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On Teaching Postcolonial Feminist Science and Technology Studies

A Conversation Between Deboleena Roy and Sigrid Schmitz

Deboleena Roy and Sigrid Schmitz in conversation about the need to include *Postcolonial Feminist Science & Technology Studies* (STS) in academia and beyond, about the challenges this involves, as well as development, research, and teaching.

Sigrid Schmitz: Dear Deboleena, thank you very much for entering into this dialogue with me and providing me with some of your experience relating to the question of how *Feminist Science and Technology Studies* can meet the *Postcolonial Critique*. I'd like to start by asking you about the background and development of *Postcolonial Feminist STS*. This term – I gather – arose from the seminar that you, together with Banu Subramaniam, Sandra Harding, Kim TallBear, and Laura Foster[1], organized at the Institute for Research on Women and Gender (IRWG) at the University of Michigan in 2013. My date, however, for the starting point of *Postcolonial Feminist STS* may not be quite right, because there was obviously a lot of research going on prior to this event. So, I would like to ask you about the story behind all this.

Deboleena Roy: I am sure if you talked to others such as Sandra Harding or Banu Subramaniam about this, they would have other versions to offer, but I will talk about my own recollections here. There were a few things that were coming together in 2008, maybe even a little bit before that. There was a South Asian postcolonial STS group organized by Itty Abraham[2], and he hosted an STS workshop in 2008 at the University of Texas, Austin where Banu and I were both invited to give a talk, as was Kavita Philip[3], whose work is fantastic. She is the author of "Civilizing Natures: Race, Resources, and Modernity in Colonial South India" (2003). Within this kind of South Asian postcolonial STS group, there was a contingent of feminist STS scholars who were also engaging in this kind of research. I had been thinking over that research question of mine, about Bhopal and surrogacy within a reproductive justice framework, already for some time, so I think it was that framework that I presented. And I remember Banu saying at this conference: It's interesting that in feminist spaces we're the ones that bring in some postcolonial stuff, while in postcolonial STS spaces we're bringing in this feminist stuff.

Before this, there was also the group FEMMSS, standing for feminist, epistemology, methodology, metaphysics, and science studies, that started in 2004. It was at the first FEMMSS meeting where I met Sandra Harding and Karen Barad[4], and was asked to give one of the keynotes along with the two of them.

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I thought, oh my god, I'm so scared, why did they ask me? But at that meeting I got to know Sandra and, you know, she was always very supportive and so very generous. Just after her book "The Postcolonial Science and Technology Studies Reader" (Harding 2011) came out, we saw each other again at another FEMMSS conference and she asked me, hey, Deboleena, what do you think about the reader? And I said, well it's great, but it's missing the feminist STS lens. So, I wonder now, how I had the nerve to tell Sandra Harding that I had this major criticism of her work!

Anyway, during dinner, Sandra invited me to sit with her and we started to think about a feminist and postcolonial project within STS, in terms of who the voices are, and what kind of projects there are. Soon after that, there was a 4S[5] conference and she invited me, Kim TallBear, Banu Subramaniam, and Laura Foster to her home in Los Angeles. And this is one of the best stories, which I love telling, about how incredibly supportive the feminist network has been for so many of us, particularly for myself, at that early stage of my career. Sandra Harding, who I believe at the time must have been close to being eighty years old, cooked a pot of chicken soup for us – it was delicious. In her dining room, she put the pot in the middle of a round table and said, I want you all to eat and I want you to talk about what *Postcolonial Feminist STS* could look like. And she just sat back and listened, and that, I think, was when the bringing together of our knowledge about these different kinds of fields happened, and where the current formulation of *Postcolonial Feminist STS* was born; also, importantly, Kim brought the decolonial lens into the conversation. So, that was the birth, okay, but the question was, what do we do? That's when we applied for the inaugural IRWG Michigan Seminar and it was fantastic, because many of us (including Anne Pollock, Ruha Benjamin, Angie Willey[6], and more) had been working in these areas somehow, but had never come together in the same room. We shared papers during that seminar for three-to-four days in 2014 and finally, we said, okay, we are not going to try to build one narrative around this. We all do such disparate kinds of work and projects, maybe we'll see how organically people want to collaborate and how they want to work. That meeting must have resulted in at least ten different kinds of publications, including the piece that Sandra, Banu, Laura, Kim, and I wrote for the STS handbook[7] (Subramaniam et al. 2017).

