen how pervasively colonialism, imperialism and racism has etched itself on the lives of South Africans.’***

**SOAS Black Student Body Statement #3, 23/03/21.**

It is immensely problematic that the response to the use of the N-Word has been to frame it within a pseudo-academic debate rather than to acknowledge it for what it is - a hate crime. A hate crime is any criminal offence which is perceived by the victim, or anybody else, to be motivated by hostility or prejudice towards someone’s ‘protected characteristics’ as defined in the Equality Act 2010 which include:

- race
- religion
- sexual orientation
- transgender identity
- disability

A hate crime can include verbal abuse, intimidation, threats, harassment, assault, and damage to property. Furthermore, a hate incident is behaviour which isn’t a crime but which is perceived by the victim, or anybody else, to be motivated by hostility or prejudice based on the aforementioned protected characteristics.

***‘the word is not used in my country but learned about it here through hearing white people abuse Afrikan people’***

As part of the process of elucidating and validating the feelings of Afrikan students and staff, and identifying solutions two sessions were convened, in a safe (Afrikan only) space, to discuss the N-word. The majority of those who took part said that use of the N-word by white lecturers is not acceptable in any circumstances because it is violent, abusive language that creates a hostile environment for Afrikans.

***‘We use it in Uganda, but Black people only and in Black circles. People who aren’t Black don’t use that word. He shouldn’t have used it himself, and it was horrible that he repeated it.’***



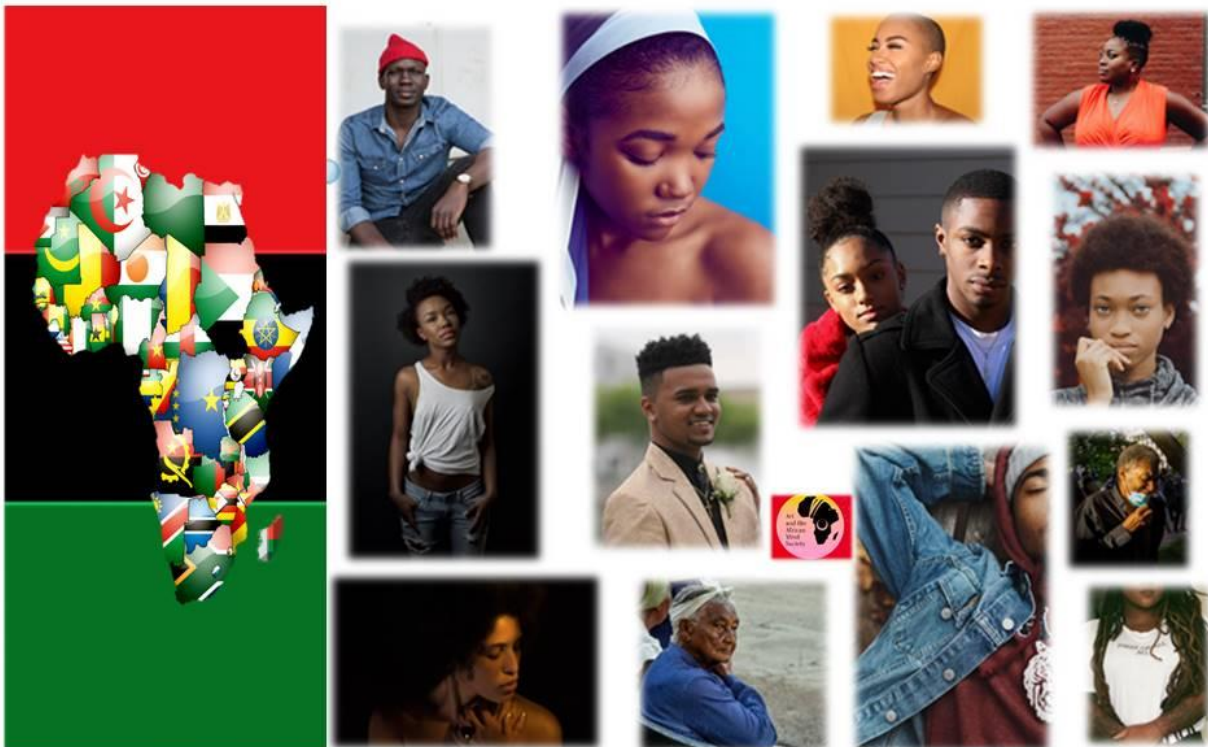
# IT'S TIME THAT WE TALK ABOUT THE

## N\* WORD

*If you are an Afrikan\* student or member of staff we want to hear your voice. Come n share hare with us in a brave, safe virtual space*

**WHEN: 7 June 2021 ⬅ 2pm & 6pm & 8 June 2021 ⬅ 4pm**

*\*It is acknowledged that Afrika is not the original name of the now bearing that continent, in reality Afrika is the first world and has had numerous other names including e.g. Kush, Alkebulan, whilst the continent is called Afrika, the people who originate there and whose racial and/or ethnic ancestry is located there are Afrikans, i.e. of Afrika.*



*"For Africa to me... is more than a glamorous fact. It is a historical truth. No man can know where he is going unless he knows exactly where he has been and exactly how he arrived at his present place "*

**Maya Angelou**

## **RECOMMENDATIONS**

1. A public acknowledgement of the harm caused by Adam Habib to the victimised student, recognition of the psychological, emotional, and socio-economic damage done. The student's 2021 fees must be reimbursed, he must be exempted from paying 2022 fees and must receive just financial compensation. As has been noted, SOAS spent £108,000 on its investigation to exonerate Habib in 2021.
2. The immediate termination of Adam Habib's employment at SOAS University.
3. Afriphobia should be recognised at SOAS, as well as a commitment and programme of action to ensure non repetition of institutionalised Afriphobia. Afriphobia deserves to be treated in a similar way to the recognition of Anti-Semitism:
  - 59% of survey respondents believe that the structures at SOAS do not demonstrate an understanding of Afriphobia
  - 59.6% of survey respondents believed that Afrikan people have an equitable right to protections from Afriphobia comparable to protections afforded the Jewish community from Anti-Semitism
  - 58% of survey respondents believe that Afriphobia should be formally recognised at SOAS
  - 58% of survey respondents believe that SOAS is institutionally complicit in creating an Afriphobic environment
4. A ban on the use of the N-word and all racial slurs used against Afrikans by anyone who is not of Afrikan heritage, i.e., is racialised as Afrikan and shares the lived experience of that racialised group.
5. Reviewing and restructuring the curriculum to acknowledge, respect and include the work of Afrikan scholars/academics:
  - SOAS students, particularly students in Africa-specific subjects, need to read scholars who will allow them to think critically in the area.
  - SOAS needs to be culturally sensitive.
  - SOAS students need to see more scholars who challenge Eurocentrism.
6. The implementation of a Reparations package for Afrikan students to redress past trauma and other harm suffered at SOAS, which must include re-establishing the SOAS African Studies programme/s.
7. Recruiting more Afrikan lecturers/academics to coordinate and write course materials that centre the study of Afrika on Afrika-specific subjects and to teach at SOAS.
8. Improving the SOAS outreach programmes to ensure that young people of Afrikan heritage are included (by targeting inner-city schools and communities).

