Reworking relations of epistemological authority in teaching collaborations

Hilbrandt, H.; Ren, J.

DOI
10.1080/13604813.2024.2447684
Publication date
2025
Document Version
Final published version
Published in
City
License
CC BY-NC-ND

Special Feature: Decolonising urban knowledge(s): an ordinary imperative in extraordinary times

Routledge
Taylor & Francis Group

Reworking relations of epistemological authority in teaching collaborations

Hanna Hilbrandt* and Julie Ren**

Department of Geography, University of Zurich, Zurich, Switzerland

Though knowledge about urban change is increasingly developed in partnership, knowledge production in teaching often remains entrenched in traditional roles of teaching and learning, research objects and subjects, and the attendant power asymmetries of these relations. Especially when working with partners historically the "subjects" of research rather than the authors of expertise, teaching can be a site to rework these relations. In this intervention, we reflect on an ongoing collaboration with undocumented immigrants in Zurich that aims to confront the function of epistemic authority through co-producing knowledge with students and undocumented immigrants in a classroom setting and consider the challenges of teaching projects to decolonize urban knowledge production.

*Email: hanna.hilbrandt@geo.uzh.ch

**Present address: Department of Human Geography, Planning & International Development, University of Amsterdam, Amsterdam, Netherlands

Keywords **epistemic authority, collaborations, critical pedagogies, undocumented migrants**

URL https://doi.org/10.1080/13604813.2024.2447684

Introduction

Though knowledge about urban change is increasingly developed in partnership, knowledge production in teaching often remains entrenched in traditional roles of teaching and learning, research objects and subjects, and their attendant power asymmetries. Especially when working with groups historically the "subjects" of research rather than the authors of expertise, the university classroom can be a site to rework these relations. In this intervention, we reflect on a collaboration with Zurich's Information Office for Undocumented Migrants [Sans-Papiers Anlaufstelle Zürich (hereafter: SPAZ)], nine Sans-Papiers,[1] ten university students and two faculty members (also the authors of this intervention), in which we aimed to co-produce knowledge through collaborative research in a teaching context.

This aim and the context in which we pursued this collaborative research take inspiration from radical voices from critical pedagogy (Freire 1970; hooks 1994; Houssay-Holzschuch 2024; Springer, Souza, and White 2016; Teasley and Butler 2020) and scholarship concerned with epistemic justice (Fricker 2007; Kidd and Medina 2017). We explored questions about who gets to produce knowledge, who is the researcher and who is an object of study in research collaborations. These questions are particularly pressing in collaborative work with Sans-Papiers. Research on undocumented migration indicates that Sans-Papiers are frequently relegated to being invisible informants devoid of the possibilities to speak and shape research or that they prefer to remain silent in part due to their precarious legal status (Rodriguez and Blum 2021). The limited scholarly accounts that reflect on teaching collaborations with such vulnerable groups (Blum et al. 2021; Masud and Marsoobian 2024) point to the challenges in transforming epistemic relations, but also the learnings involved (Alejano-Steele 2021).

Building on an analysis of the collaboration between February and June 2022 and the analysis of four focus groups conducted with students and Sans-Papiers, this intervention reflects on key challenges in reworking the relations of knowing. Our work as research collaborators was shaped by multiple factors connected to different social roles and power positions that made it difficult to establish eye-level partnerships and risked reinscribing entrenched epistemic injustices. The relational dynamics between (1) Sans-Papiers and faculty (2) students and faculty and (3) Sans-Papiers and students were influenced by financial relations, institutional authority, gender dynamics and relationships to our research context. In conclusion, we revisit the possibility to create a collaborative space, as Suhraiya Jivraj describes, "where the classroom is not a place of reinstating hierarchies but facilitating student empowerment and building community" (2020, 564). Doing so, we underscore the need to better understand the function of epistemic authority in order to determine how and under what conditions relations that foster epistemic justice are possible in teaching collaborations.

Critical pedagogies: reworking relations of epistemic violence

From Paulo Freire to bell hooks, the classroom has long been posited as a site where epistemic authority is transformed through radical pedagogy. Particularly

in university systems rooted in colonial traditions that have been the source of harm, there is an imperative to rethink curriculum and teaching methods (Heleta 2016). In these writings, teaching has been diagnosed as a form of epistemic violence, dominated by one-directional practices of knowledge dissemination that (de)value, hierarchize, and silence different forms of knowing.