Sigrid Schmitz: And Banu, together with Anne Pollock, collected papers, and in 2016 had a special issue entitled "Resisting Power, Retooling Justice. Promises of Feminist Postcolonial Technosciences", published in "Science, Technology & Human Values"[8]. Around that time, in mid-2010, that was when I began to realize that there was something more out there in the feminist STS world than researching and teaching about gender or even intersectional issues in the sciences' knowledge production and technological developments: the postcolonial lens. I began to restructure my interdisciplinary courses on feminist STS, which I have been giving to Gender and STEM students collaboratively for the past 20 years or more. Or it would be better to say, I started to try to integrate the

postcolonial lens into my teaching and this journey continues until today as an open-ended learning process (Schmitz 2023).

In 2015, I invited Banu to a first workshop at the University of Freiburg to provide support for our emerging engagement with the approaches and topics of *Postcolonial Feminist STS*. The participants in this workshop comprised a broad spectrum of students, graduates, and postgraduates from Gender Studies, STEM disciplines, and Sustainability Studies. After the first day of my introduction to the field of feminist STS, it took us more or less half of the second day working with Chandra Talpade Mohanty's paper "Under Western Eyes: Feminist Schol-arship and Colonial Discourses", dating from 1984, to realize just how privileged our positions as Western white scholars are and address the power of white feminist studies. I will return to this point later.

In parallel to that workshop, the Center for Anthropology and Gender Studies (ZAG), together with the journal *Freiburger Zeitschrift für Geschlechter-Studien* and the Chair of Sustainability Governance, organized a talk by Banu at the University of Freiburg entitled "Interdisciplinary Hauntings: The Ghostly World of Naturecultures?". After that talk, we held a public discussion about the potential impacts of fruitful crossovers between feminist STS, postcolonial studies, and ecodiversity (Subramaniam/Schmitz 2016). Banu provided a lens and the key ideas and concepts of techno-scientific work, while always recognizing the inseparability of intersectionality and coloniality at the heart of Western white power and exploitation.

> [Q]uestions of gender, race, coloniality, and indigeneity are not optional variables or analytics that each field can choose whether to consider. In bringing together central insights of feminism, postcolonialism, and the social studies of technosciences, we can begin to appreciate the inextricable interconnections of the three. (Subramaniam et al. 2017: 422)

This quote from your collective paper in the Handbook of STS has, since then, become my main entry point into the talks on and courses about *Postcolonial Feminist STS*. And the papers and books of your network provide the relevant literature for my courses. Sandra Harding's introduction to "The Postcolonial Science and Technology Studies Reader" (Harding 2011a) offers us a very structured overview of the achievements, but also the gaps, in STS, in feminist STS, and in postcolonial studies, and thus why it is so important to think about these approaches together. Your collective introduction to *Feminism*, *Postcolonialism*, and *Technoscience* in the STS handbook (Subramanaim et al. 2017), and, in particular, the introduction by Anne [Pollock] and Banu [Subramaniam] for the special issue in ST&HV about the important political dimension of retooling social justice (Pollock/Subramaniam 2016) lead me and my students into an exploration of how to reflect on and shift purely Western academic scholarship towards a perspective that aims to build on equivalent alliances between researchers/activists from the Global South and North. What we are trying to do is to come closer to and deepen our understanding of the epistemes, standpoints, scientific work, and activist-political strategies of (post)colonized people and

nature. This is my approach to introducing *Postcolonial Feminist STS* into my seminars, followed by group work by the students on particular topics of their choice. And therefore, I am eager to ask you not only about the general story but also about your personal approach to research and teaching *Postcolonial Feminist STS*. What are the most important topics to include, just from your personal perspective?