## CONCLUSION

SOAS remains clad in its colonial design. The institution continues to sanction rampantly racist colonialist practices. A clear example of this was the Afriphobic incident on 11 March 2022, an extreme example of dehumanisation and violent behaviour perpetrated against a student by a senior member of staff at a UK university. By his words and actions Adam Habib demonstrated a lack of care, respect, and professionalism. Taking this incidence into consideration, and Habib's historic tweets such as saying that Verwoerd did a good job on South Africans, it is evident that he has a history of Afriphobic behaviour.

This is further exemplified by solidarity messages and experiences shared by students at Wits University who suffered violence, including having rubber bullets fired at them, on Habib's orders. Habib's antagonistic behaviour instigated student protests in South Africa. He was also responsible for surveilling students during that period.

Habib's use of the N-word and his attempts to justify its use is evidence of his dishonesty and excessive hubris. The fact that he had the audacity to falsely claim that it is acceptable in South Africa for a non Afrikan to use the N-word is indicative of his unsuitability to lead an institution which he claims centres Equality, diversity, and inclusion and is 'committed to creating a socially just institutional community in which all our members experience belonging and are treated with civility and respect.'<sup>8</sup>



***'What is dangerous about the particular anti-Blackness that Habib performs is the way he hides behind being politically Black in the South African context. While Steve Biko's Black Consciousness urged all people of colour (POCs) to identify as Black in the fight against apartheid, this idea is outdated and lacking especially in the context of current antiracist movements today. Habib also hides behind the anti-Indian and Islamophobic racism he faces.'***

**Shaazia Ebrahim, 18 Mar 2021**

<sup>8</sup> <https://www.soas.ac.uk/equalitydiversity/file155534.pdf>

The 11 March act of racial harm and Habib's history have made evident the simple fact that Adam Habib is not fit to run any truly equitable, inclusive, and anti-racist organisation in the UK. SOAS BoT's decision to employ Habib, and to protect his interests during their investigation into the 11 March incident, was irresponsible and a failure in their duty of care for students' wellbeing and safety, specifically Afrikan students. It also demonstrated a failure to value the wishes and feelings of students who repeatedly raised objections to his recruitment from the outset of the process. Students feel that the act of employing Habib was a clear message to its Afrikan student body that the institution values money over their best interests. The continuation of erasure, trauma, and brutalisation of Afrikan students by the institution is evidence of Afriphobia.

SOAS BoTs' decision to launch an investigation rather than to appropriately deal with the Habib incident as a disciplinary matter pursuant to *Standing Orders XX: Disciplinary and Grievance Procedures* and the SOAS Dignity and Respect Policy has demonstrated bias in favour of the perpetrator and to the detriment of the student he victimised and the community he harmed.

SOAS BoT's failure to recognise that Habib's misconduct amounted to a breach of the *Dignity and Respect Policy* has made SOAS unable to 'maintain an environment in which harassment, bullying and victimisation are understood to be unacceptable' and as such demonstrates a lack of care for the student's wellbeing.

SOAS BoT failed to demonstrate best practice in higher education by upholding the responsibility to promote equality and prevent unfair discrimination on the campus by failing to discipline Habib for his use and justification of a racial slur - which should have been treated as a hate crime.

SOAS BoT failed to adequately look after the wellbeing of the student who Habib abused in its failure to provide additional support to the student who has had to retake his final year. In addition, the failure to provide the student with an extra year of funding to cover the year that he has had to spend at university as a direct result of the harm done to him by Habib, also fails to adhere to its stated diversity and inclusion values. The student in question who comes from an underprivileged background suffered emotional distress and financial hardship as a consequence of the incident. He has been punished for being abused by Habib.

The SOAS Students Union statement that describes the investigation as 'cynical, alarming, disempowering and disingenuous'<sup>9</sup> is correct. It was noted by Afrikan students that the following statement, 'the different representations from the SOAS community made during the course of the investigation, particularly as to the preferred outcome, reinforced how complex a situation we find ourselves in' fails to acknowledge that there was no representation from members of the following African students societies at SOAS: the Somali society of SOAS, African and Caribbean society (ACS) of SOAS, Art and the African Mind (AAM) at SOAS, or any other Black community group at SOAS to provide

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<sup>9</sup> Referendum Motion, March 26th Emergency UGM - Remove Adam Habib as Director

representation for Afrikan students. The timing of the process is seen to have been concocted to suit the BoT and Habib and took no account of the fact that students were on a break and preparing to submit assignments and revising for impending exams. Students believe that the overarching objective was to reinstate Habib as swiftly as possible at the expense of the institution's responsibility to protect Afrikan students and safeguard their wellbeing. Hence, the BoT's investigation served to exacerbate the student's mistrust of the BoT and the university.

Students viewed the process as indicative of the corrupt, dismissive governance system in place at SOAS. The summary of actions being taken though relatively progressive on paper have not materialised for the Black student community at SOAS. Both transparency and/or accountability in relation to the *specific action* was supposed to have been taken into account by the BoT's investigation. Hence, students have reported that there have been no significant changes to the Afriphobic environment at SOAS since the March 2021 event. AAM members and other Afrikan students rejected the report's conclusion on the basis that it is disingenuous and unjust.

Other ubiquitous examples of institutional Afriphobia within SOAS are the permitted use of the N-word by non Afrikan academic staff in lectures and the recent use of the word lynching by non Afrikans in relation to the call for Habib's dismissal for his Afriphobic behaviour. The word lynching has a specific historical relationship to the Afrikan American community; thousands were murdered by lynch mobs. The act and threat of lynching became 'primarily a technique of enforcing racial exploitation - economic, political, and cultural.'<sup>10</sup> Lynching was used as a method of social and racial control to terrorise Afrikan Americans into submission. Lynchings were used to dehumanise and enforce the debasement of Afrikan life. Furthermore, lynching survived the Jim Crow era and continues to evolve, and in 2021 they are called hate crimes. The attempt to weaponise a word associated with extreme violence and murder against the very people who have been the historical victims is abusive because it is using language as a force for coercion and further oppression. Furthermore, it evidences a sense of entitlement, racial superiority, resentment at the idea of Afrikans challenging authority and a need for retaliation. In a similar way that references to the atrocities committed during the Jewish Holocaust are saturated in the trauma of the Jewish community, lynching is saturated in the trauma of the Afrikan community and the atrocities of the Maafa. The Maafa is a Swahili word meaning the African Holocaust or Holocaust of Enslavement.