By epistemic violence, we refer to the entangled structures, practices and experiences of harm that individuals or groups face "in their capacity as a knower" (Fricker 2007); this harm is particularly crucial to consider when it comes to learning and collaborating with multiply marginalized groups. Epistemic violence has several dimensions: the institutionalized (de)valuations of knowledges, also described as epistemicide (Bennett 2007; Patin et al. 2020), the structural discrimination of people's embodied social positions and their related devaluation as knowers through racism, sexism, able-bodyism, or ageism (Smith 2021, xii), the definitional power of researchers to determine what counts as knowledge (Smith 2021) and the myopic perspective of the institutional, academic figure as the only authority of knowledge and the canon of knowledge as only consisting of academic text (e.g. Bhambra, Gebrial, and Nişancıoğlu 2018). Accordingly, explorations of epistemic violence often highlight the ways that formal education, its institutions and their actors inflict harm and perpetuate epistemic violence (which is perhaps existential to their existence). Consequently, tackling epistemic violence is at the core of efforts to decolonize knowledge that this Special Feature works to address. Rethinking pedagogies is key to these efforts as it challenges the reproduction of epistemic injustice at the core of one of its most influential institution—university settings—by way of transforming the content of curricula as well as the roles ascribed in (re) producing (urban) knowledge(s).

At the same time, critical pedagogies have posited the classroom as a site to rework epistemic relations. This implies reworking teaching and learning as two entangled aspects of epistemic authority, thus for both students and faculty to *un*learning traditional roles and relations between knowers and learners. Achille Mbembe argues for reinventing "a classroom without walls; one in which we are all co-learners" and attentive to multiple forms of knowing (Mbembe 2015). One established practice that may have influence beyond the classroom is to promote students as researchers and to reposition them as agents in their own learning (Kincheloe et al. 2018, 239). Vincent Clément, for instance, illustrates how teaching Indigenous students can serve to overturn assumptions about knowledge and ways of knowing (Clément 2019). If transforming roles in this way, critical pedagogies may resonate beyond the classroom setting.

We follow Kate Derickson in understanding "the politics of knowledge production … as a bundle of social relations" (Derickson 2022, 840). This perspective shifts the attention from the practices of teaching to the uneven social positions from which we interact and the practices that establish these relations. It aims to overcome the notion that researcher-research subject relations ought to be relations of detachment (Calderon, Rodriguez-Campo, and Rivarola 2022). Moreover, a performative reading of the classroom shows how faculty and students are engaged in making a practiced place "a site in which diverse beings come together in order to engage and negotiate knowledge,

systems of understanding, and ways of being, seeing, knowing, and doing" (Alexander, Anderson, and Gallegos 2005, 3).

While we centre our analysis on relations of epistemic authority and the situated possibilities to rework relations of authority in these attempts, we recognize that these are shaped by a set of structural tensions that are insurmountable in working towards epistemic justice in the classroom alone. These may be entrenched normative assumptions about roles of knowledge bearers. Or they may be institutional constraints related to systems of grading and the temporalities of learning. They include the factors that contribute to the precarious lives of Sans-Papiers (Kaufmann and Strebel 2021), and the uneven levels of risk when collaborating in a university setting (Calderon, Rodriguez-Campo, and Rivarola 2022); the cost of living for students who often work part-time jobs (Ganzer et al. 2018), or the metrics-driven forms of distress in academic employment (Berg, Huijbens, and Larsen 2016; Puāwai-Collective 2019). These are all important to understanding different social positions of Sans-Papiers, students and faculty before entering these relations.

Stadt ohne Papiere: a teaching collaboration

Facilitating a collaboration in the context of a university seminar implied a number of concrete practices that aimed to foster epistemic justice between researchers in different positions of authority. In designing our seminar "Stadt ohne Papiere" (City without Papers), we established a partnership with SPAZ and its director. SPAZ is an advocacy organization that supports undocumented migrants through information, consultation, legal assistance and social counselling, amongst others. In our project, they had the role of recruiting Sans-Papiers. Our invitation stated that participation would be paid, anonymous, and would involve doing research together with students about the everyday life of Sans-Papiers in the city. The basic requirements included basic knowledge of either German or English, about 40 h of time that could be spent flexibly, and some specific meeting dates at the university.