Deboleena Roy: What a great question. You know, it's been a while since I read Banu's and Anne's piece, but I will say that just going back to the previous question, one of the critiques I had of Sandra Harding's postcolonial STS reader is that it was not really in conversation with a lot of postcolonial theory and studies. Although so much of that overlaps with Sandra's own early work, I think there was a body of literature that had not been brought into that conversation. Spivak's work was not in there, nor was Said's work, and so I think that the lessons we learned from a lot of postcolonial theory were missing; those about disrupting given knowledge systems, questioning where they are coming from, and reflecting on what epistemic violence they bring with them. This kind of constant engagement with postcolonial studies means questioning whose knowledge counts. What Anne's and Banu's piece really blends to perfection is that they do bring in those different orientations to academia; for them, it's not just a matter of being able to articulate a critique, but then also of asking how to apply these theories. How do you set out an action plan? How do you actually come up with a method for change? And I would say this is thanks to Anne [Pollock] being an STS scholar and Banu [Subramaniam] a trained scientist.

So, for myself in the classroom space, what has been great is that I have access to students both in the neurosciences and in women's studies, and, given my kind of work, there are also philosophy students and students that are interested in health issues. It has been kind of my approach to making this clear: You are all trained in your fields, you need to learn that work in order to continue in your disciplines. But if you are interested in what a feminist postcolonial-decolonial engagement means, then you actually have to go back to the questions you're asking: What am I learning? Who gets to ask the questions? What are the power dynamics behind those questions? These points of reflection and origins of inquiry come straight from a grounding in postcolonial feminist science. The way I like to do it is, once I have introduced the students to the critiques, I ask them – is science something that as scientists we explore, and do we discover nature? Or are we telling a story about what we are discovering? I encourage them to reflect on their own location and contexts, and how that may influence the knowledge they produce. Of course, Haraway's work on situated knowledges (1988) comes in, and Barad's work on feminist materialisms (2007) comes in, to see whether you yourself are a participant in knowledge-making, who are the actual stakeholders, whether you and your community are often left outside of this picture, or are the objects of study. This is how I think *Postcolonial Feminist STS* grounds us and grounds our analyses, and that's where we start, right? So, I agree these papers are great as a teaching tool, and if you look at that special

issue that Banu and Anne put together (Pollock/Subramaniam 2016), you have a guide on how to do research, and how to teach and think about that research.

Sigrid Schmitz: In my seminars, I have been trying to get closer to a *Postcolonial Feminist STS* lens for more or less eight years, like you with heterogeneous student groups coming from Gender Studies and computer science or other STEM fields, and also from various disciplines in the humanities. The Gender Studies students partly come from trans, queer, or feminist backgrounds and some of them have already engaged in the decolonial discourse. However, most of them are not used to dealing with STEM or STS things. The STEM students are rather competent in their respective disciplines, maybe partly also in STS, but most of them have only a limited background in looking at science from an intersectional perspective, let alone applying a postcolonial lens. And this heterogeneity is what I try to see, less as a problem, and more as an opportunity to encourage an exchange of views and thoughts. So, in the first session of the seminars, I start as you do with a roundup of the available expertise by sampling what each participant brings with them, just to give an impression of how diverse the scholarly fields of the participant group are. What we then do, at least for another session and all throughout the seminar, is to reflect on our own privileges; we make use of particular tools and texts or watch a 20-minute talk by Robin Di Angelo (2017)[9], for example, a white antiracist sociologist who talks about how she herself realizes her own racism and the need for never-ending self-examination in this respect.

So, last year, Radhika Govinda[10] gave a talk about her strategies for *Decolonizing Feminist Teaching*. She reported on various didactics to give BIPoC (Black, Indigenous, People of Color)[11] students a voice of their own, and for their forms of narration to be acknowledged. For me, what was most impressive was her proposal to use *Postcolonial Feminist STS* research topics to decolonize teaching, in her words to take 'the content' of this research as a means to arrive at a self-reflective position on Western *white* power and privileges. This corresponds with my approach of encouraging my students to collaboratively delve into studies in *Postcolonial Feminist STS* scholarship. For example, I recommend Jenny Reardon's[12] and Kim TallBear's excellent work in the field of post-genomics, where they account for the political fight of the First Nation Havasupai Tribe against Arizona State University to protect their genetic heritage against exploitation of their DNA profiles, which have been sampled and analyzed without their consent in search of 'old' genes to help prevent immunodeficiency. Reardon and TallBear (2012) expose thus *white* claims to the right to exploit indigenous genetic diversity in order to improve the health of the 'civilized' while treating North-Western populations as genetically degenerate. Or, to give another example, on the basis of Laura Foster's paper (2016) the students discuss the decolonial potential of the South African "Living History Project", which takes advantage of 'modern' Western DNA technologies to analyze their own genetic ancestry, thus gaining a collective sense of South African genetic belonging. By exploring these and further studies, in terms of content, I would say, we also

try to reflect more profoundly on our own privileges. However, I never know whether this is sufficient and I would like to ask you how to take this further.