Since March 11, the use of the N-word at SOAS continues, in 2021/2022 Black students and other students at SOAS have noted four examples where the N-word was used in the learning environment and online meetings at SOAS.

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<sup>10</sup> Stewart E. Tolany and E. M. Beck, *A Festival of Violence: An Analysis of Southern Lynchings, 1882-1930* 247 (1992) (quoting commission on interracial cooperation, *The Mob Still Rides: A Review of the Lynching Record, 1931-1935* (1936)); see also Charles Ogletree, *From Lynch Mobs to the Killing State: Race and the Death Penalty in America* 58 (2006) ('Though lynching had been used in the late 1800s as a form of punishment for whites, Mexicans, Chinese, and Native Americans, by the early 1900s, it had taken on a distinctly black/white racial character.').

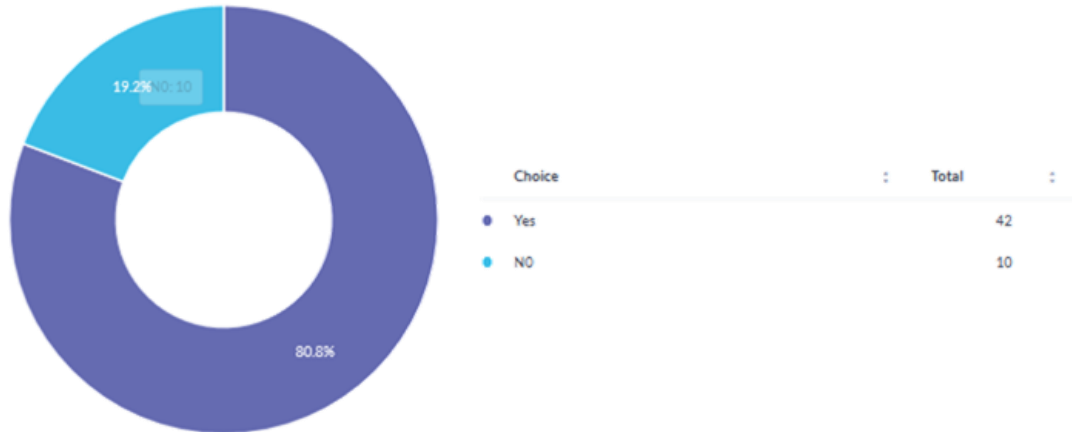
There is an urgent need for SOAS to formally recognise Afriphobia in order to afford protection to Afrikan students and staff that is commensurate to those afforded Jewish students for example. It is important for SOAS to realise the harm and trauma caused to Afrikan students by the Afriphobic environment and the use of racial slurs which cause harm and trauma to its Afrikan staff and students. Similarly, it is essential that SOAS adopt a policy, written by Afrikan staff together with students, on the prohibition of the use of the N-word on all sites by non-Afrikans. The policy must be written by Afrikan staff and students in recognition of their lived experience and the specific harm caused to them by the word when used by non Afrikans whether intended as a racial slur or not. The March 11 racial harm and its aftermath occur in this the seventh year of the United Nations' International Decade for People of African Descent (2015-2024). The stated aims of this UN decade are to reduce global racism, discrimination, and prejudice and promote equality. The three goals for the decade are promoting recognition, justice, and development. Afrikan students experienced an institutional failure to recognise the detrimental nature of the discrimination that they were and continue to be subjected to by the continued presence of Habib and the failure to deliver justice for the trauma suffered by the Afrikan community at SOAS. An organisation is reflected in its leadership and vice versa. One year on SOAS remains an Afriphobic environment in need of radical transformation if it is to ever become an anti-racist, anti-discriminatory space of learning.

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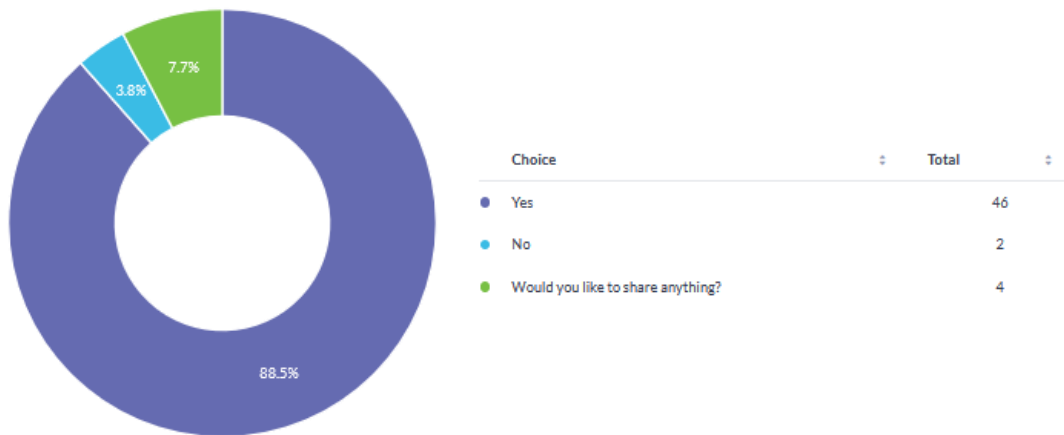


## APPENDIX – SURVEY RESULTS

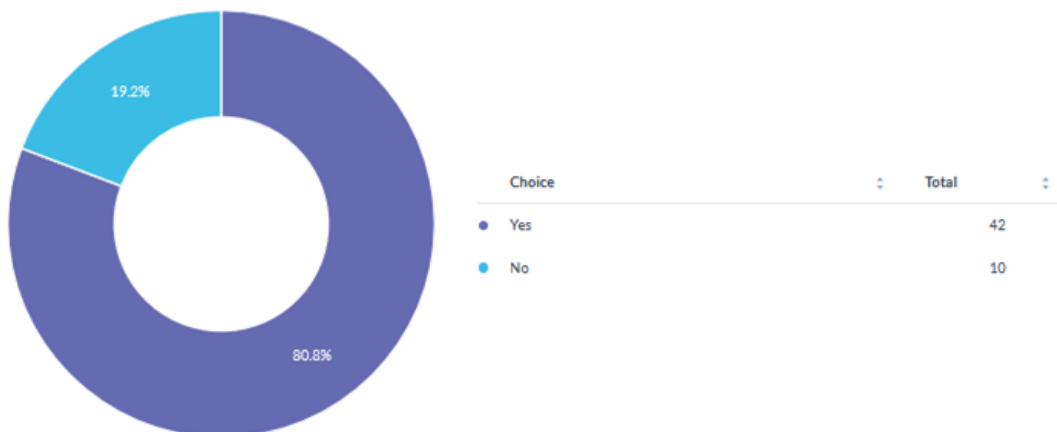
Q1. Are you an Afrikan i.e., who's racial and/or ethnic ancestry is located on/originates from the continent of Afrika?



