

Les Back

Hello, my name is Les Back and welcome to this bonus edition of Recovering Community, the podcast about community, what it means, how it's formed, and how it can be rebuilt. Today we meet world-renowned sociologist Patricia Hill Collins, distinguished University Professor Emeritus in sociology, University of Maryland College Park, and the Charles Phelps Taft Professor Emerita of African American Studies at the University of Cincinnati. Professor Collins visited Glasgow on the 14th of October 2024 to give our inaugural Racial Justice Lecture.

This was the first event in a new series of public lectures, which has been established through the university's Understanding Racism, Transforming University Cultures programme. This initiative aims to address structural racial inequalities faced by our community and publicly states our commitment to being an anti-racist institution. It was an extraordinary occasion, introduced by the principal, Professor Sir Anton Muscatelli, along with my friend and scholar activist, Professor Satnam Virdee.

Some of the titles of Professor Collins books include Black Feminist Thought, Fighting Words, Black Sexual Politics, From Black Power to Hip Hop and most recently Lethal Intersections: Race, Gender and Violence. She generously offered to record this interview before her lecture. I've followed Patricia's work for many years, and her insights on understanding community play an important role in my teaching. We talked about her work and in particular her writing on what she calls the New Politics of Community, which is an issue very much at the heart of what we're discussing in this podcast.

We started though talking about her reflections on visiting Scotland.

Prof Collins

I have really not had much of an opportunity to travel to Scotland, so Scotland to me is somewhat still unknown. I've been to the UK many times, but that's a different entry point to this. So, what's been interesting on this trip for me is access to ideas about black people in Scotland and Scotland's role in the slave trade. But Scotland's role as basically the architects, and engineers, and the wealth of Scotland and how that was connected to transatlantic slave trade. So that is new for me. But this particular trip I've got two different views or two different places where I've landed in relationship to Scotland. The first - St. Andrews, which was quite a wonderful place to be, but in many ways was quite insulated, beautiful, small, intimate, and I wouldn't say secluded, well I'd say secluded up to a point - peaceful. You could really feel that the world was far away in this beautiful place with such, the people, wonderful people that I met there. Glasgow has a bit more energy to it. In fact considerably more energy. Yesterday I was walking around, and it was not beautiful. It was windy and I was cold. I had to buy a hat. But I went on the Black History tour of Glasgow and was able to hear about this history in ways that surprised me. Some didn't. But some really did surprise me. The whole compensation of slaves and enslavers for the loss of their property, and have that called reparations. That's where I had to raise my hand during the tour and say: "What? Reparations? Say more about that, because the words compensations and reparations were used interchangeably."

And the tour itself was looking at built space and how money is hiding in plain sight. But it was really the site of the financial district. And that was fascinating to me in terms of just standing there. Because often what happens with black history and African history is the significance of capitalism just doesn't show up as a theme. So I was really appreciative of this particular tour in pointing out these kinds of things as we stopped. So I feel I've been on a steep learning curve, to answer your question, since I arrived. I have had the opportunity to meet with a local group, a community group, of black women and women of color, and that was a really interesting meeting in the McCune building. So I love these kind of contrasts between the building and the history of what the building is trying to invoke. That was one thing. And then yesterday's tour was great. I had lunch with the McCune scholars. So that was really lovely. It really gave me a sense of how much good is going on.

These were students who were energised. I travel a lot. And when I meet with black students, there's a range of how they talk to me. Very often, I'm hearing horror stories. Now, these were newer students, so I don't know if they're going to have their own horror stories or not. But I think at this point, they were enthusiastic. They were really focused on the work that they were going to do. It was so different from each other. And I enjoyed that, because that's how I position my work. It's very much interdisciplinary. I've struggled a fair amount over the last 20 years to make it more global, to try and overcome my handicap of being American. Notice how I say handicap. But I'm trying to overcome the limitations of being educated in the United States and the blind spots that that creates and the bad behavior that creates, abroad.

Les Back

It's interesting though, isn't it Patricia? 'Cause in some ways the lives of people like James McCune Smith are a clue about those connections and the interconnected stories that we share in some important senses. I know what you mean about being around the McCune scholars. It's such a, I think, appropriate way to honour that his legacy and the legacy of those who are fighting back against the oppressions of that time and ours. And there's something about their curiosity and the range, you know, from PhDs about soil to, you know, cross-cultural discussions of autism. I mean, you think that's just such an extraordinary manifestation of the potential of scholarship.