Deboleena Roy: Given the demographics of the students that you are describing, I would imagine that learning the lessons of reflexivity, of the privilege that they hold, the histories of who's been telling whose stories – must be very powerful. I think that is an incredible starting point and hopefully will impact them in whatever study they take further in the career they choose. But I think the best thing that you can do is to introduce them to this body of scholarship because it is likely they are not going to encounter it otherwise. This is really important work and I would say the next step is to connect them to a more international network of scholars, who are really committed to this work. And this does not mean just reading; really, you could ask so many scholars around the world to come and visit and give a few words in your class, remotely nowadays. This would give the students the idea that these scholars are real people, and like them, had to start somewhere to develop their research programs. And the students might be able to actually develop a working relationship with them – this possibility of virtual communication is what the pandemic has taught us.

Sigrid Schmitz: Thank you so much for this tip, and yes, also about the pros and cons of the pandemic experiences. But I have another matter of concern. My students coming from Gender Studies mostly have some background in decolonial reflection. One line of discussion in my course during the last winter term made a big impression on me and I'd like to tell you about it. During the courses, we have a lot of breaks in-between, as it were, to reflect on the potential and limits of our own engagement, wording, and so on. Two of my students in that course had chosen a topic about land use, land practices, and ignorance about how Indigenous knowledge could be combined with Western scholarship (Verran 2002). Their thematic subject was based primarily on Helen Verran's work on land concepts (not metric, but based on kinship relations, dreams, and songs) of the Yolngu landowners in the northwest of Australia (Verran 2000). In order to deepen their understanding of this issue, and for use in a collaborative seminar session with other participants on the course, they included further texts and some videos of first nation activists in Australia. The students expressed their difficulties in even understanding the concepts they were engaging with. They struggled, even though they wanted to listen and acknowledge alternative lines of thinking. So, they decided to collaborate on preparing for their exam and discuss their own limits, along with strategies to deal with them. Meanwhile, the two students and I attended a public online talk given by a postcolonial expert. And one of the students was brave enough to ask the question of how to deal with her unease when working on these topics within the limits of her own understanding. The advice of the expert was: text work. She did not realize the student's effort to articulate her unease, and the advice was really a bit disappointing, considering that reading texts was what the students had already done so extensively. Moreover, another participant in the event intervened and advised the student to reflect on her own privileged situation. And this is exact-

ly what we had been doing during the course, intensively and at length. While discussing the students' collaborative exam further, we then came to the view that even managing to articulate unease with respect to one's own limits is an important step, not only for reflecting on one's own privilege, but also acknowledging these limitations. And at this point, I wanted to ask you how you deal with these challenges.

Deboleena Roy: I think I might be doing similar things in some ways with the materials that you would be bringing up with your students. But my answer to that student is this: It's not about overcoming that unease; it's about living with that unease and learning to stay with that unease that they are feeling. Because, you know, while we think we are going to accomplish something in academia by reading, making presentations, and all these things, we have to be very careful that we are not making some kind of judgment call or that we are somehow summarizing peoples' lives and histories and now we have figured it out and there we go, write a paper and we're done. That's not why we are doing this work. There is a benefit here if you are coming into the room and your students already have some kind of connection in some way to advocacy or orientation as an activist. I mean, the field of Gender Studies itself is born out of activism, right? The key for me personally and for students whom I see are engaged in this work is that you have to stay grounded in that part of you. Reading something and learning from an expert is one thing, but then walking side-by-side with your brother and sister and neighbor, who is in an occupied space, that's a different kind of knowledge and you have to hold those next to each other: There is no way of resolving the tension, but it's absolutely crucial to not just turn it into an academic question. That's how I would approach it. Whenever I have students doing a final project, I have them not only study the field but think about who in their nearby community could be a stakeholder in this project. It doesn't necessarily have to be about decolonial land rights. For instance, in my courses, it could actually be a neuroscience project that's looking at molecular mechanisms being studied in certain bodies. In general, you can ask: Who is your local stakeholder that is not in this room? And if you find they are not there, then you need to find a way to bring them into the conversation. After all, practice-oriented STS is something that we are able to do in the Gender Studies classroom. And there is actually a political need for us to do it now more than ever.