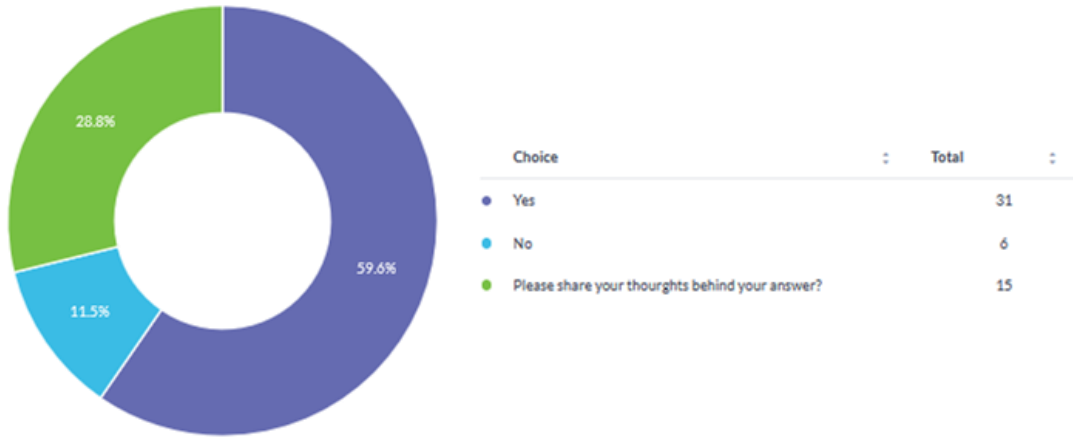
Q2. Have you heard of Afriphobia/Afrophobia/Anti - Black racism before?



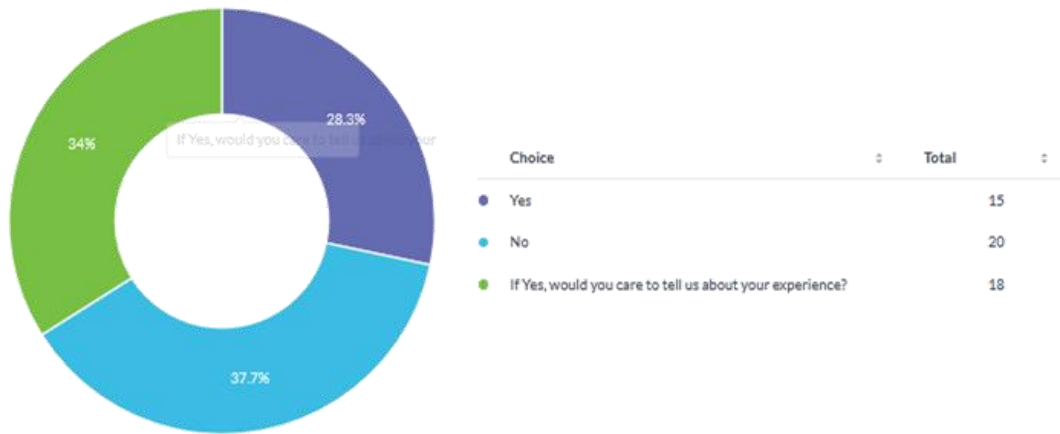
Q3. Are you aware that protection is in place for Anti-Semitism, which is recognised as specific forms of hostility towards, prejudice or discrimination against Jewish people?



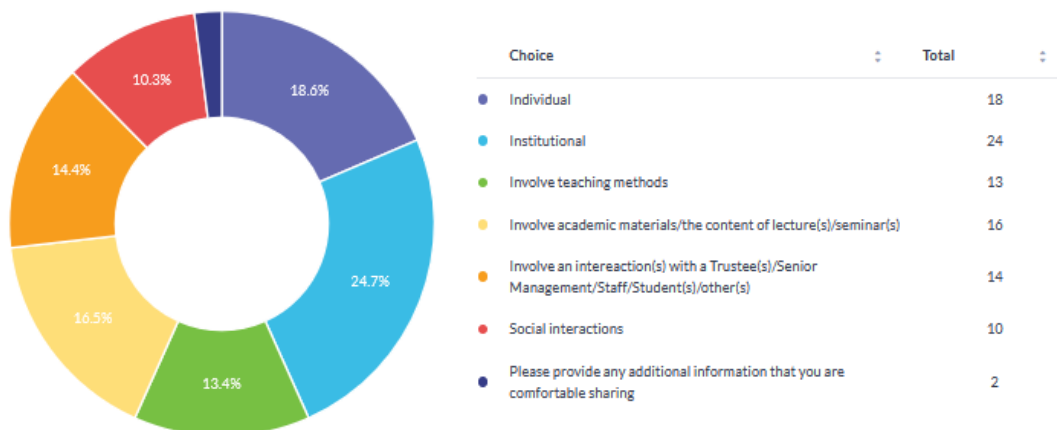
Q4. In the same way that Anti - Semitism protects Jewish people, do you believe Afrikan people have an equitable right to comparable protections?



Q5. Have you experienced Afriphobia at SOAS?  
If Yes, would you care to tell us about your experience?

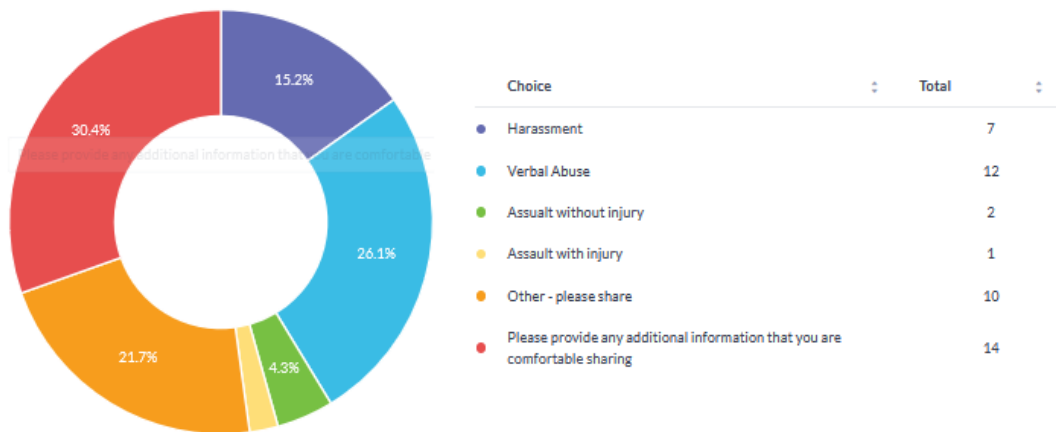


Q6. If you have experienced Afriphobia at SOAS, what form did it take?