The nine Sans-Papiers that agreed to participate were mostly older than the students, some were parents, and most had other jobs. They had a wide range of language skills—an immediate challenge that also reflected the different positions of actors involved. About half of the Sans-Papiers in the group did not speak German or English very well (though some of the younger Sans-Papiers raised in Switzerland spoke Swiss German with native proficiency). As all were part of two language groups (Spanish and Mongolian), some translation was possible within these groups. The seminar was listed in the university course catalogue as a master's-level qualitative methodology elective. It was attended by ten students, who were mostly Swiss, white and studying geography. The language skills of the students also varied: all were proficient in both English and German, and some also spoke Spanish. We are two female, non-Swiss, native German—and English-speaking academics and were offering this seminar as part of our paid jobs as faculty at a local university. We were both relatively new to Zurich and held fixed-term positions.

We designed the seminar so that Sans-Papiers and students would be involved in decision-making in multiple research stages, from the problem definition to forming research groups and conducting autonomous research with self-selected methods. The groups decided to research the Sans-Papier's working and housing conditions, their experiences with racism, and the role of language in their lives. They used multiple qualitative methods, including interviews, observations, photo elicitations, and diaries, as well as qualitative/quantitative surveys. While most research results did not add much to existing knowledge, some groups found ways to do projects that not only "answered a question," but also produced something useful for Sans-Papiers. One exemplary project was about how the Sans-Papiers' future aspirations were entangled with their German language skills and the institutional possibilities to learn the language. One method they used was research diaries; Sans-Papiers in the group wrote reflective diary entries in a group chat in Mongolian, which students translated into German digitally. The group selected quotations from their research that they included in a guide to language classes that do not ask for official IDs.[2] While all the groups were free to consider the audience for the research, they were tasked with submitting an exposé with research questions, data and analysis in the form of a graded project portfolio. During focus groups at the end of the seminar, the participants shared encouraging feedback. Many students said that they found the opportunity to work directly with Sans-Papiers important; all the Sans-Papiers stated that they would participate again.

Despite this feedback, negotiating the imbalances between the social positions of the faculty, the students, and the Sans-Papiers was difficult from the start. Beyond structural imbalances based on race, class, gender, or citizenship, these negotiations faced further complications stemming from the setting our collaboration. For instance, new university rules in 2021 tasked all teaching staff to check COVID certificates with IDs. Neither of us wanted to "check IDs," participating in practices of policing that might put Sans-Papiers at risk. By refusing to do so, however, we would be breaking university rules. Luckily, this rule was dropped by the time the seminar started. Another premise for setting up the collaboration was fair compensation, which contributed to an uneven distribution of financial and temporal resources within the project. Balancing the decision to pay Sans-Papiers above Zurich's minimum wage with budgetary constraints implied that Sans-Papiers were only at the university for three meetings.[3] Due to these calculations about time, Sans-Papiers missed out on a lot of information: a session with guest speakers, seminar readings, and group meetings with us during the research period.

Social relations of knowing in teaching collaborations

In the actual practice of doing the research, all participants (ourselves included) often reproduced the precise epistemic relations we aimed to rework. To understand the difficulties of developing justice-based research practices, it is worth looking precisely at the relations that developed throughout the seminar as well as their institutional and social context.

Sans-Papiers and faculty

Our role as teachers in the classroom and as initiators of the collaboration affiliated with an academic institution led to a set of challenges with practical and epistemic consequences in our relationship with the participating Sans-Papiers as experts. These concern, first, our pre-defined roles as faculty: We designed the structure of the seminar, selected readings, invited guest speakers, provided guidance on research methods, distributed the payments to Sans-Papiers (via SPAZ) and ultimately graded the groups' portfolios. We imposed a learning system—a syllabus, ideas about gradable output, a timeline with expectations about group-led decisions on topics and methods. Through our faculty duties, the collaboration was bound from the outset by institutional requirements to operate on a semester schedule, deliver grades, and be responsive to student evaluations. At the same time, we were reluctant to give up authority on aspects of the collaboration, as—despite the incomparable risks involved for the Sans-Papiers—we bore the responsibility for critical aspects of the process, including potential harm to any of the participants, funders, or institutional partners. These preconditions impaired the ability to work with Sans-Papiers at eye level.

