

Unveiling the unforeseen

The experiences of Global South scholars in Nijmegen School of Management



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Bachelor's thesis Geography, Planning and Environment (GPE)

Nijmegen School of Management

Radboud University

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Summary

In this bachelor's thesis, I explored the experiences of scholars from the Global South (GS) in the Nijmegen School of Management (NSM). Inspired by my encounters with different perceptions on knowledge, I aimed to find out to which extent GS scholars were free in their research practice, or whether they had to conform to prevailing norms of research practices in the Global North (GN). The underlying foundations to this approach are the theoretical and empirical works of (mostly) GS scholars, who delineated and conceptualized the ongoing hegemony of the knowledge production. As these scholars combatted this GN rule in academia, they incorporated theories, methods, and narratives in their works that sought to undermine the hegemony on knowledge production.

This inspired me to refrain from a predetermined, definite approach, as I, as a GN student, have internalized the hegemonies of knowledge production. In order to prevent myself from reinforcing the postcolonial procedures on knowledge production, and subjecting the participants to these research procedures, I attempted to incorporate the voices of the 11 participants in this research, and see where they would take me. This resulted in a deviated research process: from the first interview onwards, the scholars brought experiences to the table that were not related to hegemonic views on knowledge production. On the contrary, the experiences that affect their work as researchers in this faculty are not necessarily related with views on knowledge production. They are involved with social encounters, resources, and their lives outside of the faculty.

Hence, this research covers a vast set of experiences of GS scholars in NSM. On the one hand, my initial approach still covered the effect of hegemonic views on knowledge production on their research practice. This research practice was divided into four stages: choice of research topic, research design, conducting research, and dissemination. I looked for an effect of hegemonic views of research practice in our faculty in each of these stages. To understand and capture these dynamics analytically, I used the Bourdieusian notions of academic capital, field, and practice. Academic capital referred to the cultural capital that the scholars embody –their skills to do research-, and their social capital -their useful network of relationships-. I studied whether the translation of this academic capital into their research practice was affected by the dynamics in the faculty. On the other hand, the participants contributed experiences to the research that could not be categorized the predefined stages of research practice. Even more so, these experiences were involved with a myriad of aspects of their scholarship in the faculty. The Bourdieusian framework remained useful to study these experiences nonetheless, and to analyze how these experiences affected the deployment of their skills, ideas, networks, ambitions (their capitals) in their scholarship.

Hence, my research yielded a 'pair' of results. Firstly, my outcomes covered the scholars' embodied experiences which affect their scholarship - their work as a scholar in NSM. A few remarkable patterns arise. GS scholars in NSM experience a great deal of self-reliance in their scholarship; in their research, in the acquisition of necessary resource. This withholds them from putting their skills into effect: spending time on acquiring financial resources to do research distracts them from the actual doings of research. This self-reliance is incited by the neoliberalisation of universities, which renders every scholar more of an individual agent. It is important to note that this experience is not shared among all scholars. Several scholars also experience great support from their supervisors and colleagues. Nonetheless, looking at the effect on their scholarship, the neoliberal university plays a big role. The scholars also rely on themselves to provide themselves with the necessary living conditions. In case they do not find housing, for example, they are also affected in doing their job.

In addition, the scholarship of the GS scholars is influenced by the Dutch language hegemony in the faculty. As Dutch persists to be the main language in NSM spaces, and Dutch proficiency is a prerequisite for teaching and managerial positions, GS scholars feel subordinated or excluded in the faculty. This restricts them in optimally deploying their qualities, and incites a sense of non-belonging.

The effect of cultural hegemonies in the faculty is also experienced by scholars whose embodied knowledge is subjected. If GS scholars want to incorporate their own (expert) perspective in their scholarship, such as their perception of religion, they are called into question by colleagues who impose their cultural view on them. This is explained by the inextricable relation between masculine whiteness and knowledge authority in academia: if a scholar's embodiment does not conform to the white masculine norm, they are more likely to be confronted with challenges to their authority or credibility as a researcher. On the other hand, there are several participants who do find room to incorporate their own identity in their research, and consider it a strength.

Looking at the answers to my initial research questions, I found that the GS scholars are only limitedly subjected to GN norms on knowledge production in choosing their topic, designing their research, conducting their research, and disseminating it (research practice). The research practice of GS scholars is largely accommodated in NSM; scholars are mostly free to do the research in the way they desired. Two scholars are subjected to GN norms in choosing their topic: one scholar is not allowed to study a topic because it exceeds the boundaries of their departments' field. Another scholar cannot comply with the requirement of guaranteed societal impact in the Global North. Finally, one scholar delineated the obstacles to their attempts to decolonize their knowledges. The requirements for 'rigorous' research in the GN, such as times frames, variables, etc., withhold them from practically implementing other knowledges in their work. Their research design is subjected to GN norms.

As these outcomes exemplify, the research practice and scholarship of the GS scholars are affected in myriad ways, and do not consistently overlap. Hence, further research is necessary to study the exact spaces of encounter with such norms. Where are the norms imposed? What are the circumstances that facilitate the exertion of norms? In addition, further research should differentiate for the variety of positions that GS scholars hold. An external PhD encounters financial obstacles in their research practice, whereas assistant professors deal with more time pressure. In a future research, the contingency of positions should be analysed more profoundly. In addition, the categorization of GS scholars should be broadened. Scholars who originate from the peripheries of Europe should also be considered GS scholar in a future research. This thesis namely demonstrates that the influence on scholars' practices is not primarily concerned with the European hegemony on knowledge production. Instead, it involves social and cultural encounters.

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1. The (un)foreseen thesis in hindsight

1.1 Encountering contrasting perceptions on research

While reading a paper for a project on Venezuelan migrants' health, I suddenly felt embarrassed and intrigued at the same time. In the article, the authors stated that scholars in the Global North looked down upon scholars from the Global South, rejecting the relevance and validity of their research. It was stated that Malaysian medical scientists should not do the research they believed to be necessary, for the surreal reason a European pathologist considered their proposal non-advancing for the scientific developments in the Global North (Reidpath & Allotey, 2019).

Till I read that article, I had been a Geography student who assumed to be aware of the power structures within academia. As the main editor of the student paper at Radboud University (RU) – the *Algemeen Nijmeegs Studentenblad* – I regularly interviewed researchers who were constrained in their academic work due to a lack of financial resources, workload, and extreme competition. To me, this appeared as the greatest danger for academic freedom in our university.

After reading the extract of the article for the project on the Venezuelan health crisis, I started to realize that my view on researchers' positions in academia had been very limited. As a student journalist, I had only written about the researchers who had at least been able to study the topic they considered relevant.

In the same period, I was getting more aware of fundamental injustices in our education, thanks to the striking efforts of teachers and students in the Anti-Racism Awareness Week at RU. Apart from raising awareness of institutional racism in the scholar community at RU, these students also addressed the issue of lasting colonial structures in our university. In curricula, scholars of color are excluded – in the theories to be discussed, as well as the theories to be applied.

My next impactful encounter took place when I assisted in the selection of an assistant professor in the department of my studies. On the day of the job interviews, a discussion arose about the theoretical approach that a candidate applied in their work. One of the members was skeptical, as he considered the approach to be limited and essentialist as a critical theory. This sparked discord among other members, who considered the candidate's theoretical approach helpful to overcome contemporary categorizations of people and a potential asset for the department. They refuted the skepticism. This experience showed me the contrasting views within our department on what defines a good research approach.

Whilst thinking of topics I wanted to study myself in my bachelor thesis, my thoughts worked to intertwine this discussion with my earlier realization on the injustice suffered by Global South scholars who could not study what they considered relevant and the activist students who raised awareness on colonial structures and practices in RU. If there is disagreement on whether a theoretical approach is sophisticated or limited, which side is most powerful? How do these ideas subsequently resonate within an academic institution? Do they evolve into norms, and are they imposed on anyone who enters that institution? Are these newcomers bound to frames that define the relevance of a topic to study? Do they adapt their knowledge production, to gather support within the academic institution? Are they subject to hegemonic norms on what is proper research within our university?

1.2 July '23: failing to see and deviating from the approach

Why did I pose these questions? Now, a few months later, and after actually listening to the Nijmegen School of Management researchers in my interviews, my rhetorical questions appear appropriating. As if my own experiences would approach the lived experiences of scholars in our faculty. The underlying presumptions and my asseverate pretension to question fundamental

inequalities in knowledge production did not lead to the righteous approach to venture into the inequality among scholars in our faculty.

I was namely blinded at first, the participants made me see. There were so many blind spots: as a white, Dutch, and privileged student, immersed in Eurocentric thinking, I only have a limited ability to comprehend the lived experiences of people who did not 'own' this place. These people experience less belonging in Radboud University, the city of Nijmegen, the Netherlands, Europe, and the Global North. As I live different experiences in our university, which hardly entail any obstacles, I had a less sensitive view on accommodation and subordination of practices of others. Hence, I did not foresee what experiences were relevant to the participants and affected their knowledge production.

This became clear to me when the participants got to share their own accounts of their lives as researchers at RU in the interviews. They unfolded and exhibited mechanisms that had been out of my scope while designing the research. Looking back, they rendered a broader scope of their lived practices as a scholar visible to me, by which they refuted my assumptions on the challenges of scholars balancing between norms on knowledge production. As you will read in this thesis, the main challenges to their knowledge production were not concerned with i.e. disagreement on their theoretical approaches, but with their housing precarity, cultural insularity, or a lack of resources. As a student who has always had the wind on their back, I had not anticipated the force of these factors.

Thanks to the accounts of the scholars in the interviews and their willingness to share their experiences, I underwent the process of seeing these challenges more and more during this research. Hence, I had to diverge from my initial approach, which focused on the actual doings of research. In this thesis, I will display this deviation from my earlier perspective in this thesis, as it is significant to contextualize the research and its outcomes righteously.

Therefore, I take a two-sided approach in this thesis. In the first half, ranging from the introduction of my research problem to my method section, I delineate my initial approach. Thereafter, in *The shortcomings of this thesis brought to light*, I break in the flow of my envisioned thesis. I reflect on the shortcomings of my initial approach, and I exhibit how the participants foregrounded their impactful embodied experiences in the interviews. Next, in my methodological framework, I elaborate on the workings of my methodological Bourdieusian framework, including how it was affected by my deviated research process. The following result section entails both the embodied experiences, brought to the table by the participants, and the answers to my initial research questions, concerned with the experiences of hegemonic views on knowledge production. I close this thesis with my conclusion, a critical outline of the limitations to this research, and the subsequent recommendations.

2. The envisioned research

2.1 Research problem: introduction

In this research, the suppression of knowledge production systems in academia, as they seemingly transpired under *Encountering contrasting perceptions on knowledge production*, is analyzed in terms of the Global North/Global South dichotomy in academia.

2.1.1 Defining Global North/Global South & research practices

In this research, I classified the differences between knowledge production from Global North (GN) and the Global South (GS), as the hegemonic research practices and subordinated research practices. The subordinated research practices, in this thesis, were defined as practices that deviate from the norms often linked to practices in GN universities, where they are underappreciated and subordinated because they do not conform to hegemonic research practices. I defined hegemonic research practices as practices that are considered superior in GN universities, where they are regarded as the standard in science (De Sousa Santos, 2013; Delgado Bernal & Villalpando, 2002). Therefore, hegemonic and subordinate research practices will be the terms that refer to the GN/GS division. Knowledge production is a synonym for research practice in this thesis.

However, the terms Global North and Global South are also contested. These categorizations are constructs, as is 'the West' – for example, Africa is situated more to the West, geographically speaking, than Europe. These classifications are imagined and created and therefore fail to cover a universal scope (Theres Kloss, 2017). At the same time, the above imagined classifications allow to make a distinction between the imperialist and the subordinated regions in the world. This distinction stems from colonialism: the term Global South is used to map out the conflicts between imperial rule and decolonial forces who reject global practices imposed on them (Levander & Mignolo, 2011).

Therefore, in this research, the Global North is considered the area from which the imperial rule in academia is still exerted (Ndlovu-Gastheni, 2021b). In that region, the hegemonic research practices are rooted and standardized. The Global South, broadly speaking, refers to the historically exploited regions of the world, which at the same time increasingly challenges the position that is inflicted on them. Latin America, Africa, and Asia are therefore considered the Global South in this research (Demeter, 2021).

2.1.2 The GN/GS dichotomy in academia

The Global South and the Global North are inextricably connected. This is also apparent in academia: in the past eight years, the percentage of international academic staff working in Radboud University, increased from 24,5% to 30,9% (Radboud Universiteit, 2015; Radboud Universiteit, n.d.a.). A thorough look at the staff page on the website of Radboud University, renders it clear that GS scholars constitute a significant part of these international academics. In academic institutions, this international diversity is celebrated as a value of difference and an enrichment of different perspectives on research. This notion is critiqued by feminist and postcolonial scholars, as such descriptions of people turns scholars into a number or a statistic. Diversity is thus being commodified (Musser, 2015; D'Souza & Pal, 2017). This resonates within university structures: the multiplicity of voices is not being considered a fundamental change in the system. Instead, it is considered an addition to the academic system, without detracting from the existing hegemonic system (Ferguson, 2012).

In universities in the GN, the governance of the institution thus still relies on the assumption that the research yonder remains superior, in spite of the increasing presence of GS scholars (De Sousa Santos, 2013; Delgado Bernal & Villalpando, 2002). This implies that scholars who have a background in a university that is not situated in the Global North are likely to be confronted with hegemonic views on knowledge production.

2.1.3 Subordinated research practices in contemporary academia

When looking at the effect of power structures in this research problem, the domain of research practices is the most relevant. The academic hegemony is namely exerted most tangibly in the knowledge production of GS scholars. In previous research, the effect of the assumed superiority of the hegemonic research practices on research practice of GS scholars has mainly been described in terms of appreciation of research practices (Chiromo, 2022; Wanja Gitau, 2022; De Sousa Santos, 2013; Musser, 2015; Osanami Törnngren & Shinozaki, 2022; Arbeláez-Ruiz, 2022; Abdalla et al., 2022; Abdelhalim, 2022; Demeter, 2021). The validation of knowledge production is also highly apparent in the research practice of GS scholars. The limited identification of what is qualified as ‘valid’ knowledge also impacts the research objectives of GS scholars in GN academia (De Sousa Santos, 2014; Demeter, 2021). Knowledge production by GS scholars is rejected in terms of choice of methodology, application of theory, and research design as well as choice of research topics: GS scholars face GN scholars or GN academic structures who/which consider their work as unscientific, irrelevant or subjective, and therefore challenge their knowledge production (Chiromo, 2022; Wanja Gitau, 2022; De Sousa Santos, 2013; Musser, 2015; Osanami Törnngren & Shinozaki, 2022; Arbeláez-Ruiz, 2022; Abdalla et al., 2022; Abdelhalim, 2022; Demeter, 2021).

It is therefore utterly relevant to exhibit the subordination of GS scholars, concerning their research practices, in academia. This appears mainly in the Global North: the hegemonic knowledge production is deeply rooted there and therefore the efforts to persist its power are more organized in that region (De Sousa Santos, 2013).