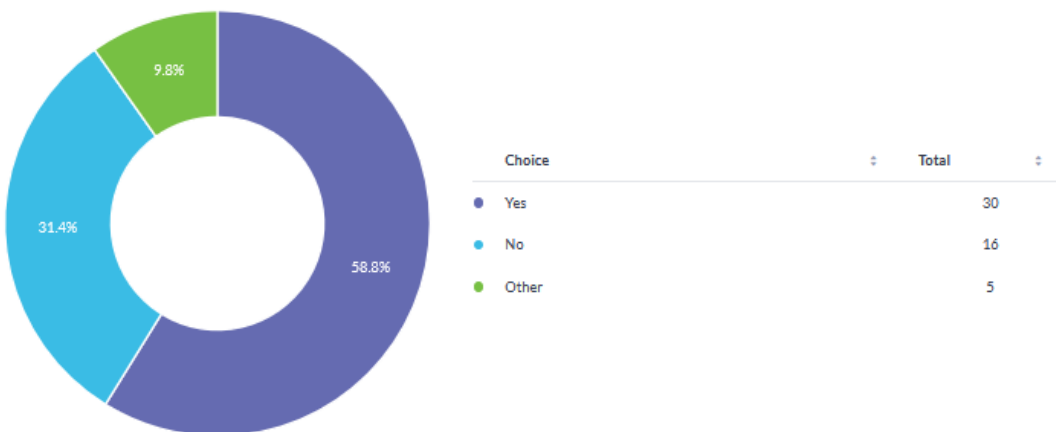


Q7. If you answered YES to the previous question did your experience involve any of the following?

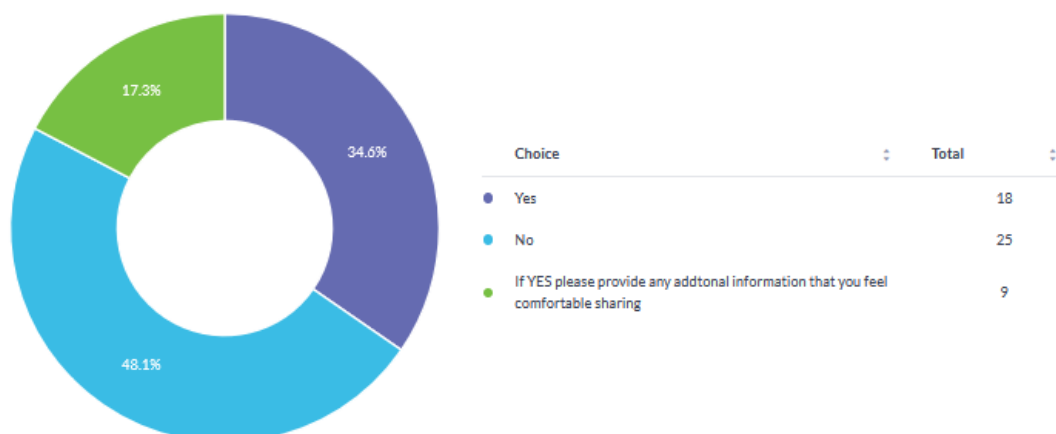
Please provide any additional information that you are comfortable sharing:



Q8. Have you personally experienced and/or witnessed an Afriphobic act(s) that you would associate with public shaming?



Q9. Have you ever felt dehumanised by an Afriphobic act(s) or atmosphere at SOAS?



Q10. How do you feel about the fact that at undergraduate level the School of Oriental and \*African Studies no longer runs any courses with a sole focus on Africa, including any African languages? NB SOAS runs several courses that reflect the culture and identity of other people e.g.

- BA Arabic
- BA Chinese
- BA East Asian Studies
- BA Japanese
- BA Korean

The only course with the word Africa in it is a combined one i.e., BA History of Art (Asia, Africa, and Europe).

Date	Answers
Jul 3	The shifting of focus from Afrika yet retaining the Institution's name as 'African' is exactly what the problem is that Europeans and Asians feel entitled to continue the degradation of Afrika and her people, telling their own fabricated version of who we are and what we are about, continuing the lies that there is nothing worthy about us. This position is highly offensive.
Jul 2	I strongly support there being at least one course with a sole focus on Africa, such as African culture, African history, or African politics, although I don't think it should be compulsory.
Jun 29	It is a travesty and especially when we have the actual A in SOAS for African
Jun 28	It doesn't personally affect me as I have no interest, though I do think it's generally very important to offer these things, especially while being a school of African AND Asian studies. More Africa options should be provided.
Jun 24	Incredibly disappointing. I sat in on the African studies workshop for SOAS staff and students today where they are trying to follow up on - inter alia - the recommendations in the 2020 Africa Review Report. Financial flows - and last academic year's financial crisis was a factor in course cuts. The low demand for courses on Africa nationally was a revelation. That said, SOAS urgently needs to recalibrate its offering - and to take concrete steps to bring various WIP initiatives to fruition - if it wants to continue to promote the 'A' in SOAS.
Jun 24	This is exactly the kind of institutional afriphobia I feel.
Jun 24	This is distressing, especially considering Afrika is in SOAS' name. Whilst upsetting, I cannot make an informed opinion without having a better idea of the budget, how it's being spent and staff availability. However, I suspect, having access to

Date      Answers

those, my opinion would be highly critical of the SOAS leadership and finance team.

Jun 24

For a university that is called School of Oriental and African Studies to not run any sole courses of Africa is disappointing. A large reason why students chose SOAS as an institution to study at is because it has different and unconventional courses that a traditional British university would not offer. SOAS gives various perspectives from a non-European point of view which makes SOAS as an educational institution attractive to certain students. However, by removing sole courses based on African studies not only does it remove the possible unique experience of studying something different in education particularly in the UK but it is also a big violation to those of African descendants. The recent actions of some in authority and the removal of courses has made SOAS feel like it is just like any other educational institution that does not care about its black students. Therefore, it makes me believe that SOAS previous advertising of accommodating to black students was just a facade and instead is just the same institution that many black people have historically experienced.