Beyond the hurdles imposed by institutional requirements, challenges to establish a working relation at eye level included establishing a shared understanding of what counts as knowledge and what constitutes research methods. Establishing Sans-Papiers as the experts of their own experience was different than doing research with Sans-Papiers. This shift reinforced our authority as faculty, as we needed to provide guidance on methods as well as on the nature of qualitative research data for the Sans-Papiers to understand, for instance, how a diary can function as a research method. This produced an imbalance that shaped the direction of group research. Although Sans-Papiers determined the topics that were most important to them, in our role as faculty, we still set the framework for how to understand these topics.

Nonetheless faculty was also learning: Sans-Papiers taught us in their capacity as experts of their legal and political situation, as well as about the course themes: the everyday experiences of finding housing as well as the challenges of planning one's futures and learning a language without the ability to sign contracts, open a bank account, and register for courses. Moreover, they taught us in their role as non-university experts the need to untrain our habitus as faculty: from assumptions about the purpose of research to the standards of methodological rigour. Reflecting on this in hindsight, this learning happened at a pace that was too slow to transform relations of knowing between faculty and Sans-Papiers within the project and in the classroom itself. Still, the challenges of convening this kind of collaboration, the Sans-Papiers' teachings about their lives in Zurich, as well as our limited experience with both forced us at times to abandon a traditional embodiment of faculty roles and to improvise new relationships. A general reflection on learning through this collaboration was the difficulty to locate the source of learning—to what extent we learned from a specific person, a group, a constellation of participants, or the situation points to the limitations of understanding collaborations only in terms of relations between categorically separated roles.

Students and faculty

Beyond the institutionally-determined relationship between students and faculty, we found specific factors connected to our positionality and students' expectations to confound attempts to shift epistemic relations. To an extent, some students were readily able to ignore faculty feedback. For example, one group comprised of three male Swiss students and one male Sans-Papier insisted on doing surveys despite feedback from both faculty members on multiple occasions that their aim to document stories of racism was not compatible with a quantitative survey method. The group conducted the survey anyway, which resulted in little data about the experience of racism. Here, faculty authority was ignored since the research groups had the power to decide their topics and methods. Though faculty did not override their decisions, we still had the power to grade this work. We speculated to what extent this dismissal of our feedback was connected to our gender and being non-Swiss and in part non-white faculty in a department with predominantly white male professorial staff.

The relationship between students and faculty was also connected to students' expectations to consume knowledge. The shift in decision-making roles—that the groups decide the topics, methods, organize their own time—resulted in many students feeling like the seminar was too much work and too little input. In the focus groups with students, many communicated a preference for faculty to provide more structure and a feeling of being overburdened by doing more than the graded requirements needed for their credit points. It reflects the trend of students-as-customers (Molesworth, Nixon, and Scullon 2009), an interesting finding for a public university system where students do not pay high tuition fees. Students taught us to limit our expectations about the possibilities to give up the security of familiar roles and the discomfort that changing these roles produces on both ends. Acknowledging these boundaries and embracing discomfort were aspects of the collaboration we could have discussed more openly from the outset. Such discussions could have allowed clarifying expectations not only regarding the students' necessary temporal commitment, but also concerning the (dis)comfort associated with abandoning familiar roles.

Sans-Papiers and students

Finally, relations that developed in the course of doing research between Sans-Papiers and students deserves critical scrutiny. Since Sans-Papiers needed to stay anonymous, only students could be authors of the research they produced together. Rather than working together with a shared method, Sans-Papiers (although introduced in the roles of expert researchers) often became the researched. Sometimes, in the implementation of methods, students gave tasks to Sans-Papiers. For example, for the diaries, students gave prompts for diary entries with deadlines (all via group chat and using Google translate) because of the language difficulty of discussing research together. Rather than a collaborator, one student framed a Sans-Papier as a helper in the focus group: "He was very helpful. When we asked if we could join in and help, he always helped us very well. That was positive and a bit difficult for me. Partly knowing how much to… how much work I can put on him" (Student Focus Group 22.05.03).[4] This unease with task-giving reflects the extractive dynamic of employment between some students and Sans-Papiers.

Yet it was also never clear how much time Sans-Papiers had as a result of unpredictable work schedules, which made it difficult to work more collaboratively, an established challenge in research with undocumented people (Rivarola, Alonso, and López 2021). This was also a reason why students delegated tasks rather than taking collective decisions. Despite discussion of Sans-Papiers interviewing other Sans-Papiers, some students communicated in the focus groups that Sans-Papiers sometimes just wanted to share their experiences rather than doing interviews with others. Perhaps this self-positioning also explains why in the final presentation of group research, none of the Sans-Papiers were speakers, resulting in a situation where students were quoting Sans-Papiers who were sitting in the same room.