Nonetheless, thanks to GS scholars addressing their struggles within academia, the awareness of postcolonial structures influencing research practices is rising. As a response, scholars advocate for the integration of different knowledge production systems in academia (Chen, 2010; Ndlovu-Gatsheni, 2018). This debate reaches beyond the university: the globalization of the epistemological world constructs an imaginary global relationship with the world on the individual level (Meyerhoff, 2021; Ndlovu-Gatsheni, 2021; Chou, 2021). In other words, academia reproduces globalization by considering and performing its practices in a global, uniform manner, thus it produces knowledge in which the relationship between the individual and the rest of the world is assumed to be global (Persaud, 2021).

In conclusion, universities still constitute a field that imposes a global norm on scholars. This norm excludes forms of knowledge production other than regular GN research practices; it persists in hegemonic knowledge production. This affects research practices, as well as the ontology that stems from their outcomes. Hence, the image of the world in which the Global North rules, remains dominant.

2.1.4 Radboud University & NSM

Little research has been done to display the experiences of GS scholars with the hegemonic GN research practices. In my university, Radboud University, no registered research can be found. To situate this research problem more precisely, I took Nijmegen School of Management (NSM), as the site to explore the experiences of GS scholars with hegemonic GN practices. This selection was justified by the fact that NSM is an academic institution that is situated in the Global North, and I, as a researcher, have more contextual understanding of this institute – given my four-years studies in NSM (Philo, Boyle & Lucherini, 2021). Hence, it was a relevant site to explore the presence and effect of hegemonic views research practices.

NSM consists out of 5 departments: Business Administration, Economics and Business Economics, Geography, Planning & Environment, Public Administration, and Political Science. These departments are divided into several chair groups: the department of Business Administration is divided into the chair groups Marketing, Methods, Strategic Human Resource Management, and Strategy. In total, the academic personnel file counts 379 scholars, of which 46 employees come

from the Global South¹ (Radboud Universiteit, n.d.b). Considering this diverse character of the faculty, the GN/GS power structures could have been in place. In order to detect and map the impact of the GN/GS power structure on the research practice of GS scholars in NSM, research had to be done.

¹ See: Research Population for explanation

2.2 Research objectives

In this research, I attempted to display to what extent the research practice of GS scholars is subject to GN/GS power relations in NSM. It is essential to state, that there was no underlying assumption that these power structures are in place: it was no goal to find inequalities within the faculty. Prior to answering the question of whether the research practices of GS scholars in NSM are subordinated, I sought to illustrate the contemporary subjugation of research practices that do not conform to the hegemonic research practice. This provided a context in which the results of the research can be understood, as it enabled the achievement of the primary goal of this research: assessing the influence of the norms of hegemonic research practices on the research practice of scholars from the Global South in NSM. Apart from this objective of the research in itself, the outcomes could also be of value to the faculty. This is further elaborated under *Societal relevance*.

2.2.1 Operationalization

The objective of the research was, as stated, to gain insight into the experience of GS scholars within NSM, concerning their research practice in relation to the academic standard set by GN universities. This research practice entails, as described under *Research Problem*, the process of knowledge production. For the purpose of operationalization, this process was divided into four different phases of research practice in which hegemonic norms have been reported to subject GS scholars (Chiromo, 2022; Wanja Gitau, 2022; De Sousa Santos, 2013; Musser, 2015; Osanami Törngren & Shinozaki, 2022; Arbeláez-Ruiz, 2022; Abdalla et al., 2022; Abdelhalim, 2022; Demeter, 2021). The first phase is the choice of research topic. This refers to the selection of the topic that is to be researched. Second is the research design, which, among other things, covers the methodology, research setting, and theoretical approach. Thirdly, conducting research was studied. This stage entails the practice of GS scholars concerning data collection, task division, and analysis. Fourthly, the dissemination of the research results was considered the final stage of research practice. This is concerned with authorship, debate, and appreciation of the research.

The four elements together, make up the concept of research practice in this thesis.

2.2.2 Research questions

Main research question: *To what extent do NSM scholars at Radboud University from the Global South, experience subjection to Global Northern norms on knowledge production in their research practice?*

Sub questions

- *What are the experiences of scholars from the Global South in NSM, considering norms of hegemonic research practices within the faculty?*
- *To what extent is research practice, from choice of research topic to the dissemination of results, of NSM scholars at Radboud University from the Global South, influenced by norms of hegemonic research practice in the faculty?*

2.3. Scientific relevance

In 2022, the first overview of the experiences of scholars from the Global South working in Global Northern academia was published. In this work, scholars with backgrounds varying from Cameroon to Turkey, from Ivory Coast to India, share their experiences on confronting GN hegemonic academic practices as a GS scholar. They describe the neglect of their research practice. For example, they could be banned from scholarly networks and be hindered in their research practices when they would perform 'irregular' practices (Ngeh, 2022; Dandekar & Martin, 2022a; Arbeláez-Ruiz, 2022; Julten Abdelhalim, 2022; Reidpath & Allotay, 2019).

Arbeláez writes about the barriers she encountered when she performed research practices that deviated from the common GN practices. The Australian academic institutions she worked for were unwilling to include research collaborators such as indigenous organizations. She experienced very little support in her workplace since most other scholars were white academics. This was disadvantageous for the academic debate within her department, which resembles Jonathan Ngeh's experience, during his PhD in Sweden. Ngeh faced the incapability to reflect on one's practices when he was disseminating his work in presentations on racism in Swedish society (Arbeláez-Ruiz, 2022; Ngeh, 2021).

In the work of Ngeh and Arbeláez-Ruiz, their research practice was challenged by actors in the GN institutions they worked in. Their chapters contribute to a book that contains seven autoethnographies in which the authors display their struggles trying to produce knowledge in an environment that upheld hegemonic views on knowledge production to them (Arbeláez-Ruiz, 2022; Ngeh, 2022; Julten Abdelhalim, 2022; Osanami Törngren & Shinozaki, 2022; Chiromo, 2022; Wanja Gitau, 2022; Shaw, 2022). Thereby it provides a tangible insight into outcomes of the GN/GS power relations in the research practice of GS scholars in GN academy.

Next to these personal works, the consequences of the GN hegemonic practices for scientific research have also been exhibited in a qualitative study by Bradley (2008). However, she focuses on collaborative research between GS scholars who are in GS institutions and GN scholars. Nevertheless, the power dynamics that impact unequal access to funding, publishing opportunities, and false expectations are also in place here and confirm the inequity between GN and GS scholarship (Bradley, 2008).

In their qualitative studies, Bhopal and Jackson (2013) and Johnsrud & Sadao (2002) exhibited the experience of the power dynamics within an academic institution. Although the research was concerned with a broader group of scholars, being minority ethnic academics, it does contain relevant findings. The outcomes namely confirmed the lack of recognition of research by minority staff in GN academy (Bhopal & Jackson, 2013; Johnsrud & Sadao, 2002). These studies nonetheless did not differentiate scholars from the Global South nor for different academic practices like teaching and researching.

This thesis did differentiate for different academic practices. Thus, it adds to the existing studies and debates on the experiences of GS scholars. In addition, this thesis contributes to the body of knowledge on the GN/GS power dynamics because it focused on the experiences of a group of GS scholars within one academic institution. That has not been the unit of analysis in empirical research on this topic before.

2.4. Societal relevance

The power structures described in the research problem were assumed to appear in all established GN universities, since they are entrenched for decades, if not hundreds of years, in Global North forms of knowledge production. The members of the hegemonic group are maintaining the exclusive nature of the system of universities, however, the scholars from the Global South tend to do this as well by adapting to hegemonic research practices (Demeter, 2021).

At Radboud University efforts are being made to fight the exclusive nature of the academic system. In a policy document on Diversity, Equality & Inclusion (DEI), the Diversity and Inclusion Officer encourages, on behalf of the central board, the integration of DEI-elements in research as well as in teaching and is committed to checking selection procedures on fair and legit requirements (Van Oudenhoven, 2022).

In NSM, there is no policy yet on enhancing inclusion in the faculty. Moreover, looking at research practice, there is no mention about inclusion of different research practices in the pillars which the faculty shared. At the same time, the faculty hosts a symposium on Diversity, Equity and Inclusion in the fall of '23. However, this is not focused on the institute of the faculty itself but on the scientific field it engages with (Radboud Universiteit, 2023).

Hence, inclusion is not guaranteed. In addition, there was no registration of internal research on the affected research practices of minority scholars within the faculty. If no concrete measures are taken to shed light on the discrimination of minorities, their participation in research can remain subject to hegemonic views (Ngeh, 2022). Therefore, to include scholars in the faculty, it is important to gain insight into the concrete implications of power dynamics. Only if the findings of this thesis are shared, the faculty can host internal debate and eventually develop policy in order to strive to equalize its practices and comply with the university's ambitions on inclusion.

This could eventually also resonate in other faculties within Radboud University, and stimulate them to critically study power relations within their institutions. This would be a contribution on the local scale of Nijmegen to the process of dismantling postcolonial structures in academic institutions, which is an intervention into the academic hegemony of the Global North. This process will potentially, in a future far away, result in scholars, both from the Global South and the Global North, adjusting their practices in order to achieve equal footing. This equality allows true diversification of academic institutions, which is also a benefit and an enrichment to scientific fields (Demeter, 2021; Bhopal & Jackson, 2013).

Even more so, diversification of research practices can in the long run lead to a diversification of ontologies. The research will then look beyond the scope of the globalized contemporary knowledge production in academia and create more space for other interpretations of the global imaginary: the imagination of one's relation to the world (Meyerhoff, 2021; Ndlovu-Gatsheni, 2021; Chou, 2021). In this space, there is an allowance for the recognition of plural systems of knowledge: an ecology of knowledges (De Sousa Santos, 2014). This research could therefore incite a larger awareness of the power distribution of knowledge production and its globalized character within the faculty, and subsequently contribute to more recognition of other knowledge systems.

2.5 Theoretical underpinnings

In this research, a postcolonial and a postabyssal lens was used to look at the power dynamics concerning research practices in NSM. I chose for this lens because of the lasting colonial divide in academia, that is described in *Research problem*, *Scientific relevance* and *Societal relevance*. The debate on postcoloniality in knowledge production has, throughout the past decade, been led by scholars like Sabelo Ndlovu-Gatsheni and Boaventura de Sousa Santos. I applied their theoretical approaches in this thesis, for the GS scholars are situated in the postcolonial academia which they have critically theorized.

2.5.1 Postcolonial lens

Ndlovu-Gatsheni describes the notion of ‘the cognitive empire’ (Ndlovu-Gatsheni, 2021b). He illustrates the imposition of GN research practices on all other environments of knowledge production. Due to this intrusion, the consciousness of men is constantly being colonized. Postcolonial thinking seeks to exhibit the colonization of consciousness. This colonization appears in any field, so it does in academia. Ndlovu-Gatsheni argues that the consciousness of scholars is constantly manipulated towards the academic consciousness of the Global North, where the hegemonic research practice is persisted. Europe and North America namely still maintain to be in power to decide what is considered valid knowledge production. Therefore, the standards of research practices are set in the Global North (Ndlovu-Gatsheni, 2021b; Ndlovu-Gatsheni, 2013).

Colonial epistemological violence is exerted over scholars who do not automatically meet these standards: their research practices are not recognized around the globe and thereby structurally marginalized. This is the theoretical premise of this thesis, since taking Ndlovu-Gatsheni’s thinking as a lens, allowed the cognitive injustice, stemming from colonial relations between GS and GN, to be identified. It namely takes the impact of colonization as a base from which the experiences of scholars, concerning their research practices, can subsequently be studied (Ndlovu-Gatsheni, 2021b; Ndlovu-Gatsheni, 2013).

2.5.2 Postabyssal lens

Boaventura de Sousa Santos adds to Ndlovu-Gatsheni’s line of thought, by outlining the persisting division between and suppression of different knowledge systems (De Sousa Santos, 2014). De Sousa Santos pleads for the identification of the subordinated knowledge systems. In his book *Epistemologies of the South*, he outlined his approach to describe the divide between GN science and GS science in a theoretical manner. He states that abyssal thinking is at the foundation of the cognitive empire. In knowledge production, this abyssal thinking grants GN science the power to distinguish between true and false, between knowledge and non-knowledge. This blinds us to what is on the other side of the ‘abyssal line’ (De Sousa Santos, 2014). As Ndlovu-Gatsheni writes, these subordinated knowledges systems are wiped out by colonial practices. De Sousa Santos pleads for postabyssal thinking, which entails thinking from the other side of the line, which has long been unthinkable in GN modernity. He argues that scholars should focus and perform a ‘sociology of absences’ (De Sousa Santos, 2014). This should shed light on the research practices that do not fit the frame GN academia has established. The forms of knowledge production from the Global South that are marginalized, are exhibited in a sociology of absences (De Sousa Santos, 2014).

Therefore, I took a postcolonial and a postabyssal approach in this thesis to study the experience of GS scholars in the NSM at Radboud University with regard to their research practice. By using Ndlovu-Gatsheni postcolonial lens, I could shed light on the subjection of the colonial Global North on GS forms of knowledge production. In contrast, De Sousa Santos’ postabyssal lens offered an opportunity to the marginalized scholars to raise their voices beyond subjection and into imagining possible futures of accommodating an ecology of knowledges in GN academic institutions (De Sousa Santos, 2014).

3. My positionality

In this research, it is relevant to describe my position as a student in the faculty studied. On the one hand, I am an insider. As I delineated under *Encountering contrasting perceptions of research*, I engage, as a student representative, in several debates in the faculty, thus I am familiar with scholarly life to some extent. Apart from assisting with the selection procedure, I also held a position in the Programme Committee. Hence, I was committed to the people concerned, and I hoped to contribute to the faculty with this thesis. Therefore, I can be considered an insider in the faculty. This familiarity with the research group, allowed me to analyze the power dynamics with more contextual understanding (Philo, Boyle & Lucherini, 2021).

On the other hand, I am a student, and I do not have personal interests in the research activities of the faculty. These activities are not directly relevant to the student participation I am engaged in; therefore, the power dynamics in research activities were a new field to me. In this sense, I can be considered an outsider (Philo, Boyle & Lucherini, 2021). Moreover, I am a white, Dutch, Global North student, who does not suffer from any of the inequalities GS scholars experience because of their gender, 'race', and origin. In addition, I am not in the vulnerable employment position some of the GS scholars in the faculty are in. In other words, I have a completely different location in the social structure, which affects the way I see the world (Sanchez-Ayala, 2012). Finally, I am influenced by the hegemonic norms on research, which were also predominant in my education (Krouwel, 2021).

In the next section of this thesis, on Methodology, I explain how I considered this positionality in designing and conducting the research.

4. Methodology

4.1.1 Explanation methodological approach: ethnography

In this research, I used an ethnographic case study as a qualitative methodology. It was logical to study this topic in a qualitative manner: the experiences of the scholars were likely to be complex and diverse, as they are lived on an everyday basis in relation to tens of other scholars within the faculty. A qualitative study created space for the inclusion of these in-depth experiences to be shared and subsequently righteously analyzed (Vennix, 2016).

In qualitative studies, an ethnographic case study fit the research objective best. Ethnography is namely involved with the context of cultures and human activity within that culture; in this research, I studied the research practices of GS scholars in the academic culture of NSM (Fetterman, 2010). I looked at this topic from a postcolonial and a postabyssal lens, as described under *Theoretical underpinnings*: I investigated the research practice from a lens that allowed a description of research practice subject to postcolonial and abyssal limits.