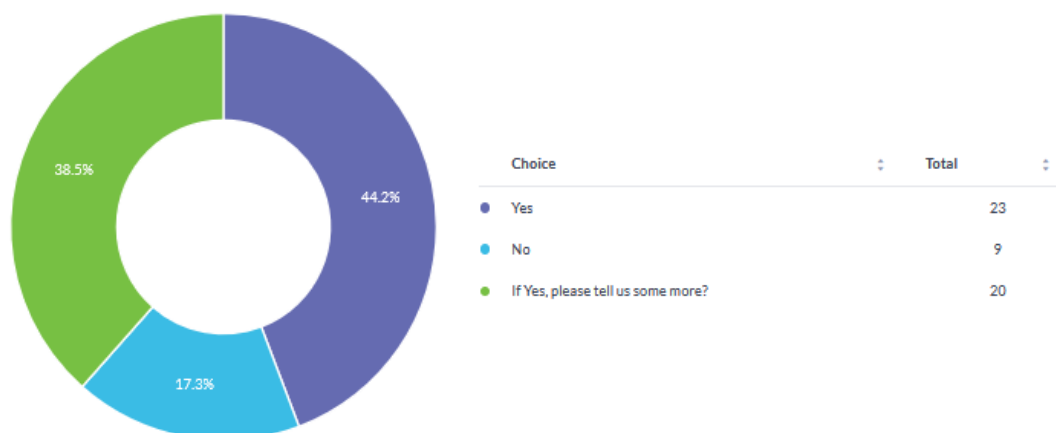
Jun 23

It's almost like Brandi T summers Black Aesthetic Emplacement,

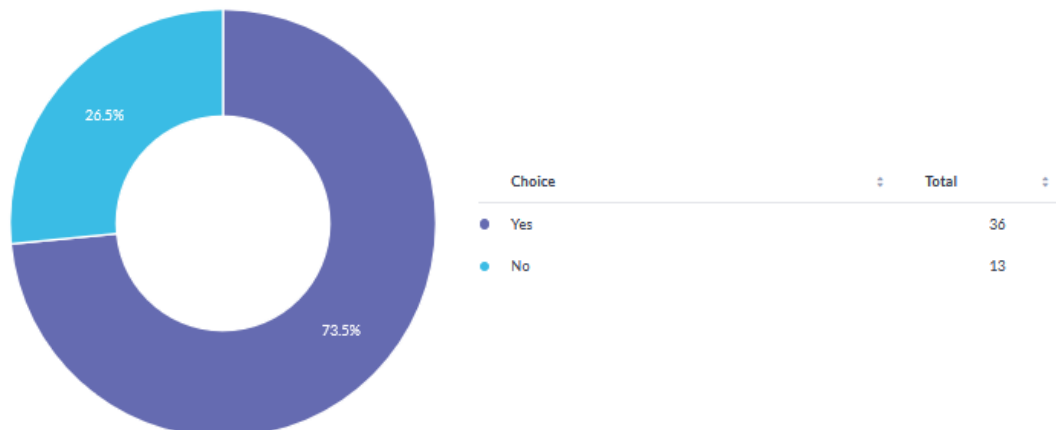
Jun 23

I feel upset and disappointed. Shows how little we are valued as African descendants and how SOAS undermines the knowledge and reproduction of such education that is very important

Q11. In your experience is there a lack of Afrikan scholars on the curriculum?



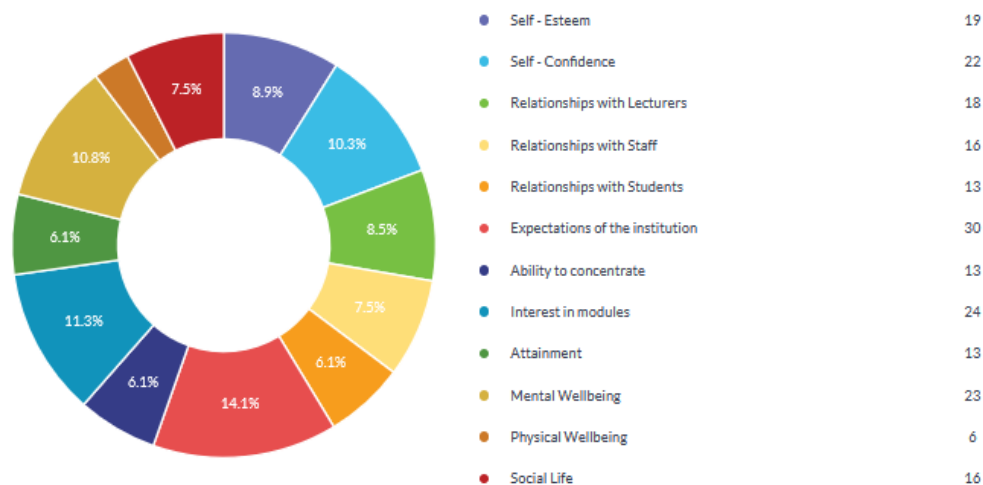
Q12. Does a lack of Afrikan scholars on the curriculum create an Afriphobic environment?



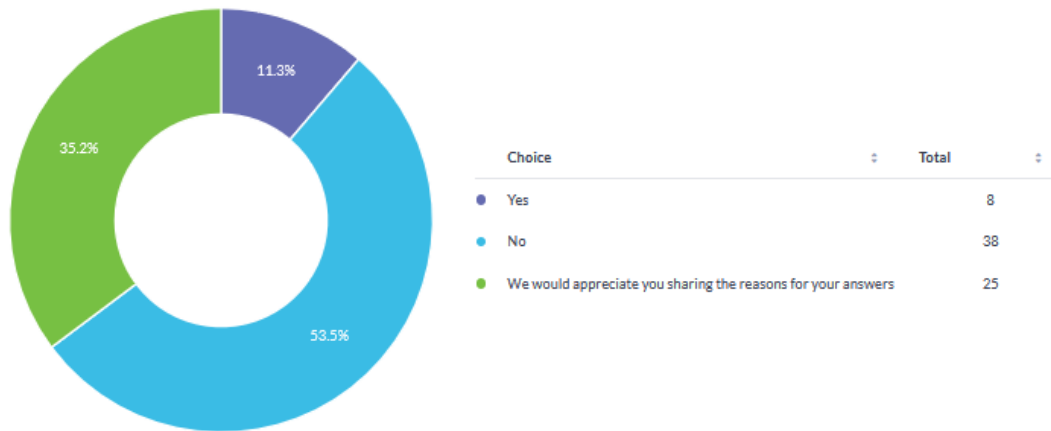
Q13. On a scale of 1-10 (10 being the highest) how important is it that modules about Afrika and subject areas relating to Afrikan culture, languages, history, religions (spirituality), philosophy, politics and society are taught by Afrikan people?



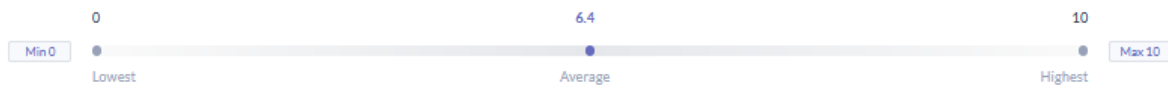
Q14. If you have experienced Afriphobia, has it resulted in a negative impact in any of the following areas?