Notably, there was a relation of care some students developed with Sans-Papiers. One student commented on the need "to be careful that we don't put them in a dangerous situation … so we didn't know how much we are allowed to ask and how much they want to tell us" (Student Focus Group 22.05.23). In the group where students and Sans-Papiers both spoke Spanish, they also shared meals. In the focus group we conducted with the Sans-Papiers, everyone agreed that there was never enough time that was not dedicated to specific project aims, which impeded developing relationships. Extending their relationship outside of the classroom required dropping their roles as student and Sans-Papier as well as the structure of a research collaboration and its associated power relations. Sharing a meal seemed to be more effective at reworking relations of knowing by first establishing a shared space, locating a table to sit at.

Towards a critical discussion of epistemic authority

The challenges emerging from these experiences of working towards an eye-level collaboration between differently positioned groups make it necessary to further reflect on the possibilities and limitations to reformat relations of knowing. On the one hand, this intervention has echoed feminist scholarship in accounting for the social inequities embedded in the contexts in which knowledge is produced (Rose 1997). This implies recognizing that epistemic relations are dependent on social and academic positions in grossly uneven epistemic systems. The positions of Swiss university students and Sans-Papiers are not only different in terms of the risks they take where disclosure may threaten their livelihoods (Calderon, Rodriguez-Campo, and Rivarola 2022), but they are also ingrained in structures racism and epistemicide: Think only of the difficulties of the students to see the Sans-Papiers as more than "helpers". Similarly, we indicated that the roles of faculty and their relations to students and Sans-Papiers was based on our habitus as university faculty and roles in a university system that gives us the powers of grading or compensating course participants. Entangled with these social positions are the roles of knowledge bearers as teachers and researchers in academic systems and the tasks attributed to these roles in the classroom.

In focus groups, anonymous teaching evaluations and direct feedback, Sans-Papiers and students commented almost unanimously that they appreciated the experience enormously. All Sans-Papiers would participate again if given

the chance; students pointed out the significance of meeting people they would otherwise not have a chance to encounter. Though we highlight the many challenges we faced as faculty, framing this collaboration as a failure would silence the value of the experience for participants. When we summarized our learnings from this collaboration in a toolkit for other faculty interested in conducting a comparable project with vulnerable groups (2024), the most important learning we aimed to convey was a warning to that faculty: Our toolkit entails a disclaimer that collaboration is not an elixir and can aggravate structural problems even under the best conditions, with generous time, funding, and institutional resources.

On the other hand, reworking relations of knowing is dependent on concrete situations of proximity in which authority is exercised: in the classroom setting or when groups shared meals after work. It is in these situations where power-positions can also be renegotiated between participating subjects that encounter each other on the basis of their shared humanity and in recognition of a shared knowledge interest. These can be moments in which the Sans-Papiers' epistemic authority is recognized. Even though not many of these encounters happened in our seminar, the university remains unique as a site to produce "momentary points of connection" (Jivraj 2020, 564). Indeed, several Sans-Papiers emphasized the meaningful experience of coming to campus (Sans-Papiers Focus Group 23.05.30). While these experiences did not disrupt the workings of the neoliberal university—students' expectations about acquiring knowledge, learning assessments based on graded coursework, or broader conditions of earning credits as connected to degree requirements—creating this collaborative space disrupted the commonly assumed roles of course participants.

These challenges and possibilities render necessary for collaborative researchers wanting to overcoming epistemic injustice to further reflect on how differently positioned actors encounter each other as teachers, learners, and subjects with/out knowledge—within and beyond accustomed roles of epistemic authority. It resonates with the dilemmas highlighted by Rodriguez and Blum in navigating vulnerability in research with undocumented people and the emotional experience of producing knowledge while holding "tensions inherent in our statuses of differences and belonging that enter into our fieldwork, mentoring, and teaching relationships" (2021, 682). Epistemic authority is a relation that is generated by mutual recognition. This means that authority needs to be recognized to be put in practice, but it is also inscribed in extant research and teaching conditions. How research or teaching collaborations can create situations in which inscribed roles can be reworked thus requires a better understanding of epistemic authority itself: how it functions as a specific relation of power, how these relations shape knowledge, and the conditions that promote their durability or potential malleability.