In addition, ethnography fits this lens, as it allowed me to gather data on human experience without being distracted by its irreducibility. I could not analyze all the experiences of the GS scholars, but this was not necessary because the experiences that were shared were central to this thesis.

Furthermore, conducting an ethnography enabled me to include historical and macro factors and apply them to the human activity that was studied. That is what I did in this research as well: I applied global phenomenon of colonial power relations between GN and GS academia on a micro-level in NSM (O'Reilly, 2009).

The selection of one faculty out of thousands of academic faculties in the Global North made this research a case study. A case study is not a methodological choice, but a choice of what is to be studied. However, by adding the ethnographic element, I legitimized the statement that the methodology would be an ethnographic case study (Stake, 2003). Because of the nature of the research topic, which involves unique human experiences in a structure over a period of time, it was necessary to homologize the research population as much as possible. A case study allowed this. Moreover, the research was still related to the underlying macro-level power relations, as NSM is an instance of something more general: academic faculties in the Global North (O'Reilly 2009).

4.1.2 Method of data collection: semi-structured interviews

Semi-structured interviews were conducted to gather the data. Interviews were a fit research method for this thesis, as they gave time to have an in-depth conversation in which participants were able to focus on intimate details, had the time to actively reflect, and used the room for nuance. This was necessary considering the complex nature of the participants' practices (O'Reilly, 2009; Brinkmann, 2020). Therefore, the interview guide (see Appendix 3) was a semi-structured one. This ensured that the relevant concepts were discussed in the interviews and the data could be applied to the theoretical framework, while it provided the respondent and the researcher with the opportunity to discuss relevant experiences that did not fit into the theoretical framework. In this way, valuable information could be added (O'Reilly, 2009).

4.1.3 Research population

The research population in this thesis consisted out of all GS scholars working in NSM. To identify this research population, I first selected all NSM scholars on the RU employees page. In total, the academic staff of NSM counts 391 scholars. Among these 391 researchers, I identified the relevant sample of GS scholars by checking every employee page on the RU site (Radboud Universiteit, n.d.b). Since I had to determine which of these 391 scholars originated from the Global South, and I had to be careful to exclude participants because of their names, I searched for background information to these scholars on their CV's, LinkedIn pages, Researchgate, etc. To define someone

as a GS scholar, I stuck to the definition of the Global South in my research problem. Thus, scholars who originate from the Global South, and followed (a part of) their education in the historically exploited regions of the world, being Latina America, Africa, and Asia, were identified as GS scholars (Demeter, 2021).

Thus, I set a requirement for the participants of GS origin: they had to have educational experience in their country of origin or other GS countries. Otherwise, participants would have been trained to conduct research according to the hegemonic views on knowledge production, and there would be no a priori effect of the views of hegemonic knowledge production on their research practice. I identified 46 potential participants across the faculty, from post-docs to assistant-professors, and from external PhD's to lecturers/researchers. Remarkably, no GS scholar held the position of professor - which already indicated the significance of powerful positions to influence to research practices in NSM. For the sake of anonymity, I do not share the list of people I have contacted, as this could spark recognition among readers.

After sending personal invitations to all of these 46 scholars, I received 16 replies. Five scholars wrote that they could not participate in the research because of work pressure, or because they did not feel comfortable. Nonetheless, I met two of them, because they were interested in my research. They contributed to this research by providing tips, and methodological suggestions to take into account. The other 11 scholars who responded were willing to be interviewed. Between the 15th of May 2023, and the 16th of June 2023, I interviewed all of them (see Appendix 1).

4.2.1 Implications to methodological approach

Although an ethnography, based on semi-structured interviews, maintained the best methodology to study the experiences of the 11 participants, the risks that an ethnography encompasses, obliged me to critically examine and adapt my ethnographic approach to this research. I delineate the implications to my methodological approach in this part of my methodological section.

Ethnography is namely rooted in the spirit of colonialism. In the past, the method consolidated and supported the colonial rule. Ethnography was used to map out the cultures of the suppressed, colonized people; ethnography served to substantiate this suppression by depicting their cultures as primitive, underdeveloped, heathenish, and inferior (Bisschop Boele, 2018; Pels & Samelink, 1994). Conducting ethnographic research entailed entering a culture, exploiting cultural members without reciprocity, and leaving the culture again after the scientific loot was taken (Ellis, Adams & Bochner, 2011). These extractivist procedures of ethnographic research are still demonstrated in contemporary research (Demart, 2022; Burman, 2018)

This problematic background of ethnography has been challenged by autoethnographers who conduct an ethnography without inflicting (post)colonial harm. This explains the frequent use of autoethnography as a method in describing the experiences of GS scholars in GN academic institutions (D'Souza & Pal, 2017; Arbeláez-Ruiz, 2022; Ngeh, 2022; Julten Abdelhalim, 2022; Osanami Törngren & Shinozaki, 2022; Chiromo, 2022; Wanja Gitau, 2022; Shaw, 2022). Autoethnography is a self-narrative that situates the writer in a social context, and analyzes their position and experiences. (Archetti & Reed-Danahay, 1997; Ellis, Adams & Bochner, 2011).

It gives authors the opportunity to overcome imposed obstacles and identities in knowledge production (Khosravi, 2007; Zempi, 2017). In that sense, autoethnography as an academic research method challenges the circumstances under which researchers are marginalized in academia, while at the same time allowing these researchers to report these circumstances. As Behl et al. (2018) write: *'Autoethnography is an act of survival and self-determination through which we recover conceptual and emotional resources—many of them hard won—that would be otherwise forgotten and inaccessible as ground for political consciousness.'* This suggests that autoethnography is a useful method to exhibit marginalized, unseen, and unvalued human experiences, as is the case for

GS scholars in GN academia. Therefore, the method helps to create a space that allows GS scholars to narrate their cultural experiences (Martin & Dandekar, 2022a).

On the other hand, autoethnographers have also been criticized for self-indulgence, introspectiveness, and individualization of knowledge production. This can be debunked by the use of more varied research methods on a topic (Zempi, 2017; Watson & Till, 2010). However, researchers that engage with other methods should prevent forcing their will on the participants. This was done by Bhopal and Jackson (2013) and Johnsrud and Sadao (1998), who did ethnographic research on the experience of minority scholars in GN academic institutions. Through doing this, they sought to dismantle the colonial nature of their ethnography. They listened to the voice of the participants to identify the most prominent themes, and extensively quoted them in their results.

4.2.2 Taking these implications into account

Considering these implications, and my partial outsider positionality to the participants, I realized that I could not just conduct a standard ethnography. Being a GN, privileged student, unfamiliar with their lived experiences and potential forms of knowledge production, I would unrighteously appropriate the experiences of the participants. Nonetheless, ethnography maintained a worthwhile research methodology, considering the suitability for the research objectives. An autoethnography was no possibility, as the self, the *auto*, in this research is me, and the research topic was not involved with my experiences.

Hence, after discussing with my supervisor, I decided to bring my ethnography as close to the experiences of the participants as possible and integrate room for self-determination. Even though the participants did not narrate their own cultural experience like autoethnographers do (Martin & Dandekar, 2022b), they did get the opportunity to revise my narration of their experiences, and remained in charge of what experiences were brought to the table. Thereby, I sought to look beyond the ontological frame of my own positionality and tried to conduct a righteous and ethical ethnography. I used the ethical concepts of non-maleficence, anonymity, voice and reciprocity to describe this.

For me, the most significant ethical principle that helps to prevent the risks of ethnography, and bring the research closer to the participants' experiences, was voice. Who is allowed to speak in and about the research? How do I prevent myself from falsely appropriating the experiences of the participants? (Fetterman, 2010). In order to capture the experiences of the scholars as well as possible, I had to put the participants in charge of their contributions throughout the entire research. This was particularly significant in my research concerning the postcolonialism in academic institutions (Ndlovu-Gatsheni, 2013), which structurally excludes voices of people from formerly colonized regions (Macleod & Mnyaka, 2018), and my positionality, which detaches my own experiences from the experiences of the GS scholars.

Therefore, I centralized the voice of the participants as much as possible, throughout all stages of the research. In the invitation (see Appendix 2.1) to the participants, I emphasized the right to speak for the participants and to narrate their own experience:

'To substantiate my own reflexivity on knowledge production in the Global North, I aim to give room to the participants to make autoethnographic² contributions throughout the process; from intervening in the interview questions to sharing autoethnographic accounts outside the interview.

² Note: when sharing this invitation, I was not aware that I 'autoethnographic contributions' to my ethnographic research were a priori impossible in fact. Autoethnography namely implies complete self-determination; by asking them for contributions, I already undermined this key feature of autoethnography. Therefore, after a scholar explained this to me, I spoke of contributions instead of autoethnographic contributions.

By incorporating your additions, I intend to bring the research as close to your experiences as possible.'

At least two days before an interview took place, I sent the interview outline to the participants (see Appendix 2.2) so that they could scrutinize the relevance of the themes to be discussed in the interview (Van der Maren, 2010). In this e-mail to the first participant, I stressed: *If there is any relevant aspect in your research practice that now misses in the outline, you are invited to add themes.*

Subsequently, in the first interview, my interview questions were largely discarded. They told me that the interview outline did not capture their experience. Housing, office spaces, and resources were relevant influential factors to their research experience, contrary to their theoretical approach, dissemination, and research topics. I realized it would be significant to share all of the questions with the other participants, instead of just the outline. That would enable them to detect the relevance of the questions more accurately. Thus, I standardly included in my e-mail that the participants should let me know if there were any questions they would rather not go into, or if there were themes they considered missing.

Next to the identification of relevant themes, the communication of the interview questions allowed the participants to center their own experiences. If participants had the time to prepare themselves for an interview, they were able to organize their thoughts and retrieve their memories, which could possibly incite a deeper awareness of the encounters they had. Thereby the research got positioned closer to their actual experiences (Van der Maren, 2010).

In the actual interviews, I presented another instrument which could position the research closer to their experiences. Inspired by a suggestion of my supervisor, I decided to invite the participants to contribute voice recordings to the research. In these voice recordings, they could contemplate aloud an encounter that impacted their research practice. This allowed them to share their lived experiences outside of the interview, as they record whenever they recalled or experienced an encounter with hegemonic views on knowledge production after the interview. By operating a voice recorder in this way, the participants had the opportunity to regulate the material they brought into the research; their participation reached beyond my authority (Baker, 2003). I reminded the participants of the possibility to do so after the interview as well. However, unfortunately, none of the participants shared a spoken-out-aloud voice recording.

After analyzing the interviews, I send my preliminary results to the participants with the transcript and the voice recording of the interview attached (see Appendix 2.3). Next to the right to check their anonymity, which I explain later, the scholars were permitted to control my depiction of their experiences. The participants could recentre their own experiences to this research, if necessary. Participant 9 and participant 11 did so, by providing reflections to the results which corrected or contributed to my interpretation of their experiences. To protect their anonymity, I cannot display these reflections. Nonetheless, I did integrate their reflections into my results – where I will also refer to them.

In addition, I did not only include the scholar's voice only at my request. Throughout the research process, I expressed willingness to share any information with participants who request it, or to listen to their demands (Fetterman, 2010). This enabled a participant to voice their concerns before publication: the transcripts would reveal their³ anonymity and they considered their interview to be limitedly relevant to my research. In my reply, I emphasized that their experience was of great use

³ *For the sake of anonymity and minimizing the chance of tracing information back to their source, I use the 'singular they' to refer to the research participants in this thesis*

for my research – especially since the research was primarily concerned with the experiences that the scholars foregrounded themselves. Concerning the anonymity, I wrote that we could look for a solution together. I also stressed the authority of their voice; if they preferred to discard the interview, I would respect it. The participant chose to do so.

Next to incorporating the participants' voice in my ethnography, I had to prevent the research from bringing any harm to them; it had to be non-maleficent. There was a serious risk to this, since the interview could have invoked recalls of earlier emotionally-loaded encounters. It was significant to pay attention to this because being an outsider, it is harder to overcome the challenges of sensitive research – such as protecting the social safety of participants (Adikaram, Weerkotuwa & Liyanage, 2022; Mukherjee, 2016). Hence, to minimize the potential to cause emotional harm in the interviews, I shared the interview questions two days before, as mentioned before. This enabled the participants to check it for risks of emotional exposure (Van der Maren, 2010). I also emphasized this at the start of the interview, to ensure that the participants felt comfortable (see Appendix 3).

Another threat to the participants was the revelation of their identities in the final research product. This was of particular significance because when participants in marginalized groups are recognized after the publication of the research, their precarious position in their workplace can exacerbate (Naidu, 2018). Therefore, these chances had to be minimized throughout the entire research process (Edelman, 2018). To guarantee the participants' anonymity, I paid attention to excluding personal features in my analysis and my final results. Moreover, before the results were finalized, the participants were provided with the right to read through the results and check if any information could be traced back to them (see Appendix 2.3). As described under *Voice*, one participant chose to withdraw from the research, whereby they remained in charge of their own experience. The other participants either considered their anonymity to be well protected, or did not reply after a reminder.

Finally, I had to prevent my research from solely extracting information from the participants. On the contrary, I wanted to express gratefulness for the contribution they made by sharing their experiences. This implied the necessity of giving something back to them. In what ways could the participants benefit from the research? Firstly, I attempted to raise awareness on the position of GS-scholars in our faculty with this research, and establish a ground for follow-up research. These recommendations derive from the most prevalent results that follow from the interviews with the participants (*See: Limitations & recommendations*). However, this did not guarantee reciprocity. After sending my invitation to partake in the research, I was invited by a scholar to discuss my research approach with them. They pointed out that my promise to come up with recommendations did not guarantee any benefits to my participants. They asked me whether the benefit would be really visible or not, and encouraged me to think about transformation within my research as a way to realize reciprocity. There was a need to provide a space, they emphasized. The importance of such a space was also highlighted by Arbeláez-Ruiz (2022), who wrote that discussing similar experiences helps to gather understanding, resources and support in the struggle against the oppressive nature of the powerful: '*There is much to gain in spaces where those experiences can be shared.*'

After our discussion, I initiated a participant gathering in the park (see Appendix 2.4). The purpose of this gathering was to provide the participants with a space to freely exchange experiences and share dinner. 4 participants attended the gathering, as well as the scholar with whom I had discussed my research approach. It was a lovely evening, and the participants shared that they liked the exchange of experiences. Eventually, we created a Whatsapp Group, in which the participants can share their experiences at any time. Thusly, I hope to have given something worthwhile back to the participants.

5. The shortcomings to this thesis brought to light

So far in this thesis, you have read about my intentions to shed light on the experiences of GS scholars with hegemonic views on knowledge production. However, not all of these experiences did not align with the research problem I had formulated. By listening to the voices of the participants, I started to see that their embodied experiences greatly affected their research practice, while the influence of hegemonic views on knowledge production was limited. In this section, I first explain how the participants brought their embodied experiences to the surface. Thereafter, I critically analyze how I got to misconceive the research problem.