Prof Collins

Definitely. At the same time, we cannot put the burden or the responsibility for all the change on a statistically small group of people, because this is statistically quite small, even though these are big personalities and big potential. What's nice about yesterday was, I really feel, at both events since I've been here, I really feel that we were constructing a sense of community. Not a sense of group, not a sense of collectivity, not a sense of any of that other stuff, but something that's a space that is claimed, developed, owned, and changed by people who benefit from that space, in some way. I was asking them about that in terms of how do you construct a community while you're here that isn't one just of helping the University do better, which is certainly one important mission. But in some places, that can become the only mission where students like these beautiful McCune students are basically, let's get your photograph for cosmetic diversity purposes. So it's very important to guard against that kind of use of their image, their ideas, etc., and not

to continue to look to, well, what about the institutional commitment? For example, someone mentioned to me, or queried, the whole notion of how not worried this person was, but the question that the program is funded for five years. This means that one has to continually go out every five years and find that money. Now, if we're really talking about how many years would this be in terms of slavery and compensation and all that, hundreds of years? So every five years you have to show up with your hat in hand for that particular, er to fund, something that you know is going well, is successful. We can do better.

Les Back

Well, I think, you know, we all have to put our money where our mouth is.

Prof Collins

I think that would be a good way of putting it, yes.

Les Back

And I think institutions, but also across the piece, I think that's a very powerful reminder that you give us, actually, in so many ways.

Prof Collins

Well, I'll have to do this, because in some ways we're all part of, we're benefitting from the changes that occur, and it's not just the McCune, it's sort of when you diversify an institution, you get more ideas and better ideas at the table to improve that institution. You get more excellence if you look at it that way, as opposed to it's our civic duty to let in the lesser folk. Or at the same time, I'm gonna say the white Scottish students who are probably quite wonderful as well, but who could easily develop resentment of students who are receiving this degree of support, or the students who are students who are black students or students of African descent who are equally good but are not receiving one of the McCune scholars. So you're really setting up within black communities a bit of tension, and pressure, that need not be there in terms of why are you the chosen one and I'm not. So there's a lot that has to be thought through. It's a complicated thing when we recruit and celebrate one group of people who are entirely worthy of that. But it also raises questions, broader questions about social justice issues, even beyond issues of race, about everyone else. I was raised working class. I see class in ways that people do not necessarily see in institutions of privilege. So I am looking not just for sort of black and working class, but a white and working class as well. So anyhow.

Les Back

It's very true of Glasgow and how it is a working class city.

Prof Collins

This is what I'm interested in, in coming to the to the UK. I started coming to the UK because the discourse on race in the US was about race and not class. Race was a stand in for class. So we're used to thinking about class to, to racialise language. Whereas I got to the UK and people were quite comfortable talking about class in ways that struck me as being quite honest. I like that about Scotland.

Les Back

Patricia, you wrote this really beautiful essay in 2010, *The New Politics of Community*. And you mentioned community in passing already. And I just wanted to ask you, it was an important moment for you, it felt like, a big, another big lecture that you gave why you chose that topic, and why community is such an enduring topic in sociology.

Prof Collins

I think community is a word of power and I'm always interested in words of power and how they're deployed, how power is taken out of them, a term like freedom or even empowerment. Those terms really came out of social movement settings, very much, but then become reconfigured to mean something else. You can be free to be anybody you want, unencumbered by anything else if you buy my toothpaste. It's really what's happened to terms of freedom in a lot of ways. So, I was interested in words that do a lot of heavy lifting in terms of social phenomena but aren't necessarily seen as such. Now, I came through the movement. I came through the Black Power movement and the Civil Rights movement. And the language of community was central to organising. But it meant something quite specific than when I got to sociology and I was reading the sociological theory and discovered community was this apolitical, ahistorical, primordial space of love or people just like you, that's what made it a community. And any diversity within that community was hierarchical and it might be lifelong and forever. [Laughs] So the trade-off for belonging and the trade-off for love was basically a hierarchy. There didn't seem to be any space in that language for the kinds of social changes around me.

Skip to another spot, Benedict Anderson's work on imagined community, totally the opposite end. You see, this first end was constructing community as primordial and also premodern. That was another thing. People who cling too much to the past who cannot change. There was a whole discourse in there from modernity that I just was not happy with. Now, here comes Benedict Anderson talking about imagined communities. What is it like to construct a community or be in a community where most people will never meet face to face? And that says a lot to me about the kind of what was coming. But he wrote that book, I believe, in 1983. Prior to the internet, prior to cyberspace, prior to the communications devices that allow people who will never meet each other face to face to do so - only virtually.