The other thing I am going to mention is that I often start a lot of my courses – it doesn't matter what the topic is – with a feminist-Marxist lens. I tell the students about the importance of thinking about historical materialism through that feminist lens. I tell them that we are not going to learn about history and think about our futures through a typical chronological view of history as a series of events (i.e., as to who was the king or who owned this company). Instead, we are going to think about the materiality, the labor, and the raw resources which include the bodies of certain people in certain lands. So, no matter what we are asking about, we talk about historical materialism first and that allows us to elevate subjects and people and things that become kind of the central point,

instead of events that can mask the labor or the raw materials. This has been the kind of approach I have always used.

Sigrid Schmitz: Thank you, what great support for my students to connect to the actors of the debates. And it is not only helpful for the students, but also for me and my colleagues, to connect to these postcolonial STS feminist networks. Coming back to our earlier point of connection, I am just wondering where these communities are. Maybe that sounds a little bit pretentious, but looking into the European, or rather into the German-based STS, it is not that easy to find these networks. Yes, I have colleagues working in feminist STS, and they are also interested in postcolonial issues when we talk about them, but they are not always well-informed and even less involved in exchange about these interrelated issues of postcolonial and feminist perspectives. Furthermore, you know, I usually participate in EASST, the European Association of STS, and the last EASST conference in Madrid this year covered more or less nothing at all about *Postcolonial Feminist STS*. The conference thematically focused on the questions of AI and robotics – important topics, of course, and I also do some work in these fields – but after the tenth example of the discriminatory impact of AI, this was a bit too much. So, I switched to the climate change panels, because those presented some talks and lines of discussion that covered at least some postcolonial aspects of climate change research and politics. It turns out that, for me, it is not easy to find connections nearby, and my colleagues face the same problem. And this was one reason why we wanted to collate this special issue of the *FZG*, in order to bring together the German-based communities especially and to highlight the problem that there is still rather little exchange between feminist STS scholars and the post- or decolonial discourse, particularly at the level of academic institutions. We also hope to encourage sharing together at a more local level, so to speak, and promote a more intensive exchange of views and expertise.

By the way, I am also involved in the big 4S conferences – not regularly, however, to avoid traveling long-distance. And at the last 4S conference in Toronto, which was organized by, I would say, mostly *Postcolonial Feminist STS* scholars like Kim TallBear, Michelle Murphy, and Beth Coleman[13], the live streams on postcolonial STS, feminist STS, antiracist encounters, and even *Postcolonial Feminist STS* were overwhelming in quantity and quality. That was great. So, I'd like to ask you about your assessment of the impact of this community in the US.

Deboleena Roy: Well, from what you are describing I would say, what really was a pleasant kind of discovery for me is that so many people have been doing this work, except we have not called it as such in this organized *Postcolonial Feminist STS*. In fact, most people don't even know the term STS. But they have been doing work that is of interest and should be of interest to the field of science and technology studies, right? And they have been doing it in other ways, in other forms and internationally there is definitely a very strong body. The thing is, one has to bring that together somehow. I think that is what Sandra

[Harding's] work has done and what Michelle Murphy's work is doing. It's like bringing people together, making that umbrella bigger and bigger.

But my discovery was really also learning about the Latin American approach to postcolonial, actually decolonial STS, and the nuances and differences between the postcolonial and the decolonial approaches. I would like to mention Max Liboiron's[14] book "Pollution is Colonialism" (2021), which just came out last year. They do a fantastic job explaining the difference between the decolonial project and postcolonial work. I think for those who are engaged in environmental sciences and climate, as you mentioned, that is a good way to identify the bodies of literature that have taken feminist approaches and maybe treat postcolonial and decolonial approaches separately. But there is definitely a body of scholarship growing that is doing all of that together. Coming from Latin America, area-wise and also topic-wise, there are topics and analyses within decolonial work that are bringing us together. Sugar manufacturing, for example, is one of those, and thinking about the production of those raw sources of energy through decolonial, postcolonial, and feminist STS lenses simultaneously is crucial.