5.1 The participants unveiled their lived experiences

Thanks to the participants, I got to see that the effect of hegemonic views on their knowledge production did not have a predominant effect on their research practice. As I briefly mentioned under *Voice*, the first participant told me that the interview outline did not capture their experiences. Instead of discussing their theoretical approaches, methodological designs, and their research topic, our conversation took a turn to their housing situation, the issue of linguistic exclusion, and financial insecurity. These factors entailed embodied experiences that affected their research practice.

After that interview, I got a bit confused. Was my research approach even appropriate at all? The first participant told me that my research should take a completely different approach; instead of taking the experiences of research practice as a starting point, they suggested that I should look at the financial and social precarity of PhD's. I could not take this turn, as I had already planned the interviews with a broader approach, and a broader group of scholars. Nonetheless, I did take their intervention into account my interview outline, and included questions on living conditions. I also realized that I had to follow the lead of the interviewee in my interviews. Thereby, the scholars got in charge to exhibit the experiences that were of influence to their research practices themselves. In the results section, these experiences are extensively described. It is important to state that various experiences were concerned with their research topic, research design, conducting research and dissemination of research – my operationalization of research practice. Although these factors were not the most prevalent topics in most interviews, they helped me to formulate answers to my actual research questions on influence of hegemonic views.

However, these hegemonic views did not stem from the assumed GN/GS disparity, as I had expected. Spoiler: there was no continuous explicit exertion of the GN rule in NSM. The attempts to dismantle the GN epistemological hegemony in their everyday research were mostly internal:

'Here in Europe (...) I feel that I am immersed in a system that I can work with and we might get the results for that system, but sometimes I wonder if the reason why these policies have not created the changes that they were supposed to be, has to do with the limitation of the way that we see knowledge.' (Participant 10).

'I think everyone is trained in certain ways that are Northern or Global North oriented.' (Participant 3)

Even though these two scholars are both engaged in decolonizing their own knowledge production, they are aware of their own limited perception of knowledge, which they seek to overcome by decolonizing their own knowledge dispositions. The subjugation of research practice is not, as I supposed, a dynamic that evolves between the hegemonic knowledge production of in a GN institution and the knowledge production of a GS scholar.

5.2 How I got to misconceive of the real problem: the objective denies the relevance

Thanks to the voice of the participants, this thesis still exhibit the effect of the lived experiences on their research practices. How did my research approach overlook all of these experiences? How can the limited applicability of my research problem, and its subsequent objectives be explained?

The limited relevance of my research approach primarily derived from my research objective. The objective of my thesis was to assess the freedom of scholars performing GS research practices in our faculty. I came to this objective through my earlier encounters with, what I then perceived to be, a GN/GS division in academia, and assumed this objective to be justified by the scholarly debate on *decolonizing* knowledges, and the rule of the cognitive empire which I read about in literature by Boaventura de Sousa Santos and Ndlovu-Gatsheni. The formulation of this research problem was based upon the presumption that GN academic institution actively impose norms on GS scholars who performed GS research practices. Since it was my objective to detect a GN/GS division in an academic institution, I considered the research practices of GS scholars in NSM to be the relevant object of analysis. However, the presumed relevance of an object of study is not inherent to the object itself; it is established by the objective of the study (De Sousa Santos, 2014). I assigned relevance to the GS research practice of GS scholars, because that was what I aimed to study.

Thereby, the selection of my research problem failed to identify the scale of the actual problem. As participants 3 and 10 indicated, the scholars are immersed in the GN system of doing research; their research practices do not diverge from research practices of GN scholars. Their knowledge production is namely rooted in the cognitive empire (Ndlovu-Gatsheni, 2021b). Hence, the GN nature of their practices has to be dismantled first before it would be possible to detect the effect of GN norms by GN institutions on their GS practices – which was the initial goal of my thesis. My research objective therefore had limited practical relevance to study the ways in which the research practice of GS scholars was affected.

5.2.1 Scale of perspective

How can I analytically explain this mismatch? Why did I think that research practices of the GS scholars would tangibly conflict with GN hegemonic views on knowledge production? Why was object of analysis not compatible with my objective of analysis?

After defining my research objective, I had to define a relevant object to study. The first step to determine relevance is to identify the scale on which the object of study operates (De Sousa Santos, 2014). In defining the research problem, I applied a small-scale phenomenon – the coloniality of knowledge production – to a large-scale practice – the research practice of researchers from subordinated countries.

I wanted to create order in the practices of GS researchers by mapping them in relation to the larger processes of the GN hegemony in academia. The operationalization of research practice into four ‘measurable’ stages – choice of topic, design, conducting the research, and dissemination – served to structure the versatile nature of knowledge production. Therefore, my approach to research the research can be considered an attempt to produce a *knowledge of regulation*: creating knowledge in order to obtain a systematic overview. This implied that I attempted to logically relate causes with consequences – the cause being the GN hegemony in academia, the consequence being the affected research practice of GS-scholars (De Sousa Santos, 2014).

Therefore, producing a large-scale *knowledge of regulation* implied zooming in on the detailed research practice of the participants. At the same time, my research objective is rooted in the small-scale subordination of GS epistemologies by GN epistemologies. I imposed this small-scale problem on a large-scale level: I chose NSM as the site where the GN knowledge system could be

tangibly observed (De Sousa Santos, 2014). However, as follows from the quotes earlier in this section, the small-scale hegemony of GN knowledge systems is widespread, thus there is no large-scale conflict. Thus, the static imposition of the GN hegemony onto the research practice of the GS scholar emerged to be a distorted formulation of the research problem.

5.2.2 Implications to the rest of this thesis

By looking at the small-scale level of knowledge systems, and attempting to observe the impacts on a large-scale level, I blinded myself to the actual factors of influence on the research practice of GS scholars. However, thanks to the participants raising their voices in the interviews, my eyes were opened, and it came to light that I had to look beyond my operationalization of research practice, to gain insight into how the knowledge production of GS scholars in our faculty could be affected. These experiences were much more of a large-scale nature, and were concerned with i.e. social in/exclusion, political views, and resources.

These actual factors of influence were namely truly significant, as the participants brought them to the table in the interview. Thus, they have to be addressed in this thesis. Therefore, in the results, I will cover the embodied experiences of the GS researchers in our faculty that are not concerned with the GN/GS dichotomy. Nevertheless, the scholars did encounter norms on knowledge production in their research practice, although these were not of a GN/GS nature per se. I do still include these experiences in my results. The shifted research scope also impacted the methodological framework through which I analyzed and interpreted the results.

6. Methodological framework

In this research, the research practices of GS scholars in NSM at Radboud University were analysed using a postcolonial and a postabyssal lens to Bourdieu's concepts of capital, field and practice. Initially, I also included a presumed shift in habitus of the GS scholars. Nevertheless, as I delineated in the previous section, I found that the GS scholars were not necessarily dispositioned to other research practices than GN scholars. Hence, in this Methodological Framework, I explain why the shift in habitus was excluded in the research process. Thereafter, I illustrate the relevance of capital, field and practice, and display the presumed relation between these concepts in a conceptual model.

6.1 Habitus = not out of synch

Habitus refers to the dispositions of an individual within a context of collectivity. The habitus is a collection of these dispositions, which organize human activity. This set of tendencies complies with past experiences and guides the individual unconsciously towards a practice that is situated within constructed conditions. A practice following from habitus is therefore not adopted deliberately: it derives from a frame of tendencies – the habitus (Bourdieu, 1990).

As I thought this characteristic way of performing research practices would differ between GS scholars and GN scholars, I expected the habitus of the GS scholars to be out of synch in NSM. Habitus for scholars namely denotes the embodied way of playing the game of science. This way of playing the game is concerned with the instruments that are used, such as theories and methodologies, as well as the kinds of problems that are formulated (Jeon, 2019). Based on my research problem, I looked for the way GS scholars had to adapt their way of playing to the game of knowledge production in NSM.

Therefore, I included questions in the interview guide on the past knowledge production of the scholar. Did their preference to apply certain methodologies change when they got to work in a GN academic institution? Were they incentivized to use other theoretical approaches in the Global North?

As I delineated in the previous chapter, it turned out there was a no disparity between the dispositions to knowledge production of GS scholars and the GN standards of knowledge production. In other words, they did not have to adapt to a GN mode of knowledge production. This is in line with Ndlovu-Gatsheni's theorization of the cognitive empire: because of the postcolonial effects of knowledge production, the habitus of GS scholars in the Global South is inevitably determined by GN forms of knowledge production (Ndlovu-Gatsheni, 2013). Therefore, my initial methodological framework, in which I expected to find an effect of the field of the faculty onto the habitus of the GS scholars (See Appendix 5), did not capture the real lived experiences of GS scholars. Hence, I did not include the shift in habitus in my analysis, nor in my results.

Nonetheless, the (unchanged) habitus of the scholars remains relevant as a concept to explain the research practice. The scholars' approach to playing the game of knowledge production namely still determines their research practice. Therefore, I do include a habitus in my conceptual model – however, I do not analyze it, as it is not affected in the field.

6.2 The applied methodological concepts

6.2.1 Field

Fields, in Bourdieu's theorization, is a social space in which agents are related to each other, are set in a certain position, and are subject to the force of the field. At the same time, the activity in the field enables it to remain active and powerful (Bourdieu, 1988). In every field, there are offenses to the field itself: the powerful agents in the field will try to remain in place, whilst agents who enter

the field shake the space up. All agents in a field have a fundamental interest: an anarchist would not enter the field of a conservative party, just to revolt against it. The essence of the existence of a field is that the agents who are in there, recognize its value, despite the power relations that it encompasses. These power relations come along with the existence of the field and do not stem from the inner essence of the field. The power relations position every agent in a certain position within the field, since the field is structured through power relations among the agents (Bourdieu, 1994).

The academic field is a field in which the agents share a very explicit common interest. They are all there to contribute to research. The passion, intrinsic drive and great ambition with which graduated students decide to pursue a career as a researcher, explain their entrance to the field of academia. This does not contradict Ndlovu-Gatsheni's and De Sousa Santos' criticism to the general field of knowledge production (see *Theoretical Underpinnings*). They primarily acknowledge that the field of knowledge production is of great value, however, they attempt to dismantle the power relations that have established the current positioning of different agents in the field.

Applying the concept of the field on a micro-level, scholars are also in the field of their university, faculty, and department: these are also social spaces where agents are set in a certain position. In this thesis, the field of NSM is the unit of study. Power relations are in place in this social space, in which new agents - in this research: GS scholars - are positioned when they enter the space. This positioning follows from the capital they embody.

6.2.2 Capital

Capital is the outcome of the accumulation of activity. It can appear in a materialized form or an embodied form in which the agent is always accompanied by its capital. Bourdieu has identified various types of capital: economic capital, cultural capital, and social capital. In academia, the latter two are both relevant and together constitute academic capital (Demeter, 2021; Bourdieu, 1986).

Cultural capital is the type of capital that is relevant when looking at power structures in academia. This form of capital appears in people themselves, since they have internalized their capital. Concretely, this can emerge as ideas and skills, knowledge and imagination. In the context of research practices, one could think of the skill to write research proposals and build an analytical framework (Bourdieu, 1986).

Social capital refers to the network of relationships a person possesses. This network is built through continuous human contact and relies therefore on the activity of the agents themselves. The social network can provide an agent with useful forms of social capital itself (i.e. bringing in touch with another scholar to work on a research project together), cultural capital (i.e. collaborating on a research project and benefiting from each other's qualities) and economic capital (i.e. acquiring financial means to conduct the research). On the other hand, social capital is also shaped by all the other forms of capital: if a scholar does not have the required qualifications to join a symposium (institutionalized cultural capital), they cannot build a network, thus they do not gain access to social capital (Bourdieu, 1986).

6.2.3 Research practice

Practice refers to the doings, the activities, and the concrete behavior of an agent (Inglis & Thorpe, 2019, p.200). In the context of research, practice refers to the behavior that constitutes their research: their research practice. One can think of publishing a paper, conducting data analysis, or debating on their research. For the purpose of operationalization, these practices have been divided into four stages: choice of research topic, research design, conducting research, and dissemination.

6.2.4 Scholarship

In order to capture the effect of the experiences of the scholars which did not relate to my definition of research practice, I introduce the concept of scholarship. In the literature, scholarship has been used to refer to the scholarly activities of academic staff (Milte, Flotte & Thorndyke, 2023).

Teaching is also included, however, as I did not discuss teaching activities with the participants, scholarship is understood in this research as research-related scholarly activities. This concept is a necessary means to distinguish between the scholars' experience that were beyond my research scope, and the experiences that were related to their research practice. Thus, scholarship is intentionally broadly defined, as it serves to capture the effect of all experiences that were shared by the participants that were not in line with my initial approach. In my result section, I refer to these experiences as embodied experiences, because they are closer to the individual compared to the more detached experiences pertaining to their choice of topic, research design, conducting research, and dissemination.

6.2.5 Conceptual model

In this conceptual model, the theoretical entities as described in the framework are related to one another. The academic capital – social capital and cultural capital – and the habitus of the GS scholar constitute the research practice of GS scholars in NSM. As I have explained, the habitus is not affected by the field of the GN institution (NSM). This relation was not studied in the analysis, for there was no relevance with regard to the research question: To what extent do NSM scholars at Radboud University from the Global South, experience subjection to Global Northern norms on knowledge production in their research practice?

As the faculty accommodates the habitus of the scholars, it inherently does not subject the translation of habitus into research practice to GN norms. On the contrary, the relations between academic capital and the research practice can be affected by GN norms that are conveyed in the field of NSM. Therefore, in accordance with my research question, I did seek to uncover the effect of the field on the translation of the scholars' cultural capital (their skills, embodied knowledge), and social capital (the useful network of scholars), to the scholars' research practices. The field can impact the deployment of the skills of GS researchers to their actual research practice, for example. In the conceptual model, I added the concept of scholarship. This enabled me to grasp the effect of the influential experiences in the field of the faculty, on the translation of the academic capital of the GS scholars to their scholarly activities – their scholarship. I included this in the same conceptual box as research practice because the effect of the dynamics of the field are similar for both concepts.

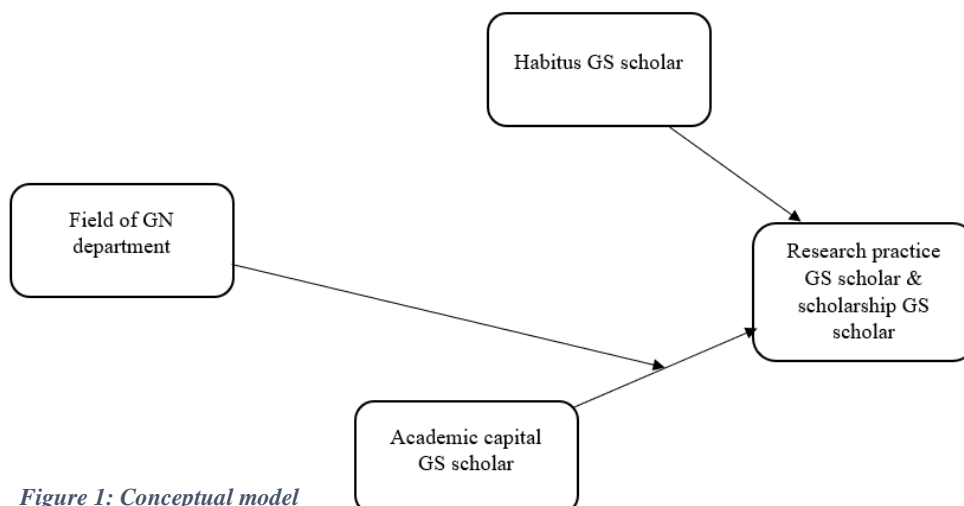


Figure 1: Conceptual model

7. Results: The embodied experiences & the answers to my research questions

In this section, I present the prevalent insights from the interviews with the GS that participated in this research. The additional information to the interviews, and the approach to code the interviews, are displayed in Appendix 1.