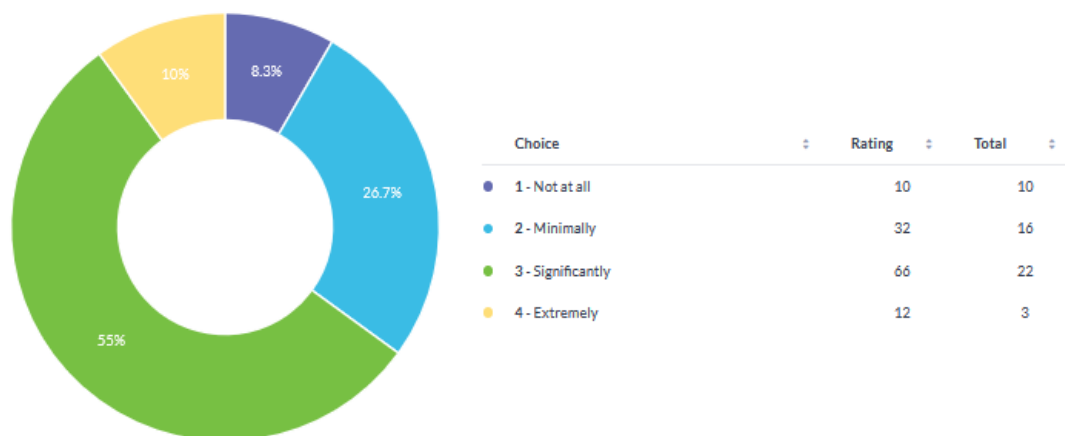
Q15. Overall, how affected have you been by Afriphobia at SOAS?



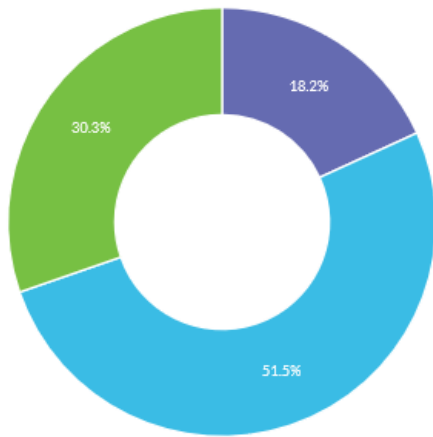
Q16. On a scale of 1-10 (10 being the highest) how prevalent is Afriphobia at SOAS?



Q17. Based on your lived experience at SOAS does the institution appropriately and effectively deal with Afriphobia?

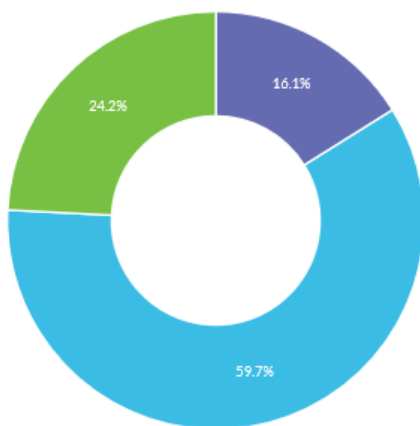


Q18. Based on your lived experience at SOAS is the institution equipped to effectively deal with Afriphobia?



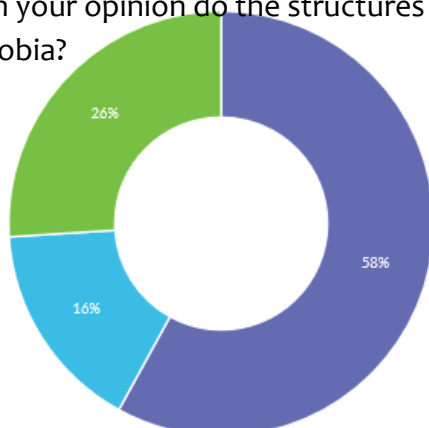
Choice	Total
Yes	12
No	34
We would appreciate you sharing the reasons for your answers	20

Q19. In your experience who listens to and acts upon concerns raised by Afrikan students and/ or staff regarding experiences of Afriphobia?



Choice	Total
Yes	10
No	37
We would like to better understand the reason for your answer, please share some more	15

Q20. In your opinion do the structures at SOAS demonstrate an understanding of Afriphobia?

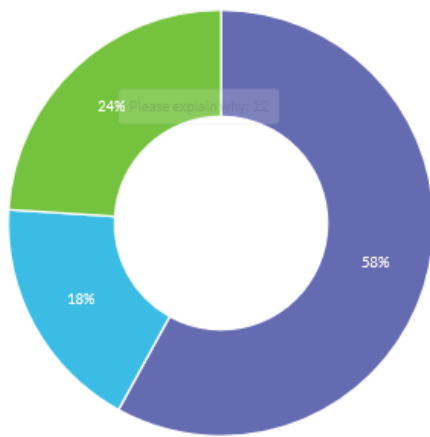


Choice	Total
Yes	29
No	8
If yes why?	13



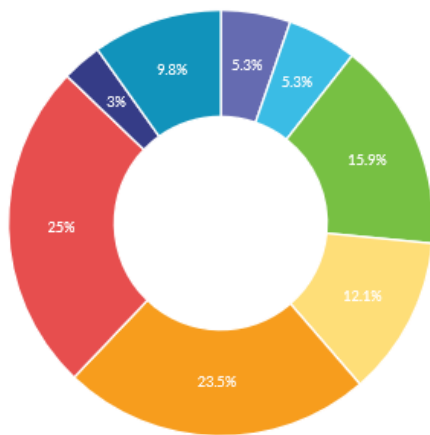
Q21. In your opinion is SOAS institutionally complicit in creating an Afriphobic environment?

Please explain why:



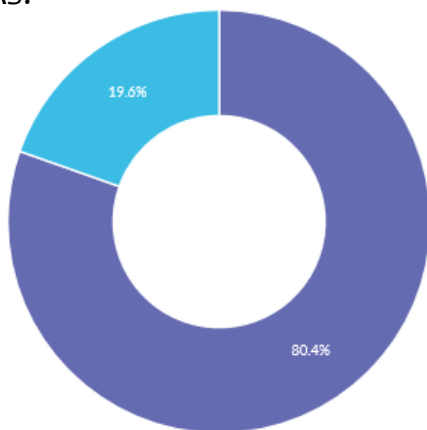
Choice	Total
Yes	29
No	9
Please explain why	12

Q22. Should Afriphobia be formally recognised at SOAS?



Choice	Total
Board of Trustees	7
Senior Management Team	7
Lecturers	21
Staff	16
Students	31
Student Bodies	33
Other	4
Please provide any additional information that you are comfortable sharing	13

Q23. Would you be interested in having a conversation with other Afrikans about Afriphobia at SOAS?



Choice	Total
Yes	41
No	10

Q24. If Afrikan students and members of staff were afforded protections through the recognition of Afriphobia, how do you think that it will impact or would have impacted you?

Date     Answers

Jul 3     It will give me confidence that we are playing on equal terms regardless of our race or any other classification, that effort is made to acknowledge our pain and work to address the courses of such pain.

Jun 28     Less fear of micro aggressions or being put in an unfortunate spot because the ignorant person who decides these things shouldn't have the power to.