In fact, I had a grant from the W. M. Keck Foundation in 2010, to think about, not only a critique of synthetic biology but also, if we are going to do synthetic biology, how can we work in the lab and simultaneously think about the ethics of it and who's doing it and how should we do it. I have an invitation to give a talk in Paris next month at iGEM (International Genetically Engineered Machine competition), which started a little over a decade ago. It's a competition for high school and undergraduate students to create new organisms using synthetic biology. The person who invited me and who is organizing a Responsibility Conference within iGEM is from Brazil. And she stressed that the kind of feminist and postcolonial work that we postcolonial and feminist STS scholars do, and of course, she's addressing a whole group of us, is very important to feminists in South America. I bet that given the labor and the history of slavery and everything that's been there, if you think about anything that is related to science and innovation right now, it requires that we use these nuanced lenses of inquiry. And referring back to my work at the interface of molecular biology and reproductive justice (e.g. Roy 2007), this movement here in the US is based on thinking about eugenics. So before starting to think about anything else, I always emphasize that the history of eugenics has to be present in the room before we start talking about any other kind of reproductive technology or rights.

Sigrid Schmitz: Yes, I agree, these primary standpoints for research are so important. I would like to take up the tension between the postcolonial and decolonial approaches you mentioned. For me, it is still difficult to characterize the connections and the differences between postcolonial and decolonial approaches. I want to give you a bit of background concerning the German debates. Not only pinpointing the minor inclusion of BIPoC scholars and students in academic institutions around here, but colleagues also demand fundamental change in academia in terms of decolonizing institutions, decolonizing structures and symbolics, and decolonizing studies. This has to go hand in hand. A working group has engaged with this issue for several years within the German Associ-

ation of Gender Studies and I want to mention only one colleague of the group, Maisha Auma[15] as the most outstanding expert in this field. I know her from my work at Humboldt University, where she does such great teaching. For several years now, Maisha has been trying to help me understand the specific routes and topics of decolonial compared to postcolonial studies and perspectives. Decolonial strategies, she told me, critically engage in the marginalization of life, knowledge, and social relations of colonized populations, and the unilateral transfer of competence under the Western paradigm of development. Postcolonial approaches expose interweaving, multi-layered, and even contradictory scientific, economic, and political developments. And Maisha is such a kind person, always trying to bring me to the point of getting a sense of those differences, but I am still struggling to understand exactly that.

So, what I gathered – from her and also from your explanation – is that the routes are different: The decolonial agenda comes from Latin America, whereas the postcolonial originated in the US and Europe. To be more precise: The decolonial perspective emerging from the margins like Latin America or, more generally, from the Global South is distinct from the postcolonial origins and standpoints coming from the center, meaning the global North-West. You will adopt a different position in a decolonial lineage if you are looking from the margin than if you are arguing from the point of view of the powerful center. So, my question is: Does it matter if a feminist STS perspective that tries to reflect on the colonial issue calls itself postcolonial? Of course, I do not expect a comprehensive explanation, but I am interested in your personal perspective on that question.

Deboleena Roy: From my perspective, I think there are multiple differences, but also reasons to think of them together. The point that I think has made the most impact on me is that those who are coming from a decolonial perspective are really talking about our relations to the land and the importance of relationships to Native and Indigenous sovereignty. Settler colonialism or colonialism has in fact built a different relation to land and property, and the decolonial projects are actually starting from that point. Whereas postcolonial, although it is about a way to reconfigure the future, is also looking back in a way at what the effects of it on all kinds of aspects have been. But this looking back and forth does not focus necessarily on land and those kinds of resources. I think it's just a kind of difference about what you put first, regarded as primary, and then what becomes the building block of a postcolonial project: It could be to analyze and bring different views into this perspective, or maybe to conduct a comparative analysis of a regime or a system and it's after effects. It could also be about whether the people living in a previously colonized space are reproducing those structures and what the impact could be. People will say, you know, that one is never really quite postcolonial, you are always living in the vestiges of colonialism. To call something postcolonial or decolonial is the attempt to recognize the impacts of colonialism and offer ways to move away from that system or navigate within it otherwise. I would say that, for example, Max Liboiron's work is an

example of a decolonial project through and through, that is very much informed by feminist STS work.