This results section is two-fold, which follows from the deviated approach that I took in the research process. Thereby, I can incorporate the unexpected influential experiences that arose from a large part of the participants brought experiences to the table. These were not related to hegemonic views on knowledge production. However, these embodied experiences, lived in the everyday life in the workplace of the scholars, do affect their scholarship. I exhibit these effects in the first part of this results section.

Secondly, I answer my initial research questions. Through these research questions, I looked for the experience of subjugation to GN hegemonic views in the practice of choice of topic, research design, conducting the research, and dissemination. In answering these research questions, I first describe the experiences with hegemonic views on knowledge production, whereafter I exhibit the effects of these experiences on their operationalized research practice, which is detached from the experience itself. In both parts of this results section, the experiences and practices of the GS scholars in this research are understood through the Bourdieusian framework..

In addition, these analyzed experiences are not situated in isolation, as they exemplify the position of the GS scholar in contemporary academia. Therefore, I relate these experiences to theoretical work and empirical literature. Considering the broad range of embodied experiences, a broad set of theories was required. Nonetheless, the empirical works on experiences of GS scholars in GN academia, structurally resonate with the results. Therefore, I repeatedly turn to Martin's and Dandekar's (2022b) book *Global South Scholars in the Western Academy*, and Burlyuk's and Rahbari's (2023b) book *Migrant Academics' Narratives of Precarity and Resilience in Europe*. Thereby, I substantiate the significance and relevance of the affected practices and experiences of the GS scholars beyond NSM. In the answers to my research questions, I turn to the theoretical foundations of De Sousa Santos and Ndlovu-Gatsheni, as exhibited under *Theoretical Underpinnings*.

Note: For the sake of anonymity and minimizing the chance of tracing quotes back to their source, I use the 'singular they' to refer to the research participants in this section.

7.1 The embodied experiences

7.1.1 Self-reliance in the neoliberal university

Social factors are a great challenge to GS scholars in our faculty. Primarily, for five scholars, there is a limited provision of social spaces in the faculty to engage with their colleagues. Thus, the scholars are constrained in discussing their research activities with their fellow colleagues. Participant 11 and participant 5 delineate that not only space, but also time is limited: *'You don't really have the luxury of time to, you know, talk to someone for an hour. ... So you don't really get there.'* (Participant 11). When there is time to engage with others in the faculty, this does not serve the scholarship of GS scholars: *'But we don't have a lot of seminars. No, really very few seminars, I feel. (...) I think we waste a lot of time on administrative things.'* (Participant 5)

Thus, discussions on research are not accessible to everyone in the faculty. The GS scholars are not enabled to acquire social capital in the faculty. This constrains their scholarship, as the potentiality of relationships that the GS scholars have with their colleagues is not realized; they cannot transfer their relationships into helpful skills or knowledge because there is no site for social exchange.

Scholars also impute the lack of access to social spaces in the faculty on the nature of their research, as their research involved topics of which their colleagues have little understanding. As one scholar states, the lack of similar research interests withholds them from developing their research agenda. *'I don't have anybody actually in here I know that can assist me to do [research field] even deeper.'* (Participant 6). This scholar embodies cultural capital: they are an expert in a field of research. However, in the field of the faculty, this capital is not recognized. Therefore, their scholarship is not stimulated in the field of the faculty.

This self-reliance is part of a larger overarching struggle. This is not just involved with the professional engagement as academics in the faculty, but also with the general lack of social support by the faculty for their scholarship. As they enter NSM from a different place, in most cases non-EU, they are unfamiliar with all infrastructure in the faculty, as well as in the country. One scholar emphasized that the environment is far from welcoming. In their country of origin, even bachelor's students from collaborating universities would be picked up at the airport and get student assistance to help them navigate in the new field. It is pretty harsh that there is no such welcoming from Radboud University when new employees arrive in Nijmegen.

The experience explained: self-reliance in the neoliberal university

In this section of the results, in which I described the embodied experiences of self-reliance, a lack of discussions, and a shortage of time, the neoliberal university appears to play a major role.

The intrusion of capitalist thinking has brought fundamental changes to the working environment of university employees. In the neoliberal university, scholars have been rendered into individual actors, who rely on self-governance (Ergül & Coşar, 2017). They tend to perceive their relationship with the university from a utilitarian perspective, which affects the essence of their relationships with colleagues. As there is no direct tangible benefit from discussing research, scholars are more likely to refrain from this. The community slowly disperses (Kezar, DePaola & Scott, 2021, p.80&81; Berg & Seeber, 2016).

This neoliberal nature of the contemporary university explains the lack of discussions the GS scholars experience in NSM. The value of discussions is overlooked, as the direct use of such discussions is not tangible for scholars, who need to produce research outcomes. Research agendas are an individual issue: there is no urgent need to intertwine with others' research activities. Because of individual accountability, time pressure is growing to remain in the rat race, and managerial and administrative affairs are prioritized over profound research discussions in research (Ylijoki, 2003; Berg & Seeber, 2016).

These effects of self-reliance and individual responsibility, stemming from the neoliberal university, are widely displayed in empirical research on higher education (e.g. Bal, Grassiani & Kirk, 2014; Gill, 2010; Yin & Mu, 2022), and appear to be experienced in particular by migrant academics, who have not yet obtained any social capital in their department and are therefore more likely to rely on themselves (Burluk & Rahbari, 2023a). This explains the extra precarious position new scholars embody when they start working in Radboud University.

In addition to the social individualization, the participants also experience self-reliance in the provision of necessary resources for their research. This constitutes an obstacle to their scholarship as well. This is not necessarily related to their GS background; however, this is a relevant struggle in the context of this research, as seven of the participants indicated in the interviews that they were in a particularly challenging position with regard to funding their research: *'My passion is really about to develop [theoretical approach] in [scientific field]. But I did not have, again, resource,*

time. I tried to get funding for that in the beginning, but it didn't succeed.' (Participant 6) This quote illustrates that the lack of provision of resources from the faculty limits the scholars' opportunities to do research. The structure of the faculty withholds funds, time, and human support from them.

The limited allocation of time is also a limiting factor in their scholarship, as time can be considered a necessary resource for scholarship. This shortage of temporal resources intertwines with the shortage of financial resources: *'The problem is that I sometimes don't have the time to go after funds or to look for alternatives because we always have a very heavy workload.'* (Participant 3) This scholar relates this shortage of resources to the nature of the faculty, in which efficiency is prioritized over thorough and profound academic work. Therefore, the scholar does not acquire the necessary hours to conduct their research in the desired way. Again, this is an example in which the field of the faculty constrains the effect of the cultural capital that the scholars embody. They have the ambition to apply for funds and embody the skills to do so. However, the rules of the game set by the faculty demand that they spend time on other activities. Their capital cannot be deployed in their scholarship.

If the faculty does not provide the researchers with the resources needed to conduct their research, they have to provide for themselves. External researchers encounter this self-responsibility the most because their funds, which are provided by another organization, are only temporary. If the research exceeds the given time, they rely on themselves pertaining to resources for visa, subsistence, or research activities: *'I am external, you know, now it's my problem. I need to work for free.'* (Participant 4)

Thus, the scholars have to dig into their own pockets in order to be able to pursue their research activities. Thereby, the faculty constrains the deployment of their cultural capital, as their scholarship is only supported under the faculty's terms, such as finalizing a PhD in four years. At the same time, other participants who are in a more secure position invite external PhDs to supervise. They need their human 'resources' to perform the required research, in that way, they generate social capital in the faculty that accommodates their scholarship.

The experience explained: self-reliance in the neoliberal university

The structure of the resource allocation symbolizes the self-reliance that is embedded in the neoliberal university. As I explained in the previous explanation of the experiences, scholars in the neoliberal university have to rely on themselves, as they are considered individual actors (Ergül & Coşar, 2017). In the context of this self-reliance, scholars are challenged by the limits of time, as they are expected to efficiently fulfill a broadening range of tasks (Ylijoki, 2003; Berg & Seeber, 2016). Thereby, the time to acquire resources conflicts with the time for reading, writing and research discussions for scholars in the neoliberal university (Gupta, Habjan & Tutek, 2016)

This illustrates the way that the individualized and temporal structure of resource allocation conflicts with scholarship. Again, this disproportionately affects GS/migrant scholars, since they possess less social capital that could attenuate the ongoing individualization (Rahbari & Burlyuk, 2023a).

7.1.2 (Non)-belonging in NSM

While several participants had to rely on themselves in their research and in the acquisition of resources, seven scholars stated experiencing support for their scholarship in the faculty. They receive helpful feedback, are energized by congratulations for their work, and are encouraged to delve into topics of their own interest. Additionally, despite frequent exclusion from discussions as

exhibited earlier, all GS scholars are in some instances engaged in discussions on their research in the faculty. Four scholars articulated their appreciation for their colleagues and supervisors, who provide them with the opportunity to pursue their research. They generated social capital in the faculty – they established valuable relationships with others in the faculty. Thereby, their cultural capital accumulates, as their colleagues help them to improve themselves in their research activities. Hence, the GS scholars are in a position in NSM where they are valued and supported to perform their scholarships. However, as explained earlier in this section, this norm does not include every GS scholar in every instance. The fact is that several participants are also excluded in the faculty.

At the same time, a few GS scholars refrain from engaging with fellow researchers without being deterred by explicit norms in the faculty. Thus, four participants constrain their own positions in this faculty. Scholars engage only in a limited manner with their colleagues because they cannot raise the energy to network or they are in fear of social retribution, as they might raise opinions that do not conform to the views of their colleagues. The social insecurity that these scholars embody therefore limits their engagement in the faculty: this restricts their social capital.

In addition, the language norm appears to play a role in the self-exclusion of scholars. Participant 8 feels like a burden to their Dutch colleagues because they have to switch to English to include them in conversations. The scholar knows that their colleagues are willing to welcome them in their conversations, nonetheless, they refrain from engaging: *'If I work in my workplace in university, if I*

The experience explained: (non)-belonging in NSM

These scholars experience being an outsider to the faculty, as they feel discouraged to engage with their colleagues. A sense of non-belonging transpires: the scholars do not feel like they are part of the group (Pollini, 2005). As Butler outlines, the sense of academic (non-)belonging in universities can be understood through three legibility zones, in which the archetype of a belonging scholar, the hegemonic academic, is reproduced. If one experiences recognition and valuation in the institutional (i.e. being a member of a group), the ideological (i.e. having the same conceptions), and the embodied (i.e. one's identity features), a sense of belonging can evolve (Butler, 2021). This development of belonging is similarly understood as affiliation with an institution, embodied familiarity, and acceptance of ideological perceptions (Teng et al., 2020).

In the above-described encounters of the GS scholars, the sense of (non-)belonging evolves because there is a lack of ideological affiliation and embodied familiarity among the scholars. Participants silence themselves in discussions with their colleagues because they expect their opinions to be undesired by their colleagues; their ideological perceptions in the faculty are not accepted. In addition, the a lack of embodied familiarity incites the self-exclusion of scholars. Since their colleagues embody different language skills, participant 8 feels like they are non-belonging in the coffee room.

A similar sense of non-belonging leading to self-exclusion, which fits Butler's approach of (non-) belonging in the university, is extensively encountered by other GS scholars in the literature. Rahbari and Burlyuk rightfully introduce the notion of non-belonging in their book, to which they dedicate the first section: *'Some of us live with feelings of uprootedness, otherization, longing, and hope, and occupy in-between spaces in the Global North academy as we deal with anxieties of mobility and belonging.'* (Rahbari & Burlyuk, 2023a). This precarious feeling of non-belonging resonates in the narratives of GS/migrant scholars in the book (Axyonova, 2023; Roohi, 2023; Vitáckova, 2023; Rahbari, 2023), as well as in Martin's and Dandekar's work (Abdelhalim, 2022; Törngren & Shinozaki, 2022, Dandekar & Martin, 2022).

know that in the coffee room, a lot of people are there, I will just stay in my workplace.'
(Participant 8)

7.1.3 Language hegemony in the faculty

Next to their refrainment from social engagement, incited by the sense of non-belonging, participants in the research are also explicitly excluded by others in the faculty. The structural schismatic factor of language use plays a role in the subordination of the position of GS scholars in NSM. For one scholar, the subordination of non-Dutch-speaking scholars in our faculty exemplifies the lack of welcoming scholars from elsewhere: *'In order to navigate this university fully, I often find myself asking: do you speak English?'* (Participant 1)

Since English is not the main language at Radboud University, three scholars feel that they are in a structurally detrimental position in the faculty, as opposed to Dutch-speaking scholars. Dutch-speaking scholars have the privilege to teach more bachelor courses, for example, which inclines the GS scholar towards hard work: *'I think, we can all, minority or non-Dutch scholars, only do better in research, have more publications to compensate these shortcomings.'* (Participant 5) This language norm places an extra burden on GS scholars as their Dutch proficiency is limited. They do not possess cultural capital – language proficiency - to optimize their scholarship in the faculty.

The experience explained: language hegemony

In these experiences, the language hegemony of Dutch subordinates the scholars. This relates to the concept of linguistic hegemony. Phillipson described the dynamics of a hegemonic language in his work *Linguistic Imperialism*, the hegemonic power of a language is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between the hegemonic language, and other languages (Phillipson, 1992, p.47).

This is highly apparent in the encounters exhibited above. Because the scholars do not speak Dutch, they are challenged disproportionately in navigating the structures of the faculty (Participant 1). Hence, they are in a structural unequal position to their Dutch-speaking counterparts. In addition, the GS scholars have less opportunities to teach. This constraint can only be overcome by working harder on their research; the scholars are in a structurally subordinated and unequal position in the faculty.

The effect of linguistic hegemony on the practice of GS scholars has been displayed in the narratives in the books of Rahbari and Burlyuk, and Martin and Dandekar as well. The language hegemony challenges foreign scholars in particular, when they pursue an academic career in a new country (Roohi, 2023; Anonymous, 2023; Mangiarotti, 2023; Shaw, 2022; Arbeláez-Ruiz, 2022)

7.1.4 Subordination of embodied knowledge

Apart from the language norm, there are also widespread misconceptions about the Global South that disturb the GS scholars in our faculty. These cultural norms subordinate scholarship that originates from other backgrounds and from other worldviews. This imposition of 'Western' conceptions on the scholars, reaches from political views to religious views, and constrain their freedom to discuss topics or experiences in the faculty. Moreover, the scholars' agency is questioned.