So it's almost like now I look back and I'm thinking, "I didn't know all of this when I wrote this article when I decided that was going to be my program theme", the new politics of community. I knew we were in the new politics of community, but I couldn't quite figure out exactly what it was. I think now I have a much more complex argument, but at the time I wanted to lay down the gauntlet. The other thing that was happening at that point in time was Barack Obama, was nominated for President. He was running for President. But it just turned everything upside down. In terms of America, the possibilities of having a black President in America, and he was incorporating quite a bit about community service as in service to the country in his platform. So he was really, I think, pointing to all the people that kept America going, whether it was military service or everyday service or community service, the whole notion of, if you belong to a community and you benefit from belonging, you have to make contributions to it. He was raising those types of questions in his campaign. For me, it was just I picked the theme, I thought let's hope he

wins, we had to be prepared either way. That was also the global financial crisis, which takes us back to all these questions of class and community in ways.

So in pulling together my residential address, and I'd like to point out there were 5000 people at that meeting, not necessarily at my address, but that was a lot of people. I just thought, you know, I want to say something that speaks to the entire sociological community, which is quite diverse. People tend to think of sociologists as being cut from the same cloth. I refer to it as like herding cats. That's what sociologists are like for me. [Laughs] Right? So I had a vision of all these meowing sociologists, you know, wanting to go in different directions with this same word, not realising this was a word that was joining the profession together, the sociological community, my departmental community, my university community, my where I live community geographically, my identity community of, I mean, it really does a lot of heavy lifting. So that's what I wanted to do. Now, how effectively I was doing that at that time is another question. I fortunately have had an opportunity to return to my own article and do a retrospective twenty years later, there's a follow-up piece in a psychology journal. But that particular piece, really looking at sites of where community mattered, very different from one another, was designed to get at an argument about physical place as community. It's where a lot of people think about it. Ethnic group is another place. Family as community, community as family.

At that point in time, feminist research had done quite a bit in unpacking the naturalised hierarchy of family and community was the next circle out like extended family for community. So I was going down a variety of roads, the cyberspace, virtual communities was very new and it's hard for me to believe I'm saying this fourteen years later but so much has happened with that. [Laughs]

Les Back

It's so true. And you know, you signal that. I mean, I think it's interesting and, that Anderson himself was talking about the importance of mediation and media, but the moment that you're writing about it, you know, that sense of common connections or common connection can happen both that connect people at a distance and that combination between proximity and distance is something that introduces a whole series of other challenges?

Prof Collins

Well, it also brings us to this current moment where it feels like the globe is shrunk. Most people in the globe are never gonna meet each other face to face. So we have to imagine ourselves as part of this global community. If we want to look at it that way, but in terms of living on the globe and sharing space and not destroying the Earth, definitely we have to. So I thought I was onto something, but it's only recently that I've come back to it, I just, you know.

Les Back

Clearly you were, you know.

Prof Collins

Yeah, you have to let things sit.

Les Back

You didn't, you know, it's what you were saying before about anticipating that which is coming. Do you see your work in those terms?

Prof Collins

With hindsight, I definitely do. When I was doing it, not necessarily as much. If I were to look at "Black Feminist Thought," which was published in 1990. Yes, I've been out here a while doing this. But 1990, first of all, I had no clue I was writing to a much broader audience than African American women and men and an academic audience. I wanted to get to the public, the American public, but I wasn't thinking anything more broadly than that. And as the work began to travel, and I got an email from a group of women in Poland who wrote to me and said, "We thank you very much, Dr. Collins, for your book" and thinking, "Where? Poland? How did that happen?" That kind of thing. I realised that the idea's travelled.

But the whole thing of not anticipating how far they would go when I have people come up to me now and say, "I've read Black feminist thought and a lot of what you're saying in there is just speaking to me and changing my life." These are people who were not even born when I was writing. So I take this quite seriously, to think, you know, just do your best with what you have at a given point in time. I had no, no idea that was going to happen. It was all speculative that the book would even get published. That's where things were at that point. So, yeah, a lot of time.

Les Back

You know, one of the first pieces that I had such a strong impression of me was your piece that was, I think it's called "The Outsider Within".