Notes

1 Sans-Papiers is a French term literally meaning "without papers" commonly used in France and Switzerland for undocumented and irregular immigrants.

2 Available in German at: https://www.zueri-urban.com/_files/ugd/f97c2f_22f0cd9243584of8b9ba73e45731cba7.pdf.

3 The minimum wage in the Canton of Zurich is 23.90 CHF (USD 26.61).

4 All quotations are translated by the authors.

Acknowledgements

We particularly thank all course participants and Bea Schwager from SPAZ for their courage and engagement. A special thanks goes to Ifigeneia Dimitrakou who inspired our critical thinking and a second iteration of this course. We are also grateful to the editors of this Special Feature, Penny Travlou, Catalina Ortiz, Giulia Testori, and Marina Toneli Siqueira as well as the team of UZH's Teaching Fund. Finally we thank the handling editor(s) at City as well as two anonymous reviewers for their insights and comments.

Disclosure statement

No potential conflict of interest was reported by the authors.

Funding

This work was supported by the University of Zurich's Teaching Fund.

ORCID

Hanna Hilbrandt http://orcid.org/0000-0001-8873-425X

Julie Ren http://orcid.org/0000-0002-6569-9508

References

Alejano-Steele, Annjanette. 2021. "Civically Engaged and Inclusive Pedagogy: Facilitating a Multidisciplinary Course on Human Trafficking." *Anti-Trafficking Review* 17:91–112. https://doi.org/10.14197/atr.201221176.

Alexander, Bryan Keith, Gary L. Anderson, and Bernardo Gallegos. 2005. *Performance Theories in Education: Power, Pedagogy, and the Politics of Identity*. Mahwah, NJ: Routledge.

Bennett, Karen. 2007. "Epistemicide!." *The Translator* 13 (2): 151–169. https://doi.org/10.1080/13556509.2007.10799236.

Berg, Lawrence D., Edward H. Huijbens, and Henrik Gutzon Larsen. 2016. "Producing Anxiety in the Neoliberal University." *Canadian Geographies / Les Géographies Canadiennes* 60 (2): 168–180. https://doi.org/10.1111/cag.12261.

Bhambra, Gurminder K., Dalia Gebrial, and Kerem Nişancıoğlu. 2018. *Decolonising the University*. London: Pluto Press.

Blum, Denise, Erin E. Davis, Kari Gibson, Rexi Lee Phillips, Annette Sharon Stanly Jeyaraj, and Bailey Winters. 2021. "'I've Never Cried with a Stranger Before': A Pedagogy of Discomfort, Emotion and Hope for Immigrant Justice." *International Journal of Qualitative Studies in Education* 34 (8): 763–781. https://doi.org/10.1080/09518398.2021.1962564.

Calderon, Maribel Estrada, Marcela Rodriguez-Campo, and Alonso. Rivarola. 2022. "Reborujando the Research Process: Re/Centering Undocumented Politics of dis/Closure." *The Assembly: A Journal for Public Scholarship on Education* 5 (1): 60–72.

Clément, Vincent. 2019. "Beyond the Sham of the Emancipatory Enlightenment: Rethinking the Relationship of Indigenous Epistemologies, Knowledges, and Geography Through Decolonizing Paths." *Progress in Human Geography* 43 (2): 276–294. https://doi.org/10.1177/0309132517747315.

Derickson, Kate Driscoll. 2022. "Disrupting Displacements: Making Knowledges for Futures Otherwise in Gullah/Geechee Nation." *Annals of the American Association of Geographers* 112 (3): 838–846. https://doi.org/10.1080/24694452.2021.1996219.

Dimitrakou, I., H. Hilbrandt, and J. Ren. 2024. *Research-Based Collaboration: A Toolkit for Teaching and Learning*. https://www.zueri-urban.com/toolkit

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. New York: Continuum.

Fricker, Miranda. 2007. *Epistemic Injustice: Power and the Ethics of Knowing*. Oxford: Oxford University Press.

Ganzer, Tony, Geraldine Wong Sak Hoi, and Leo Schearmur. 2018. "Is Part-Time Work Viable While Studying at a Swiss University?" In *SWI*. swissinfo.ch. https://www.swissinfo.ch/eng/society/university-comparison-series_is-part-time-work-viable-while-studying-at-a-swiss-university/44363700.