This is the case for a scholar whose private life and personal features were challenged by a Dutch colleague: *'She doesn't really like the idea that I'm taking care of the family while my husband is going with me to NL, and he is doing a part time job. She doesn't like the idea that I wear ... and*

that I'm taking care of my kids.' (Participant 7) Their Dutch colleague imposed her own cultural views on them, thereby denying the scholar's cultural agency. The 'progressive', 'Western' norm, in which wearing certain clothing is looked down upon, is upheld to them.

The same appears in discussions on research, in which the scholar's agency is bound by the cultural views that their colleagues in the faculty express. In the following quote, a scholar explains how they wanted to include the experience of a participant with regard to religion. This experience resonated with the viewpoints of the researcher, therefore they were eager to include this in their research. However, in their research, the researcher wanted to depict religion as a significant influential factor in the experiences of the participant. They were told to attenuate that point:

'I'm struggling, for me, you can't correct experiences of people because they are not in the line of political correctness. It is an experience. You should talk about it. You can't say these experiences are not politically correct [...] If you say politically correct, that means you can't talk about religion and you can't talk about [religion].' (Participant 4)

The experience explained

In the imposition of GN cultural views, the scholars face the structural inequalities that are conceived through the postcolonial and postabyssal nature of knowledge production (see: Theoretical underpinnings). Ramirez (2021) tangibly describes the intertwining of the cognitive empire with the embodied experience: *'Academics are expected to be judged on merit alone, and dimensions such as gender, ethnicity, or class should not matter.... White, western masculinity thus occupies the invisible and privileged position of being unmarked by its bodily nature'*.

In other words, we take the knowledge production by agents of white, 'western' masculinity for granted, as their efforts remain unmarked and unquestioned. In other words, a white male scholar would not be criticized for taking care of his kids, or for integrating their embodied perspective on religion in his research. On the contrary, scholars whose embodiment does not fit this hegemonic frame are questioned and 'marked'. Their practices and perspectives are not a priori accommodated and are bound to face challenges. They have to explain why they take care of their kids while being a researcher and encounter barriers when they want to integrate their embodied viewpoints on religion in their research.

As Moreton-Robinson (2004) states: *'Whiteness is constitutive of the epistemology of the west; it is an invisible regime of power that secures hegemony through discourse and has material effects in everyday life.'*

These effects of embodiment thus resemble the standards of knowledge production. Research that does not conform to the GN norms, is also not a priori accommodated. On the contrary, it is not validated (Ndlovu-Gatsheni, 2021b). This mode of subordination is also found in the narratives of GS scholars (Arbaláez-Ruiz, 2022; Chiromo, 2022; Rahbari, 2023). Abdelhalim (2022) poses a pregnant and exemplifying rhetoric question:

'I found myself compelled to explain why an Egyptian would want to venture into South Asian Studies, and I wondered how many European students had parallel experiences!'

The scholar who wanted to include religion in their research felt censored and constrained in their scholarship. This same mechanism is encountered by three other scholars when the political or economic state of a country is discussed: they face hegemonic views of what constitutes a democracy or prosperity. Their own cultural expertise is denied by insular conceptions, and their cultural capital is misrecognized in the field of the faculty.

The questioning of the authority of the embodied knowledge is not constantly encountered by all GS-scholars in this research. Instead, seven scholars explained that their cultural perspective is accommodated in the faculty. They experience the opportunity to delve into their own background, which positively affects their scholarship: *'I really have my own perspective because I am a [country] minority. I might really understand it with more personal experiences. From my minority perspective, I see my unique perspective and my unique contribution to [scientific field].'* (Participant 5). Thus, the GS scholars also experience opportunities to incorporate their own cultural expertise in their work. However, they render this cultural capital useful and applicable themselves. The faculty only accommodates this but does not actively stimulate it.

7.1.5 Wellbeing and performance

The varying influential factors above are situated in the workplace. Nonetheless, in the first interview, participant 1 highlighted that the conditions outside their professional activities also put constraints on their scholarship. After that, I took that into account in the other interviews by asking scholars about the effect of their living conditions. In total, seven of the scholars explained being constrained in their scholarly activities because their living conditions were suboptimal. Two scholars experience physical and mental health problems, which slow their research process. For four other scholars, the living conditions issue is related to their housing situation: *'I couldn't really think about my thesis. I was just thinking that a roof was more important than my thesis.'* (Participant 1) This mental distraction was also experienced by Participant 6: *'Can you imagine, right, when you have to work but you have to worry about where you live? (...). Then, of course, sometimes it hinders your performance, so to say.'*

Two scholars who struggled to find housing hold the university partly accountable for their precarious housing situation in the first phase of their scholarship in NSM. The faculty did not assist and support them to find housing – which caused them to be more concerned with their housing situation than with their research practice. Hence, the faculty limited the deployment of their cultural capital.

The other scholars are facilitated with the living conditions necessary to enable their scholarship: they succeeded in finding housing in Nijmegen, acquired a working visa without too many struggles, or were not burdened with precarious housing conditions. This put them in the right position to do their research. These conditions were not facilitated by the faculty but followed the scholars' efforts.

The experience explained

To theoretically contextualize this part of the results section, the theories on academic performance do not satisfy, as these only incorporate determinants that are directly related to the professional life, such as colleagues and research spaces (Rhaiem, 2016). To understand the larger meaning of the experiences shared above, I have to turn to theories at the intersection of psychology and economics. In their theoretical discussion of the relation between wellbeing and performance, Krekel, Ward and DeNeve (2019) demonstrate that a broad set of theories has identified the positive relation between wellbeing and performance in the workplace. Wellbeing is determined by the living conditions, which are generally more precarious for migrants (De Vroome & Hooghe, 2013).

In that sense, the experiences that were shared by the GS scholars resonate with the theories on wellbeing and performance. This is also found in Burlyuk's and Rahbari's book (2023b): GS/migrant scholars face institutional and structural factors that impact the experience of working in GN academia, with regard to finding residence, obtaining visas and work permits (Erel, 2023).

7.2 Note: the role of other academic organizations

Despite the focus on the field of the faculty, the scholars did share experiences with regard to other organizations in the interviews. These organizations, from national governments to other consortia, from other universities to academic hotspots, challenge or facilitate the scholars' scholarship in cultural and social terms. This impacts the scholars' scholarships, which are primarily performed in the faculty. Therefore, the role of these other fields can be contextualized most accurately in relation to the field of the faculty. In this section, I describe in which ways the other organizations strengthen, replace, or complement the faculty's accommodations and challenges of the GS scholars' scholarship.

Two scholars who are deterred from collaborating within the faculty reach out to other organizations to collaborate. These organizations provide a space of collaboration for them since the scholars yonder are involved in the same research theme, and have the time to actively discuss each other's research. The scholars find social capital in another field.

The four external PhD's in the research also rely on other organizations in their scholarship. They have a particularly double-sided reliance when it comes to resources, as they are all financially provided by external organizations. Thereby, they do have the means necessary to do their research for some time, however, their funds were all limited. After some time, the other organizations do not provide (sufficiently) anymore and the scholars have to seek financial support elsewhere.

The other organizations provide funds to scholars who are tenured, which facilitates their scholarship. One scholar is not eligible for acquiring these funds, and expresses sorrow about that: the other organizations require thorough valorisation, which their research agenda cannot comply to. Thus, when the faculty nor other organizations finance their research agenda, the scholar has to pay for their own time. Therefore, there are norms in the other organizations which affect the deployment of the cultural capital of GS scholars.

For one scholar, the faculty and other academic organizations are alike in questioning the cultural agency of several scholars, and imposing the GN outsider view on their practices. This scholar is challenged by the widespread, hegemonic views on their country of origin, and is therefore constantly bothered when discussing it. In the same mechanism as in NSM, the use of cultural capital is thereby constrained.

Considering the living conditions, one scholar explicitly points to another organization that indirectly impacted their scholarship. They encountered a great challenge to find housing when arriving in Nijmegen, for which they hold the discriminatory practices of the housing market accountable; they exclude families with children.

7.3 The answers to my research questions

In this part of the results section, I answer to subquestions of this research. First, I exhibit the scholars' experiences with hegemonic norms on research practices. Secondly, I display the influence of these experiences on their choice of topic, research design, the conducting of their research, and their dissemination. In my conclusion, I answer the main research question.

Subquestion 1: What are the experiences of scholars from the Global South in NSM, considering norms of hegemonic research practices within the faculty?

This question ventures into the encounters of the GS-scholars with norms on knowledge production in the faculty. I start answering this research question by exhibiting the experiences with norms on hegemonic research practices in the faculty. I do this in four parts that follow from my operationalization of research practice: *research topic, research design, conducting research and dissemination*.

7.3.1 Research topic

Three of the scholars are challenged in selecting or addressing a research topic because the topics of their desire do not meet the norms of hegemonic practices in our faculty. One scholar is restrained from studying the topic of their favor because their supervisor considers the topic to be out of sync with the focal point of the department: *'He really hesitated, because there's no [scientific field] element in this project. (...) This project does not fit the department very well. (...) I feel that if it is a good research idea, and I'm interested in that, I should have a freedom to do that.'* (Participant 5)

Another scholar has to comply with a norm on their research topic, pertaining to the applicability of their research outcomes. Their research has to be of proven value to society. The norm on knowledge production in NSM, therefore, is an a priori valorized research.

Most scholars do not experience any norms when proposing their general topic. They feel encouraged to study the object they consider worthwhile. One scholar expresses great appreciation for the freedom to design his own research agenda, in which they can integrate any topic that is somehow related to their field. This norm of academic freedom, to select and pursue whatever they wanted to engage in, is highly valued by several scholars: *'I am very grateful to Radboud and my immediate superiors and supervisors for allowing me this freedom.'* (Participant 2)

Even more frequently, the scholars explained studying the topic of their own interest. This is not necessarily related to the faculty's norms of stimulating research ambitions, on the contrary, it simply stems from the interest of the autonomous scholar. They are provided with the opportunity to deploy their cultural capital.

7.3.2 Research design

In terms of research design, which includes the methodological and theoretical approaches, the GS scholars do not experience explicit norms. Even the theoretical approaches which involve more decolonial perspectives, aimed at broadening the static GN-interpretation of identity categories, for example, are open to discussion. Thus, the scholars can put some of their cultural capital into effect.

However, their cultural capital is also limited in the faculty; the scholar does acknowledge that the complete decolonization of knowledge production is not yet in sight in NSM: *'It is well received,*

but not like as much as: let's create a new branch of knowledge with this perspective. Because that's a big change, you know?' (Participant 10) According to this participant, research approaches that engage with decolonial perspectives are accepted in theory, but not in practice. *'While the idea of decolonizing knowledge has gained popularity in contemporary discussions, its actual implementation poses significant challenges.'* (Participant 10). This is due to the norms that the participant experiences: *'There's time frames, deliverables, requirements, impacts factors, and all these measures that exist there for science. So it's like we have a frame that doesn't let us to go that far from the norm'* (Participant 10).

They state that actual implementation requires multiple fundamental shifts in GN academia. First, other knowledge systems have to be recognized, instead of only seeing one knowledge system. Next, the subordination of these other knowledge systems needs to be acknowledged. Finally, this hierarchy needs to be challenged. This requires opening up academia for other (GS) knowledge systems, which implies the need of allocation of resources – which is a challenge for them in GN academia.

Zooming in on the methodologies, three GS scholars experience other norms in the faculty: *'The [name of department] is really a more qualitative dominant department. So we had some, not conflicts, but some inconsistencies with each other. They think that is the most beautiful method in the world. I feel that is the most strongest method in the world.'* (Participant 5) This imbalance in methods in relation to colleagues in the faculty is encountered by two other scholars: they apply more rigorous methods than their colleagues, therefore, they do not conform to the norm in the faculty. However, no norm is upheld to any of the scholars.

7.3.3 Conducting research

The scholars experience great freedom in conducting their research, as they feel no obligation to conform to any norm at all. One scholar described being the own pilot of their research project. The scholars experience the freedom to exert their cultural capital under their own control. At the same time, they are challenged by norms on time allocation, for example. However, this is not a norm of hegemonic research practices in the faculty; therefore, I incorporated this under *The embodied experiences*.

7.3.4 Dissemination

There appear to be no hegemonic norms on dissemination that the GS scholars meet. Several scholars indicate that a publication in a journal is the regular way of disseminating their research, however, there are no indications that the faculty imposes this norm on them. From exhibitions to social media outreach, from newspaper articles to YouTube Videos: the scholars are enabled to reach out with their research in their desired ways.

Several scholars do encounter a hegemonic norm in disseminating their research outside of the faculty. One scholar could not get their paper accepted at first instance, because the reviewer rejected the 'journalistic style' that was used by a fellow author. Two other scholars are challenged by the norm of academic English; for one author, their grammar use does not suffice, and for the other, the English language does not serve as the best means to translate their concepts into words.

Subquestion 2: To what extent is the research practice, from choice of research topic to the dissemination of results, of NSM scholars at Radboud University from the Global South, influenced by norms on hegemonic research practice in the faculty?

Norms on knowledge production are only limitedly experienced as influential to the research practice of the GS scholars in NSM. Three scholars have to adapt (elements of) their proposed research topics to the norms in the faculty on relevance for the department, cultural insularity and valorization, as explained under *Research topic* in this results section. With regard to methods,

three scholars encounter a discrepancy between their methods and the methods that are regularly applied in their departments. However, they can autonomously decide to maintain the methods of their own preference: their cultural capital can be activated for their research practice. Therefore, the norms on knowledge production generally accommodate the research practices of GS scholars..

Nonetheless, the GS scholars are disproportionately challenged in their scholarship, compared to their Dutch or European counterparts. However, this does not follow from the norms on hegemonic research practice but is rooted in factors that are external to views on knowledge production. This involves social and cultural practices as well as housing and financial conditions, which I explain

The practice explained

In answering my research questions, most research practices of GS scholars appear to be accommodated by the faculty's norms. In fact, their methods, theoretical approaches, and forms of dissemination do not conflict with the hegemonic views on knowledge production in the faculty. Therefore, their research practices can be contextualized in the postcolonial 'cognitive empire', for they adhere to the GN standards of knowledge production. Hence, their research practices are recognized (Ndlovu-Gatsheni, 2021b). As they fit the GN frame of research, they are no subordinated knowledges. Thus, their research practices are generally situated on the 'visible' side of the abyssal line (De Sousa Santos, 2014).

On the contrary, two scholars conflict with postcolonial norms in their research practice. There, the dynamics of 'the cognitive empire' is explicitly tangible in NSM. The scholar whose topic does not 'belong' to their department, faces the GN institutional norm of validation within a field of science. Their (intention to) knowledge production is not regarded as valid by the standards of the GN department, therefore it is rendered an absent knowledges (De Sousa Santos, 2014).

The a priori valorized research topic, is also a GN norm. Namely, who defines the applicability of a research? Who grants research the right to exist? GN institutions maintain to be in power to decide what is considered valid and worthwhile knowledge production (Ndlovu-Gatsheni, 2021b). Thus, these encounter exemplify the postcolonial effects in NSM.

under *The embodied experience* in this results section.

8. Conclusion

Through a Bourdieusian framework, I analyzed how GS scholars' encounters in the faculty affect their research practice. In this conclusion, I explain the insights of my results and their discrepancy – concerning the scholarship, related to the embodied experiences, as well as the detached research practice (choice of topic, research design, conducting the research, dissemination). This results in an adjusted conceptual model.