Prof Collins

"Learning from the Outsider Within". The sociological significance of black feminist thought. That was 1984 or six, somewhere in there.

Les Back

It was such a, I just, it was such an important insight into and challenge to say well proximity doesn't necessarily mean any sense of shared common space.

Prof Collins

No.

Les Back

I mean you may be in the same and the way that you make that argument in terms of the racialisation of those spaces and relations, as well as the gendering of them?

Prof Collins

You see, the question would be, would anyone assume that slavery was integration? You would not mistake a slave experience for racial integration or gender integration. You would assume that there are power dynamics there. And yet the language obscures our ability to see that. So what I was doing was not necessarily, I didn't even criticise sociology, I wanted to belong to sociology because I wanted, I respect it first of all, but I wanted to access the tools of sociology for my own work. But I realised that the parameters around the field were such that I would have to create my own space in the field. So I had to create a language, that said that what I want to work on, the sociological significance of black feminist thought is, is to say black feminist thought is significant. Black women's ideas are significant. This oppositional knowledge is significant. I'm going to talk about oppositional knowledge of young people tonight. I'm not going to use these terms but this is what I'm going to do tonight. I just needed to create the space where I could grow and say just leave me alone because I'm really not going to pay attention to your standards the way you think I'm going to. And I thought to myself, and if this doesn't give me the space, intellectual space I need, I will find it somewhere else.

There are a lot of young talented people who are doing it right now. They're not going into the academy. They're not going into doctoral programmes. They're going into film studies programmes. They're going into programmes where they can do intellectual work without the degree of intensive gatekeeping that academia has done. So that piece was early on and I should tell you the back story, it almost didn't get published. Because when I sent it to Social Problems that's the first piece I ever submitted to a journal, ever, in my life.

Les Back

It was your very first piece?

Prof Collins

It's my very first article. It's why it's so clear. But here's why it was really so clear. I submitted it to Social Problems, one of the top journals in sociology. The editor wrote me back and he said, "Well, I've sent this to four reviewers." Now, that's unusual. Usually, it would be three. Now, it, you can be two if you're lucky. He sent it to four and he said, "Well, they really are the range and I want you to read all of them. One is really favourable. One is really negative and there is two in the middle. So, if you choose to resubmit, I will return it to the two in the middle. Now, that's the preface. I start reading the reviews. One of the reviews was, I kid you not, three pages of single space. It was almost like reading hate mail. "I cannot believe this kind of garbage is being produced. I can't- This is what's wrong with the field. I really cannot believe this is really ridiculous" blah, blah, blah, and went on and on and on and on. Someone who really had a, I thought, might have had, you know, a stroke over reading this particular article. I thought to myself: "Oh this is not good, I don't know if I like this sociology stuff". [Laughs]

One was so, you know, celebratory - I thought well, that's nice. But my, I was, and the two in the middle made suggested changes. They said, we understand your project, you might be able to do it better if you thought about this. Fortunately, I was going to the American Sociological Association meeting just after I got all that, literally the same week I got that

back. And I'm standing in line, and it was my opportunity to test people about, what's your response if you got reviews like this? And they said, oh, you stepped on some toes, but that's not the issue with that person, it's not you. And I needed to hear that. So I fixed my little article, and I sent it back in and that becomes the one you ask me about. Thirty something years later, forty years later.

Les Back

I use it in teaching all the time. I've taught it over and over again and students have learned from it over and over again. But I wonder that as you're talking, Patricia, there's a, and tell me if you think this is right. There is a kind of link between the argument you make there about the complex configurations of inequality and injustice and also the complexities of community itself that can sometimes mask those things because I just looked up before we started this phrase from Raymond Williams where he talks about community being a warmly persuasive word, that kind of glosses so many things and I wondered you know if why there's something about the link between attention to the intersections of of inequality at the same time the work that language does politically.

Prof Collins

I actually think that's spot -on. That is exactly what I have in mind. It's a warmly persuasive word and the thing is the term I use is malleable. You know it really travels well to all different kinds of places without having to dress it up too much because if you start listening to how people are using the word. They are either using it antagonistically. That's the ugly community out there, the far right community, who've done these things. But if they look at their own communities, warmly persuasive is interesting because within one's own community, this is the place you belong, and it tends to be a place that erases social inequalities. So it's like, no, you have to construct a community, the notion of it's not a primordial thing you're born into, it's like pre existing. That's not it at all. We're always constructing communities across differences of power. And then managing that, what does that mean?