Heleta, Savo. 2016. "Decolonisation of Higher Education: Dismantling Epistemic Violence and Eurocentrism in South Africa." *Transformation in Higher Education* 1 (1): 1–8. https://doi.org/10.4102/the.v1i1.9.

hooks, bell. 1994. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.

Houssay-Holzschuch, M. 2024. "A Classroom of our own. Theorizing Through Teaching and Learning at a French University." *Geographica Helvetica* 79 (3): 247–251. https://doi.org/10.5194/gh-79-247-2024.

Jivraj, Suhraiya. 2020. "Decolonizing the Academy – Between a Rock and a Hard Place." *Interventions* 22 (4): 552–573. https://doi.org/10.1080/1369801X.2020.1753559.

Kaufmann, David, and Dominique Strebel. 2021. "Urbanising Migration Policy-Making: Urban Policies in Support of Irregular Migrants in Geneva and Zürich."

Urban Studies 58 (14): 2991–3008. https://doi.org/10.1177/0042098020969342.

Kidd, Ian James, and José Medina. 2017. *The Routledge Handbook of Epistemic Injustice*. London: Routledge.

Kincheloe, J. L., P. McLaren, S. R. Steinberg, and L. Monzó. 2018. "Critical Pedagogy and Qualitative Research." In *The SAGE Handbook of Qualitative Research*, edited by Norman K. Denzin, and Yvonna S. Lincoln, 235–260. Thousand Oaks, CA: Sage.

Masud, Catherine, and Armen Marsoobian. 2024. "The Power of Personal Archives in Witnessing, Teaching, and Visual Storytelling: The Armenian Memory Project." *Journal of Human Rights Practice* 16 (1): 446–461. https://doi.org/10.1093/jhuman/huad040.

Mbembe, Achille. 2015. "Decolonizing Knowledge and the Question of the Archive." Africa is a Country. Platform for Experimental Collaborative Ethnography, Platform for Experimental Collaborative Ethnography. Accessed October 14, 2024. https://worldpece.org/content/mbembe-achille-2015-"decolonizing-knowledge-and-question-archive"-africa-country.

Molesworth, Mike, Elizabeth Nixon, and Richard Scullon. 2009. "Having, Being and Higher Education: The Marketisation of the University and the Transformation of the Student Into Consumer." *Teaching in Higher Education* 14 (3): 277–287. https://doi.org/10.1080/13562510902898841.

Patin, Beth, Melinda Sebastian, Jieun Yeon, and Danielle Bertolini. 2020. "Toward Epistemic Justice: An Approach for Conceptualizing Epistemicide in the Information Professions." *Proceedings of the Association for Information Science and Technology* 57 (1): e242. https://doi.org/10.1002/pra2.242.

Puāwai-Collective. 2019. "Assembling Disruptive Practice in the Neoliberal University: An Ethics of Care." *Geografiska Annaler: Series B, Human Geography* 101 (1): 33–43. https://doi.org/10.1080/04353684.2019.1568201.

Rivarola, Reyna, R. Alonso, and Gerardo R. López. 2021. "Moscas, Metiches, and Methodologies: Exploring Power, Subjectivity, and Voice When Researching the Undocumented." *International Journal of Qualitative Studies in Education* 34 (8): 733–745. https://doi.org/10.1080/09518398.2021.1930262.

Rodriguez, Sophia, and Denise Blum. 2021. ""I've Never Cried with a Stranger Before": Pedagogies of Renewal and Research Dilemmas with/by Undocuscholars." *International Journal of Qualitative Studies in Education* 34 (8): 681–686. https://doi.org/10.1080/09518398.2021.1967505.

Rose, Gillian. 1997. "Situating Knowledges: Positionality, Reflexivities and Other Tactics." *Progress in Human Geography* 21 (3): 305–320. https://doi.org/10.1191/030913297673302122.

Smith, Linda Tuhiwai. 2021. *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Books.

Springer, Simon, Marcelo Souza, and Richard White. 2016. *The Radicalization of Pedagogy: Anarchism, Geography and the Spirit of Revolt*. Lanham: Rowman & Littlefield Publishers.

Teasley, Cathryn, and Alana Butler. 2020. "Intersecting Critical Pedagogies to Counter Coloniality." In *The SAGE Handbook of Critical Pedagogies*, 186–204. London: SAGE Publications Ltd.