8.1 The embodied experiences: contingency

Incited by a wide range of encounters, the GS scholars in NSM experience constraints in their research practice. Firstly, several scholars are not enabled to benefit from all their colleagues' advices, skills, etc., and they have to rely on themselves. This exemplifies the neoliberal nature of contemporary universities. In addition, a feeling of non-belonging of the GS scholars in the faculty transpires.

Next to the social limitations, the GS scholars also experience constraints in deploying their skills and expertise to their scholarship because of the language hegemony in the faculty, the subordination of their embodied knowledge, and again, the lonesome scholarship in the neoliberal university. Despite the subordination of embodied knowledges, due to the imposition of cultural views by GN colleagues, other participants create opportunities to integrate their own cultural expertise into their scholarship— such as the minority perspective, which enables a scholar to yield deeper understanding of their field.

The results exemplify a great variety among the experiences of the GS scholars. As there are 391 faculty members, in 5 departments and 15 chair groups, there are no uniform views, or habits in among the working environments of the GS scholars in NSM. It is therefore more appropriate to speak of spaces of encounter within the faculty, in which the scholarship of the scholars is affected, supported, or subordinated. A space of encounter can be broadly interpreted; it can be any space in the faculty in which the GS scholars perform their scholarship.

The impact of these space of encounters differ per type of experience. Concerning social encounters, the department appears to constitute the space where the effect on scholarship is most prevalent. The waste of time on administrative regulations, for example, is experienced in department, just like the support for their scholarship that various participants experience when presenting to their colleagues. At the same time, the scholarship of a participant is also constrained by one other colleague/supervisor; in the space of a interpersonal meeting, they are deterred from critically analyzing religion as a significant factor in their research. Therefore, the space of encounter within the faculty is a significant determinant of the effect of the faculty on the scholarship of the GS scholars.

In addition, the effect on the scholarship of the scholars highly depends on their position. In the interviews, external PhD's turned out to be challenged even more compared to the GS-scholars who were tenured; the external PhD's are challenged to focus on their research projects because they experience financial precarity. This was also emphasized by one scholar in their reflection on the results, who wrote that GS scholars face different challenges across development stages. According to them, PhD's are more constrained in their scholarship in terms of funding and resources. More established scholars deal with a glass ceiling, as their career path in Radboud University is severely hindered by the language hegemony – Dutch is a prerequisite to be in a management position.

8.2 Conclusion to my initial research approach

In the results section, I have answered my initial subquestions. My main research question was: *To what extent do NSM scholars at Radboud University from the Global South, experience subjection to Global Northern norms on knowledge production in their research practice?*

In answering this question, a wide range of experiences, and effects to the research practices of the GS scholars arose. The subjection to GN norms seems very limited. One scholar cannot study a topic they are very engaged in, because it does not fit the frame of the department. This required validation within a GN field is a norm to which this participants' research practice is subjected. Another participant is constrained in studying the topic of their own interest because they cannot demonstrate the applicability of their research for the GN context; their research practice is restricted by the norm on GN valorization. On the contrary, the other participants are encouraged by their colleagues in the department to delve into topics of their own interests, which are, at some instances, only hardly related to the traditional focus in their department. This underscores the significance of a space of encounter with a norm; the experience -and possible subjection- to norms rely on the space of encounter with such a norm.

In terms of conducting the research and dissemination, GS scholars in NSM do not experience an explicit subjugation to GN norms. Pertaining to research design, one participant delineated that the practical requirements of doing research inherently restrict their research practice. They are withheld from incorporating decolonizing knowledge in their research practice in NSM because of the GN norms that are imposed on them. These norms are not exclusive to NSM, or the working environment of the quoted participant in particular; the power dynamics of 'the cognitive empire' entail a limited determination of what is considered valid knowledge in all universities (Ndlovu-Gatsheni, 2021b). Since the other GS scholars perform their research practices in accordance with the GN norms on valid knowledge – which is inherent to working in a university -, they did not share that their knowledge production is subjected. Hence, the GS scholars' experiences of subjection to GN norms in NSM is limited, and emerge at a few instances.

8.3 Adjusted conceptual model

In this conceptual model, I integrated the relevance of the space of encounter within the faculty. The effect of norms in the field of NSM, the GN academic institution, depends on the space of encounter someone is in. The effect of the norms in the field on the translation of academic capital into the research practice is contingent: the imposition of a norm relies on the space of encounter in the faculty, as not every norm is conveyed by every scholar in NSM. As the translation of academic capital into scholarship was dependent on the force of the field of the faculty, just like the translation of academic capital into research practice, the adjusted conceptual model is valid for this entire research.

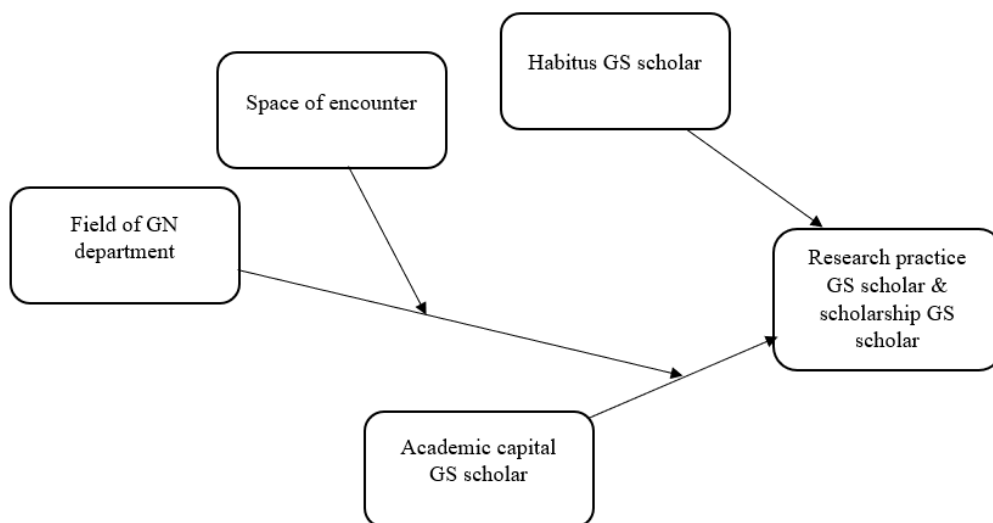


Figure 2: The adjusted conceptual model

An important caveat to this conceptual model is that the faculty is not situated in isolation. The norms in the faculty stem from larger societal phenomena, such as neoliberalism, which greatly affected the workflow in universities. The same is apparent for the language hegemony. In times of globalization, language hegemony intrudes the field of the faculty. The persisting majority of Dutch-speaking scholars is shrinking, and there is a greater diversity of scholars with other mother tongues. This exacerbates the experience of structural inequalities since they are encountered by a growing minority of international scholars, and disproportionately benefits the Dutch-speaking scholars, regarding the language prerequisite for management positions. In short, the norms in the faculty itself are incited and reinforced by societal forces. Because of the natural given that a field is not an isolated context, I did not include this in the revised conceptual model.

9. In retrospect and looking ahead

In this section, I first explain the limitations to this research. Subsequently, I propose recommendations for further research.

9.1 Limitations to the research

In this research, I have taken a very broad approach to study the experiences of GS scholars in NSM. Throughout the research, I have deviated from the initial approach, which focused on the influence of hegemonic views on knowledge production. Instead, I included the embodied experiences that the scholars brought to the table, which affected their scholarship. Although this was a worthwhile venture, it distorted the outcomes of the research, as these became two-fold. This was also apparent in my analysis: next to analysing the effect of hegemonic views on knowledge production, I also coded the effect on social and cultural capital which were not directly related to research practice. Because these experiences were not conceptualized before the research, it was a challenge to connect all these experiences in my analysis coherently. This resulted in a scattered qualitative analysis, in which the wide range of codes are not consistently grounded deeply. This explains the variety of the exhibited experiences in the results section. Hence, this is a limit to representation of the results. Profound general conclusions of the effect of hegemonic views on knowledge production the research practice of GS scholars in GN academic institutions cannot be drawn.

Moreover, my interview guide did not cover all embodied experiences that could be of influence on their scholarship – as I did not conceptualize this beforehand. Thus, scholars might not have had the incentive to discuss experiences that impacted their scholarship. It is possible, for example, that the subordination of embodied knowledge is experienced by more than 2 participants. I cannot conclude whether these experiences are shared among other participants. Hence, this research might have overlooked relevant embodied experiences of GS scholars that influence their scholarship.

As I took a deviated approach, the scholars discussed experiences that cannot be explained by the theoretical dichotomy of GN/GS views on knowledge production. Various scholars delineated the impact of their housing situation, for example. This struggle might be experienced by other international scholars in NSM as well. In the gathering to discuss the results of the research, one of the participants pointed this out as well: their experiences are not exclusive to GS scholars. Therefore, my focus on GS scholars can be considered a limitation to the research: my demarcated research population transpires to be unjustified.

In addition, the selection of the faculty as a demarcated site of the research is a limit to the results of this research. As I explain in my conclusion, the vast experiences of the scholars contradict here and there: some find their embodied knowledge subjugated in the faculty, while others find their minority perspective accommodated. In my conclusion, I explain this disparity by integrating the factor of space of encounter into my conceptual model. The experiences of GS scholars highly depend on the spaces of their encounters: in departmental meetings, at the coffee machine, or in meetings with supervisor. Throughout the research, I did not take the significance of these spaces of encounters into account. Hence, in my results, the experiences are all situated in the general space of the faculty, while the sites of these experiences play a major role as well. This role is not scrutinized: which experiences take place in which space of encounter? Are norms on knowledge production emerge more prevalent in certain spaces in the faculty, than in others?

The research process was challenged by time pressure. As I had to conduct this research from April tot August, I was challenged by time pressure to capture the vast experiences of the participants. After conducting the interviews between the 15th of May and the 16th of June, I only had a few weeks to code 150 pages of transcripts of the eleven interviews. Even though I did manage to do

three rounds of coding the transcripts, less time pressure would have enabled me to ground my codes and results more profoundly and look for deeper connections between the experiences of the GS scholars. In addition, I would have had the opportunity to seek for a differentiation of the spaces of encounter among the scholars, for example. This is my own fault, as I expected the analysis to be less time-consuming, and thus assigned too little time in my research plan to do it.

In addition, the deviation to my approach only emerged by the end of May. It would have been valuable to have more time to thoroughly contemplate the meaning of the distinction between the embodied experiences that the scholars foregrounded in the interviews, and the experiences with regard to research practice that I initially looked for.

9.2 Recommendations for further research

The limitations above indicate the need for further ethnographic research on the experiences of GS/migrant scholars in NSM. Primarily, the research population should be expanded. Instead of geographically defining the Global South as ‘regions that are traditionally exploited’ (see Research problem), Burlyuk’s and Rahbari’s (2023a) definition of the GN/GS dichotomy is more suitable: ‘*A set of specific cultural, political, or social geographies analytically used to distinguish between forms of migration that entail moving between countries that occupy similar positions in the world’s historically created politico-economic hierarchy.*’ In other words, although the continent of Europe is considered a centre region, there is a disparity between Eastern-European countries which are relatively peripheral compared to North-Western European countries. This distinction helps to identify the scholars who may be perceived as privileged in the ‘traditional’ GS – the relative periphery-, as they had the opportunity to move ‘upward’ to the GN. However, they remain ‘in between’ in the white academic institutions they enter, as they face obstacles to conduct their research practice there (Burlyuk & Rahbari, 2023a). Hence, it is relevant to include these scholars in a future ethnography on the experiences of GS scholars in NSM or another GN academic institution.

Moreover, following from the shortcomings under the previous heading, further research should differentiate more deeply for the various position that scholars hold. In what ways is the intersectional experience of a GS scholar in an external PhD position different to the intersectional experience of a GS scholar of an assistant professor? How can this be explained? How does this intersection exacerbate the position of GS scholar? These questions should be answered in further research. In addition, the spaces of encounter are also very relevant to study – for NSM in particular. In order to grant every scholar a similar degree of academic freedom, it is necessary to get insight into the effects that different spaces of encounters have on the work of (GS) scholars in our faculty. Think of the coffee machine, for example. If further research into the influential experiences of GS scholars would differentiate for the spaces of encounter, the most determining spaces of encounter with norms could be identified. This is utterly relevant: think of the non-belonging in the coffee room, and the incited self-exclusion. If the effect of language norms would be found in more social spaces in the faculty, there would be more foundation to make a change in those spaces. Further research could generate very concrete recommendations in order to include GS scholars more, instead of having to dismantle the entire language hegemony of the Dutch educational system.

As my initial approach might have overlooked relevant embodied experiences of the GS scholars, future research should take a clearly framed, demarcated approach to study the experiences of GS scholars in NSM/another GN academic institution. The research question could look for the effect of the embodied experiences of GS scholars in Nijmegen School of Management on their research activities. The outcomes of this bachelor’s thesis could inspire the search for these experiences. Think of integrating questions on the experience of embodied knowledges, for example, or exploring the effect of the experience of a language hegemony on the research practice of GS

scholars. In this bachelor's thesis, these experiences were foregrounded by the participants themselves. If a future ethnography would intentionally look for such encounters, it would yield a more coherent overview of the experiences of GS scholars in NSM, or another GN academic institution.

This would require more time, effort and rigour than this bachelor thesis encompassed. Throughout the research, various scholars indicated that this thesis could be a PhD project. My recommendation to Nijmegen School of Management is therefore to dedicate a large research project to the experiences of GS scholars. There is an obvious need: as it appears from the results of this bachelor's thesis, some NSM scholars experience fundamental barriers to their work as a researcher. Only if research yields more coherent and profound insight on the experiences of GS/migrant scholars in NSM, the faculty can develop policy to strive for a more equitable and inclusive working environment.

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Appendices

Appendix 1 – Background to data file

Additional information to the interviews. Gender, age, etc. are intentionally left out for the protection of anonymity.

'Name'	Date and time	Location
Participant 1	16 th of May – 1100-1213	Elineor Oströmbuilding - Nijmegen
Participant 2	16 th of May – 1300-1358	Elineor Oströmbuilding – Nijmegen
Participant 3	22 nd of May – 1330-1440	Elineor Oströmbuilding - Nijmegen
Participant 4	23 rd of May – 1230-1338	Elineor Oströmbuilding - Nijmegen
Participant 5	24 th of May – 1500-1622	Elineor Oströmbuilding – Nijmegen
Participant 6	31 st of May – 0900-0954	Elineor Oströmbuilding - Nijmegen
Participant 7	8 th of June – 1100-1308	Maria Montessoribuilding - Nijmegen
Participant 8	9 th of June – 0900-1010	Zoom
Participant 9	13 th of June – 0900-1002	Elineor Oströmbuilding - Nijmegen
Participant 10	13 th of June – 1230-1341	Elineor Oströmbuilding - Nijmegen
Participant 11	15 th of June – 1530-1642	Elineor Oströmbuilding - Nijmegen

These interview yielded the great variety of experiences. Thus, I started with an open coding in Atlas.TI. I interpreted the transcript broadly and embraced the wide range of relevant experiences that were shared in the interviews. This resulted in an extensive, vast, and diffused body of codes. Hence, I merged them and put them into code groups. In this appendix, I explain the composition of the code groups, and relate them to my methodological framework.