Well, sometimes you have to join arms together and say the external forces are so great, we will all die unless we do band together. Slavery was pretty much like that. Or situations that are extreme are pretty much like that. And those are communities of necessity. Those are communities of solidarity where a group think you have to present the notion of group think because there's no space in the community for individuality. The threat is so great from outside. But on the other hand, maybe it's not as great as we think it is these days. So, raising questions of inequality from within the boundaries of community can get you excluded, excommunicated, run out, etc. Because you can run into some really strong groupthink that is not critical. And that, I think, is another way of coming at this. Church communities, evangelical communities, people who fear if they leave the comfort of their community where they belong and we all agree, etc. What will happen to them?

There's a lot of emotion tied to community. So I don't know if I dismiss it as warmly, almost like emotions are not important. They are fundamentally important. And that's kind of, I've made quite a bit of progress in terms of my own thinking about this, because the pieces of this argument are just scattered all over the place. 10 years ago, we were not talking about the sociology of emotions.



All right, that was Eduardo Bonilla Silva's meeting. And I thought, Eduardo, you're a race guy, why are you doing emotions? You know, same thing. Patricia, here, you should be doing intersectionality. Well, that was fine. It was gonna be fine on its own. It didn't need me to like promote that. That's why I wanted to do something different with community, that would challenge myself.

Les Back

So interesting, you know, I just reread the essay before coming to meet you today and telling that you, you kind of end with the question of emotion and care. Can I just read you this little passage? It's such a beautiful passage. Just to, not to quote you back to yourself but, just to-

Prof Collins

But I honestly forget what I've written. I have to look myself up sometimes.

[Both laugh]

Les Back

But, but just to ask you how you think about, where you ended now and, and the kind of things you may supplement. I suppose, that's the spirit I wanted to, but this is a very beautiful passage, so: People do not aspire, for a better or different world for intellectual reasons only. They act because they care. People who care about their communities and the projects that harness emotions, for political ends possess a staying power.

Prof Collins

That's right. Depending on which side of power you are on. Unfortunately, this is why racism is so durable. Because that, all of that can be annexed to a political agenda that says you must belong to my community or the world will explode. But on the other side, it cannot be, there has to be an equally deep commitment to the community of building an inclusive world, a democratic society, democratic participation. You cannot be committed to a community that has internal hierarchy. It's just wrong. It's ethically wrong to do that. So, yeah, the caring is crucial. My understanding of the reading that I've done on fascism, it's the harnessing of care to the agenda. I am, the, I am the father, I am the one that has the answers, follow me, and I'm gonna scare you if you leave, kind of thing. So I've been really doing I guess I've been doing a fair amount of reading on this. I've been reading about cults. Lately, I've been very interested in how people who leave cults leave cults, because that's usually who are writing the books that I like.

That's where you kind of get a sense of so much of it is emotion. It's not intellectual at all. It's basically, I have all the answers, and I will care for you. And a way of organising a community around those particular norms and values that can be very effective and function quite well, but that in many ways erases individuality and independent thinking in ways that I find quite scary. So, as long as we're all like sociologists and we refuse to be herded like cats, I'm a lot happier with that particular point of view.

Les Back

I wanted to ask you about this, and maybe it's a good time to ask it now. Your journey of learning and thinking so carefully about these questions. What kinds of, kinds of, community would you want to argue for? What qualities would they have?

Prof Collins

One thing that they would have is some kind of ethical core. The ethics would be at the core of the community and it would have to be an idea that's big enough and robust enough such that people could commit to the community, but that it's not as if there's any one way of expressing that. It's actually an unfinished project. It's actually, democracy is a really good idea for forming a community! And we're all better together than separated. We can get more done together. But, what I think about, let's see, models that I think are just really, really good are people who are all just pulling in the same direction, but who have perhaps arrived on different paths to get there. It's very much like intersectionality.