Jun 25     It will impact on my social interactions and help to improve my self-esteem.

Jun 24     If I'd have had an issue with a lecturer - I would have reported them through existing channels.

Jun 24     Firstly, I would question how much safety these protections could guarantee? Or if it's part of a longer strategy? Assuming they were effective, I hope it would make my fellow students of Afrikan identity feel safer, and more welcome and included. I hope the impact on me would be that SOAS would better accommodate spaces that allowed Afrikan peoples to feel safe to share their views/experiences/critiques should they want to, in which case I might better learn of their position, and by proxy, my own (as someone half white).

Jun 23     It makes things safer and better to have really honest and truthful and sincere conversations

Jun 23     Through this protection, we will be empowered to call out these injustices without fear of unfair dismissal of staff and suspension of students and perpetrators would hopefully be properly reprimanded and face the repercussions of their actions.

Jun 23     It would certainly tackle impunity

Jun 23     I'm not too sure what difference that would make. Protections would be nice but how would you prove that something Afriphobic has happened and who would you have to convince to take the matter seriously. Personally, I would rather a change in the structure of the curriculum. As an educational institution, I think that sets the tone for the culture at a uni

Jun 23     positively

Jun 23     Positively.

Jun 23     I would've felt like I had an actual way to put in a complaint.

- Jun 23 It will create a better environment for me to study
- Jun 23 Again, I am white Spanish, my needs here are not really necessary to be reflected. However, I can only think of this having a positive impact. I would like to be comfortable (If possible, proud) of the institution where I study, the recognition of Afriphobia, and the granting of protection would only increase this.
- Jun 23 I think I would be less stressed and frustrated engaging with multiple lecturers and students and actually be better able to engage in my program.
- Jun 22 it would make me more comfortable
- Jun 22 I'm not sure what is wrong with the term 'racism'. I feel 'Afriphobia' is too unclear and undefined a concept. I do not believe Habib was 'Afriphobic' or racist. He was certainly insensitive and defensive and should not have behaved in the way that he did after being told not to use the n word. However, the context of how he used it matters, he vocalised it, he did not use it as a form of abuse. This reaction to the incident by the Art & African Mind society has been completely disproportionate. He did not commit a sackable offence. If 'Afriphobia' as a term is going to be used to perpetuate a mob like cancel culture, where the response to any misdemeanour is to ask for that person to lose their job, then I do not think it should be recognised. In the same way that I think charges of antisemitism have been incorrectly and unfairly been used against people.
- Jun 22 I would have learnt more about it
- Jun 22 It wouldn't impact me personally
- Jun 22 Safe learning, and time to concentrate on studies and not always conscientise SOAS about our right to exist in the university.
- Jun 22 It wouldn't.
- Jun 22 None. Because the same hypersensitive students would find something else to complain about, and continue to waste everyone's time
- Jun 22 I'm not sure it would affect me. I never pay attention to skin tone. Sometimes it's hard to get your true thoughts across, and we tend to project feelings as well
- Jun 22 It will give me more faith in SOAS' abilities to create positive change both at the university, and outside it.
- Jun 22 It will be easier to be on campus or classes without feeling policed and consequences will actually come to affect at those who harm us
- Jun 22 I would feel recognised and cared about.

Jun 22 I'd tell you who I am.

Jun 22 Maybe get a little bit of my confidence in myself and soas back. I am at the point where I am barely even trying just because I have had such a bad time here with so many disappointments. At this point I just want to do my last modules and leave ASAP

Jun 22 I would have better memories to take away about my experience at SOAS but I have bad memories so far. Made me want to shut up in every class. It's energy draining

Jun 22 Recognition that it's not me failing, struggling and actually there are things outside of my control effecting my ability to study

Jun 22 It would have allowed a safer space to have these conversations.

Jun 22 I would've known who to turn to after March 11th (and before) to find community and to build resistance.

Jun 22 It would - hopefully - lead to the creation of a fairer learning and working environment.

Jun 21 We would definitely live in a more equitable environment.

Jun 18 It would be a start but as the old structures would not suddenly away there would still be some fallout from it which might have a negative impact.

Q25. Any additional information? \*

Jul 3 I do not think that Adam intended to offend the particular student. however, the way he was so flippant about it when it was pointed out to him in that meeting confirms that the issue here is not one where Adam woke up with a plan to degrade Black lives, it is intrinsic in his 'make-up, his life-long learnings' to degrade Black lives. It no longer requires elaborate plans to show it, he's from RSA after all, where it is acceptable (as he claimed) to dehumanise Afrikans.

Jul 2 No other info

Jun 29 no

Jun 28 no

Jun 25 None

Jun 24 I don't understand how in C21 we are 'conceding' POWER to third parties to define who we are as Afrikans. It is for US to know and define ourselves and to take pride in our

histories and heritage. I believe we are in an era where Afrikans are changing the narrative, taking issue with detractors, and getting our voices heard.

Jun 24 None

Jun 24 nope.

Jun 24 No

Jun 23 N/A

Jun 23 N/A

Jun 23 Thank you for your time and work and for your voice and amplifying our voices, it's much appreciated.

Jun 23 No

Jun 23 n/a

Jun 23 N/a

Jun 23 No

Jun 23 N/a

Jun 23 N/a

Jun 23 x

Jun 23 Thank you.

Jun 23 thanks for this

Jun 22 no

Jun 22 No

Jun 22 The master's tools will not bring down the master's house; I wish we could stop expecting the soas administration to become some saviour for the cause. It is not surprising when the administration falls short of our expectations because they hold themselves to a different set of expectations. So, curses upon them, but let's keep walking! Making Adam Habib attend racial sensitivity training does very little for the cause.

Jun 22 -

Jun 22 NIL

Jun 22 No

Jun 22 No

Jun 22 good luck in your struggle

Jun 22 No

Jun 22 Habib Must Go!

Jun 22 No.

Jun 22 Please recognise the school's efforts to deal appropriately with this matter.

Jun 22 No

Jun 22 Red gold and green in my heart 😊

Jun 22 Thank you for making this survey, and for all your hard work.

Jun 22 N/A

Jun 22 No, thank you for readings #firehabib #firetheboard

Jun 22 n/a

Jun 22 Thank you.

Jun 22 This needs to change, and please would you be able to make any groupings or events available to those that aren't in London yet? If there could be some online things. I would also like to be more involved with this movement

Jun 22 Afrikans matter! Afrika matters

Jun 22 Institutional change at soas is always left to the student body. Soas only cares when they use it to make themselves seem better

Jun 22 no

Jun 22 N/A

Jun 22 N/A

Jun 22 Thank you. It's not always clear what your questions refer to. Does personal experience/witnessing Include watching a video?

Jun 22 N/A

Jun 21 Nice survey :)

Jun 19 No

Jun 19 No

Jun 18 No

Jun 18 No