Sigrid Schmitz: Thank you, Deboleena, for this marvelous conversation. I hope it will be as exciting and informative for our readers as it has been for me to talk with you about postcolonial/decolonial feminist STS.

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Anmerkungen

1 Banu Subramaniam, a feminist scholar of Biology, is Associate Professor of Women, Gender, Sexuality Studies at the University of Massachusetts, Amherst. Sandra Harding, Philosopher, was Professor of Social Sciences and Comparative Education at the UCLA Center for the Study of Women. Kim TallBear is Associate Professor at the Faculty of Native Studies of the University of Alberta, Canada Research Chair (CRC) in Indigenous Peoples, Technoscience & Environment and Sisseton-Wahpeton Oyate, descended from the Cheyenne & Arapaho Tribes of Oklahoma. Laura Foster is Associate Professor of Gender Studies and African Studies at the Indiana University Bloomington.

2 Itty Abraham is Professor of Southeast Asian Studies at the National University of Singapore and founder of the TransAsia STS network. At that time, he held an Associate Professorship at Arizona State University, School for the Future of Innovation in Society.

3 Kavita Philip is Professor of History at the University of California, Irvine, with specializations in modern South Asia, environmental history, and the history of computing.

4 Karen Barad, a physicist by training, is Professor of Feminist Studies, Philosophy, and History of Consciousness at the University of California, Santa Cruz and Co-Director of the Science & Justice Graduate Training Program at UCSC.

5 4S, the Society for Social Studies of Science, is the biggest international STS network, and organizes a conference each year at another location worldwide.

6 Anne Pollock, with a PhD in STS, is Professor and Head of Department of Global

Health and Social Medicine at Kings College, London. Ruha Benjamin is an Associate Professor of African American Studies at Princeton University, where she studies the social dimensions of science, technology, and medicine. Angie Willey is Associate Professor of Feminist Science Studies at the University of Massachusetts, Amherst.

7 The "Handbook of Science and Technology Studies" is the most comprehensive manual of STS concept methods and research.

8 ST&HV is the official 'house journal' of the Society for Social Studies of Science, and publishes two issues a year.

9 I thank my colleague, Emily Ngubia Kessé, a trained neuroscientist and postdoc researcher on decolonizing knowledge production at the Gender in STEM group at Freiburg University who provided access to this video „Deconstructing White Privilege" (https://www.youtube.com/watch?v=DwIx3KQer54https://www.youtube.com/watch?v=DwIx3KQer54) in a talk at the FU Berlin, 2022.

10 Radhika Govinda is a lecturer in sociology, intersectionality, decoloniality, and gender politics in international development at Edinburgh University. The event, organized by AtGender, the European Association for Gender Research, Education and Documentation, is accessible at https://www.youtube.com/watch?v=FsadnPq6oNc; for a more in-depth elaboration of her approaches, see Govinda (2020).

11 Here I originally used the terms non-white students and a bit later minorized groups. Fortunately, Deboleena kindly explained: We usually refer to BIPoC in the US; here we don't refer to people as non-white, which implies that lack of whiteness defines them. So, we are not using that kind of framework any longer. Also, the term now is historically underrepresented groups (HUGs) instead of minority, because the minority can imply that there is a group of people who are just not showing up, they are not doing, they are not qualified, and they are not here. Historically underrepresented, instead, gives some kind of gesture that there is a systemic issue around race, gender, and certain fields, where those individuals are not included; they are not invited into these spaces.

12 Jenny Reardon is Professor of Sociology and the Founding Director of the Science and Justice Research Center at the University of California, Santa Cruz.

13 Michelle Murphy, a technoscience studies scholar, holds a professorship at the Department of History at the University of Toronto and holds the Research Chair in Science & Technology Studies and Environmental Data Justice. Beth Coleman is Associate Professor of Data & Cities at the Institute of Communication, Culture, Information and Technology in the Faculty of Information, University of Toronto.

14 Max Liboiron is Associate Professor, Department of Geography, Memorial University and was Distinguished Visiting Indigenous Faculty Research Fellow, Jackman Humanities Institute, University of Toronto.

15 Maisha Auma is Professor of Childhood and Diversity at the University of Magdeburg-Stendal; besides numerous visiting professorships, she recently held the first Audre Lorde Guest Professorship for Intersectional Diversity Studies of the Berlin University Alliance.

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