The book that I just finished, which was a hard book to write, is very much about people forming communities of all sorts to solve a problem. Often people will come together to solve a problem. We have global warming. It is a problem. But they get there, and they have to figure out how do we organise ourselves to do that on just the task at hand. Are we in this for the long haul? And why are we in this for the long haul? I'm a believer in social change. I want communities to be stable places where one can work for social change. You can't work for social change if everything is changing. You have no base. So I don't know, it's an interesting question. I'm gonna think about my answer and probably argue with myself tomorrow a little bit 'cause that's usually how I work. I kind of like, let's try this, and the next day I'll be arguing about it with myself, but I think increasingly what I would say is I do seem to be trending toward ethics as a core of everything we should be doing, and I'm not particularly interested in working with people who are just transactional. But I think there's something bigger than that, especially when you're looking at questions of children, or you're looking at dependent human beings, or you're looking at what kind of world you want to live in. I do not want to live in a purely transactional world. I want to live in a world of, where communities are continually forming around things for the better, for the public good. From this trip, what I'm coming away with is I'm probably going to stay with this work, all right, because I return to it and I said, why would I do that now? Well, I know why. The catalyst of the election.

Les Back

Yeah.

Prof Collins

Allows me to think about all this.

Les Back

I don't want to-

Prof Collins

No, we're not going down that road. But I think the thing is that two weeks ago, I discovered I've claimed a new identity and it's the identity of I now see myself as a thought leader. So I see my job as really thinking about the broader issues that inform how we think about things, whether we win or whether we lose. I prefer to win, but I don't win all the time. In fact, I've won one remarkably little in my lifetime, the kinds of things I have been standing for. So it's really nice to arrive at this moment where I'm not guessing all the time, I know stuff.

Les Back

Certainly do. Thank you so much. We're blessed to have you here and we've learned so much, those who've read your work over many years and how you've led our thinking.

Prof Collins.

Thank you.

Les Back

But can I ask you another question, which I wanted to ask, but because you kind of built to the, the crescendo so brilliantly, our podcast is called Recovering Community. And in many respects, we've sort of been using the title of our podcast to think with in the sense of the idea of community is something, sometimes that needs to be recovered or taken back from those who use it in ways that can be detrimental, but also recover in that sense of care, of recovery, of healing. And I wondered if you had any thoughts on dual sense of taking back but also of healing?

Prof Collins

Actually, I'm going to add more to it. To me, I think, Recovering Community is something that people need to learn how to do in a world of such isolation. This to me is a post COVID question where many people realised they were isolated and where virtual communities were not enough. In fact, they may not have actually been communities. What we needed were hybrid communities of some kind. But I think this, this longing as human beings, we are we look for sociability and that's different than hanging out in the pub. It's kind of the temporary community. I don't know, the whole notion of the individualism, of I'd say advanced capitalism, that basically turns everyone into a transactional target. We want your money, we want your this, we want your that and then sells us pieces of things that should make us feel happier if you have more money you'll be happier or if you wear this lipstick you'll be really happy or if you all of that. So there are a lot of people who are just lost in those values. There's no place for them to be anchored. There's nowhere to go. I've been bringing up in my talks, I may bring this up tonight, but it's the existential question, what is my place and purpose in the world? What is my place and purpose in the world?

And if you have no way of seeing that or imagining that, you're just out there on your own. You in many ways are like the alienated young men in the United States who have guns who are doing mass shootings. All right, I've had to think about this from Lethal Intersections, my last book, which was on violence. And trying to come to grips with people who are just lone wolves, are not in any communities and they're a danger to

themselves and to others. Or sadly, some of our major social problems come from people like that, whether it is suicide or homicide, domestic violence. So community isn't just this warm fuzzy place where you're just kind of hanging around with your friends and singing songs. I think it's quite fundamental to healthy societies. The issue is what kind? What kind of communities are we talking about? So recovering those that have been eroded that you want them back. Imagining new ones is another piece. The word is so... it's such a word of power. See where I'm going with this? Just kind of where we started.

Les Back

Beautiful. Thank you for listening to this episode of Recovering Community. I'm Les Back and I want to say a huge thank you to Patricia Hill Collins for her time, expertise, and for giving me a new perspective on the meaning and value of community. What a privilege it was to listen to her, and I hope you enjoyed being alongside us. You can find out more about the work of the university's Understanding Racism, Transforming University Cultures programme on the University of Glasgow's website and I'll leave a link in the show notes.

We're working on the next series of Recovering Community at the moment and more episodes are on their way, from heritage and wellbeing walks in Govan to social dancing as a form of community. You can listen to all our previous episodes in the meantime, and it would make a huge difference if you subscribed and shared it. Thanks also to the staff in the School of Social and Political Sciences and the College of Social Sciences who helped with this project.

Recovering Community is produced by Freya Hellier.