Firstly, I divided the various coded experiences in the datafile into 'locations', as the various forms of academic capital, and the effect to research practice, emerged in different 'locations'. Firstly, the field of the faculty was an important site. If the scholar's practice was positively or negatively affected by dynamics, norms, or encounters in the faculty, I placed it in a code group entitled: FACULTY: ... This relates to the concept of field in my methodological framework; the power relations that position every agent in a field (Bourdieu, 1994). In my data file, the codes in the FACULTY:... groups, thus refer to the positioning of the scholars – the agents – in the field. At the same time, various scholars also had encounters/experiences with/in other organizations. These experiences were coded in code groups entitled: OTHER ORGANIZATION: ... This is comparable to the effect of power relations in the field of the faculty, however, it is a different 'location'. Finally, the scholars were also affected by themselves, on the location of the 'self'. If an experience was incited, initiated, or enabled by a scholar themselves, I coded this in the groups SCHOLAR: ... These code groups relates to the academic capital that these scholars embody: they refer to the generation/activation/lack of capital within the scholars themselves. In case the experiences that were described in a code had a positive effect on the research practice or the

scholarship of the scholars, I assigned this code to a group which ends with [+], a negative effect is indicated with a [-].

To clarify my coding, I give an example of how the emerging theme resources were coded into the different sites:

[CODE GROUP]: FACULTY: RESOURCES –
 [CODE]: RESOURCES: no provision resources (faculty)

This code was put into this code group because it refers to an influence of the faculty: the scholars experience a lack of provision of resources from the faculty. An exemplifying quotation is: *‘I requested two conferences for example, they’re not interested ... because they said that it’s only for spending too much money ...’* (Participant 7). The same counts for the code groups of OTHER ORGANIZATIONS: ..., as they are also related with the external effect of on the practice of the scholar.

However, the lack of resources might also be rooted in the scholars’ own agency, as they engage with practices that simply demand more resources. This is different to the faculty’s lack of provision of resources, as they do not hold the faculty accountable for this shortage of resources: the effect is not exerted from the field of the faculty. An exemplifying quotation: *‘Now there’s one way, I try to find a professional translator.’* Such experiences are coded as follows:

[CODE GROUP]: SCHOLAR: RESOURCES –
 [CODE]: SCHOLAR: in need of resources

In Bourdieusian terms, all code groups related to FACULTY and OTHER ORGANIZATION relate to the influence of the field on the generation of academic capital, or the translation of academic capital into their research practice/scholarship. The codes that start with SCHOLAR are related to the scholars’ own activities and the academic capital they embody.

Code groups	Explanation of location	Positive/negative
FACULTY: ...	The codes in these code groups, refer to influences that the scholars experienced in (relation to) the faculty. The faculty is the field from which the influence is exerted.	+: a positive influence on the scholarship. Colour: Orange. -: a negative influence on the scholarship. Colour: Light green.
OTHER ORGANIZATION: ...	The codes in these code groups, refer to influences that the scholars experienced in (relation to) organizations other than the faculty. The organizations constitute the field from which the influence is exerted.	+: a positive influence on the scholarship. Colour: Turquoise. -: a negative influence on the scholarship. Colour: Yellow.
SCHOLAR: ...	The codes in these code group refer to influences incited by the scholars themselves. The scholar is the agent that incites this.	+: a positive influence on the scholarship. Colour: Dark Green. -: a negative influence on the scholarship. Colour: Red.

In the process of coding, I assigned the variety of experiences to a range of themes. These themes are also exhibited in my result section, and are entitled: CULTURAL, SOCIAL, RESOURCES, LIVING CONDITIONS, and RESEARCH PRACTICE. In the CULTURAL theme, I incorporated the codes which were involved with the scholars' cultural capital – i.e. their skills, ideas, and knowledge. The theme SOCIAL covers the codes that refer to experiences which defined the social capital of a scholar: the potentiality of the network the scholars possess (Bourdieu, 1986). RESOURCES broadly denotes the (lack of) possession of resources which are necessary to do research. LIVING CONDITIONS refers to the private living conditions of a scholar which were relevant to their work as a researcher. Finally, the codes that constitute the groups of RESEARCH PRACTICE illustrate the concrete research activities the scholars engage in. Since RESEARCH PRACTICE consists out of choice of topic, research design, conducting research, and dissemination, I divided the codes into these four stages of research practice. It is important to note that the groups that cover RESEARCH PRACTICE are only relevant in answering my initial research questions.

Code themes	Explanation of theme	Positive/negative
CULTURAL: ...	Codes capture encounters/experiences in which the cultural capital of the scholar was accommodated/generated/challenged	+ : The cultural capital is positively affected (i.e. generated, accommodated) - : The cultural capital is negatively affected (i.e. not recognized in field, subordinated)
SOCIAL: ...	Codes capture encounters/experiences in which the social capital of the scholar was accommodated/generated/challenged	+ : The social capital is positively affected (generated, acknowledged) - : The social capital is negatively affected (i.e. limited in field, restricted)
RESOURCES: ...	Codes capture relevant statements/experiences concerned with resources which are necessary for the scholars' research practice	+ : The resources are provided/acquired, which enables research practice - : The resources are not provided/acquired, which constrains research practice
LIVING CONDITIONS: ...	Codes capture relevant statements/experiences concerned with living conditions which are influential to the scholars' research practice	+ : The living conditions facilitate the research practice of the scholar - : The living conditions affect the research practice of scholars
RESEARCH PRACTICE: ...	Codes refer to the accommodation/subordination of choice of topic, research design, conducting of research, dissemination	+ : The research practice is accommodated/performed - : The research practice is constrained/cannot be performed

Appendix 2: Correspondence with participants

Appendix 2.1 Invitation

Dear ...,

With this e-mail, I would like to invite you to contribute to the research for my bachelor's thesis. My name is Jochem Bodewes and I am a 4th year bachelor student in Geography, Planning and Environment. Inspired by my teachers, encounters in our university as a student journalist and student representative in our department, I now apply a critical lens in my thesis to explore the experiences of scholars from the Global South working and researching at Nijmegen School of Management.

More specifically, I am researching to what extent their knowledge production is challenged, resisted, suppressed, or accommodated in our academic institution. I will, particularly, interview a group of scholars from the Global South, gaining insight into their encounters with hegemonial norms on knowledge production.

To substantiate my own reflexivity on knowledge production in the Global North, I aim to give room to the participants to make autoethnographic contributions throughout the process; from intervening in the interview questions to sharing autoethnographic accounts outside the interview. By incorporating your additions, I intend to bring the research as close to your experiences as possible. Therefore, the research approach is an ambitious attempt to combine my ethnography with your autoethnography. If you are willing to participate, I will share more information on the possibilities of contributing to the research.

The eventual research output will also entail recommendations to the faculty board. The goal of these recommendations is to improve inclusion of varying research practices in the Nijmegen School of Management.

Since the research is concerned with your experiences in our faculty, and might therefore discuss sensitivities with regard to your colleagues, I will anonymise the participants as well as possible in the final thesis. Moreover, you will have the opportunity to review the results that discuss your experiences at your request. Your anonymity will thus be secured to your wishes; the results will not be published without your consent.

I would like to conduct the interview between the 15th of May and the 16th of June. If you are willing to participate, please let me know when you would be available. The interview will take roughly an hour.

In case you have any further questions, feel free to ask. You can reach me through the address below or give me a call!

Kind regards,

Jochem Bodewes

jochem.bodewes@ru.nl
+31630308788

Appendix 2.2 Interview outline

Dear...,

Hereby I share the interview outline with you. It includes the varying aspects of research practice. In the interview, we will discuss these elements of your research practice and relate them to the faculty.

Interview outline:

Current research agenda

- *Research topics*
- *Research funds*

Research design

- *Theoretical approaches*
- *Methodological approaches*

Conduct of research

- *Research timeline*
- *Research progress*

Dissemination of research results

If there is any relevant aspect in your research practice that now misses in the outline, you are invited to add themes.

Also, if you have any other questions before the interview, please let me know.

Have a nice weekend and see you Tuesday!

Kind regards,

Jochem Bodewes

Appendix 2.3 E-mail to participants: check for anonymity

Dear ...,

As I announced a few weeks ago, I send you the result section of the thesis today, so that you could check it for anonymity/ traceability to you. You can find the results in the file I added. This check is only intended for the version that I will hand in on the 11th of August: this version will only be read by my supervisor (Dawit Haile) and my second reader (Cristina Aoki Inoue). Prior to disseminating the research in the repository and other channels, I will send my complete final thesis to get your full consent. That version, suitable for publication, will namely include the adjustments according to possible comments you have now.

Two days ago, I had my final meeting with my supervisor to discuss my results. We concluded that I have to contextualize the results with more theoretical rigour; I am connecting the results to grand concepts, for they would otherwise be isolated in NSM only. Therefore, this results section still lacks the theoretical background - I am very busy connecting the distinct experiences now. I apologize for the absence in this version. You will get to read them in the complete thesis I will send in the course of August.

I also added the transcript of our interview to this e-mail, as well as the record. For the sake of anonymity in my data set, I named you 'Participant ..' - you can find this 'fictitious name' in your quote(s) in the results section as well.

Finally, if you have any critical reflections or any thoughts that are sparked while reading the results sections, you are invited to share them! I will integrate them into my final thesis.

As I have mentioned in the previous e-mail, I would appreciate receiving comments to adjust the results section before the 8th of August.

Kind regards,

Jochem Bodewes

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Appendix 2.4 Invitation to gathering

Dear...,

Thank you once again for the interview last week. ...

In the upcoming weeks, I will be analyzing the interview and the others I have had. As I mentioned at the end of our interview, it would be useful to get together for a gathering with all participants. Therefore, I invite you to the gathering, the 27th of June:

This gathering will take place Tuesday the 27th of June, 1730-1930, in Park Brakkenstein. We will create a space where you can exchange experiences with the other participants, who are all scholars from the Global South working in NSM. Apart from meeting and sharing experiences yourselves, we will have a group discussion about the most prevalent results of the interviews. Note: the gathering is not intended to serve as a method for my thesis; I will not use your contributions as 'data'. The gathering is meant to collectively reflect on the results and provide the opportunity to share your experiences with colleagues who are having similar encounters. Nonetheless, I will integrate a reflection on this event in my research logbook and take the outcomes into account for my further research process.

As we are meeting in person, please be aware of the fact that your anonymity cannot be protected towards the other participants; if you have any questions about the group of participants in this respect, please let me know. If you have any other recommendations or ideas for the gathering, feel free to share them!

Considering the time, it would be great to share dinner at the gathering. I will invite everyone to bring some food so that we can have a potluck.

Please let me know if you want to join! I will send more details later.

Finally, your additional contributions would still be of great value! As we have discussed, you can record your own contemplations, spoken out aloud, of an encounter in which your research practice has been accommodated, resisted or challenged. You are invited to share such records with me till the 30th of June.

If you have any questions with regard to the gathering or my research, please let me know!

Kind regards,

Jochem Bodewes

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jochem.bodewes@ru.nl

Appendix 3: Interview guide

Introduction

Good day. First of all: thank you very much for your willingness to participate in this research. My name is Jochem and I'm a 4th year Bachelor student in Geography at Radboud University. I've been in the editorial board and also engaged in student representation in my educational programme; through these activities I have gained an interest in the social and professional environment at Radboud University. In my thesis, I am combining this interest with a critical view on epistemological relations in academia on a global level.

(To break the ice): Were you as a student already interested in being a scholar?

As you have read, I do this by exploring the experiences of the scholars from the Global South, working and researching in our faculty. I have given you the opportunity to add themes to discuss in this interview for three reasons. First, I would like my research to accommodate your experience as much as possible. Second, I strive to make my thesis as collaborative as possible by creating room to co-produce from the start to the end. Third, I aim to create a safe environment by being transparent and by offering you an opportunity to review the information you share at any stage of the research. In case there's any extra theme you want to raise in the interview, please say so! At the same time, if there's any experience or topic you prefer not to discuss in this interview, I completely respect this. Don't hesitate to indicate this at any time.

This interview will be recorded. The audio file will be deleted after the research results have been published. If you have any comments or questions with regard to the record, please let me know. All sensitive information, whether personal or what you shared with me, will be fully anonymized to make sure that it will not be traced back to you. I hope I have informed you enough.

Do you have any questions before we start?

Working in Radboud University

Could you briefly illustrate your career path towards being employed in Radboud University?

Since you moved to Nijmegen to work in Radboud University, did your living environment accommodate your research activities?

- *Are you provided with the means which are necessary to create such a living environment?*

Current research (research topic + funds)

What does your current research agenda look like?

- *What topics are you most passionate about as a researcher?*
- *How did you get inspired to delve into this/these topic/topics?*
- *Has this always been the topic of your greatest interest?*
- *Do you recall reactions of your colleagues in the faculty, when you were bringing up this topic to research?*

Are your research themes eligible for acquiring resources (i.e. financial, facility) in your department and/or the faculty?

- *Which other criteria do you have to comply with in order to get access to resources from the faculty?*
- *Are the requirements for getting access to resources debated by you and your colleagues in the faculty?*
- *What arguments do you and your colleagues give to support your interests in such a discussion?*
- *If you would not need faculty's resources to do research, would your research agenda still look the same?*

Research design

What theoretical approaches do you apply most in your research?

- *How did you get into this theoretical line of thought?*
- *In what way do you and your colleagues discuss each other's theoretical approaches in the faculty?*
- *What do they think of the theoretical approaches you apply in your research?*
- *Are the theoretical approaches or theorists/thinkers you would like apply in your research often accommodated or resisted? Why do you think that?*

What methodologies do you use the most as a researcher?

- *Why do you use these the most?*
- *Are these the methodologies of your preference?*
- *How did these preferences evolve throughout your academic career?*
- *Do you debate your methodologies with your colleagues in the faculty?*
- *Could you imagine using methodologies which are completely different to those you use now? If yes, why wouldn't you use them?*

Conducting research

While conducting research, do you have to stick closely to your research planning?

- *Do you actively discuss your ongoing research with your colleagues in the faculty?*
- *How do you and your colleagues discuss each other's research?*
- *Do you take their reactions into account while proceeding your research activities?*
- *How do you decide on task division with your fellow researchers when conducting a research?*

Dissemination of research results

Once your research is finished and you have gathered your results, in what forms do you disseminate your research results?

- *Is this similar to your colleagues' way of disseminating results?*
- *Have you ever considered other ways of disseminating your research results? (i.e. podcasts, events, documentary). If yes, will you be doing that? Why not?*
- *(If you have done so, or your dissemination doesn't correspond with colleagues): How do your colleagues in the faculty respond to such dissemination?*
- *Based on your academic background, do you think there are other suitable ways of sharing research outputs with other research researchers or the general public?*
- *Are you planning to share your research output with the people you have 'researched' or the general public? How do you aim to do that?*

Final question

After reflecting on various aspects of your research practice, do you find yourself balancing between research practices that you are familiar with and the academic practices in the Global North academic institutions? How would you summarize this balancing act?

- *Why?*

Closing

Do you have anything to add to this conversation? You also have the opportunity to share anything else in a later moment.

Thank you for the interview! It's been very ...

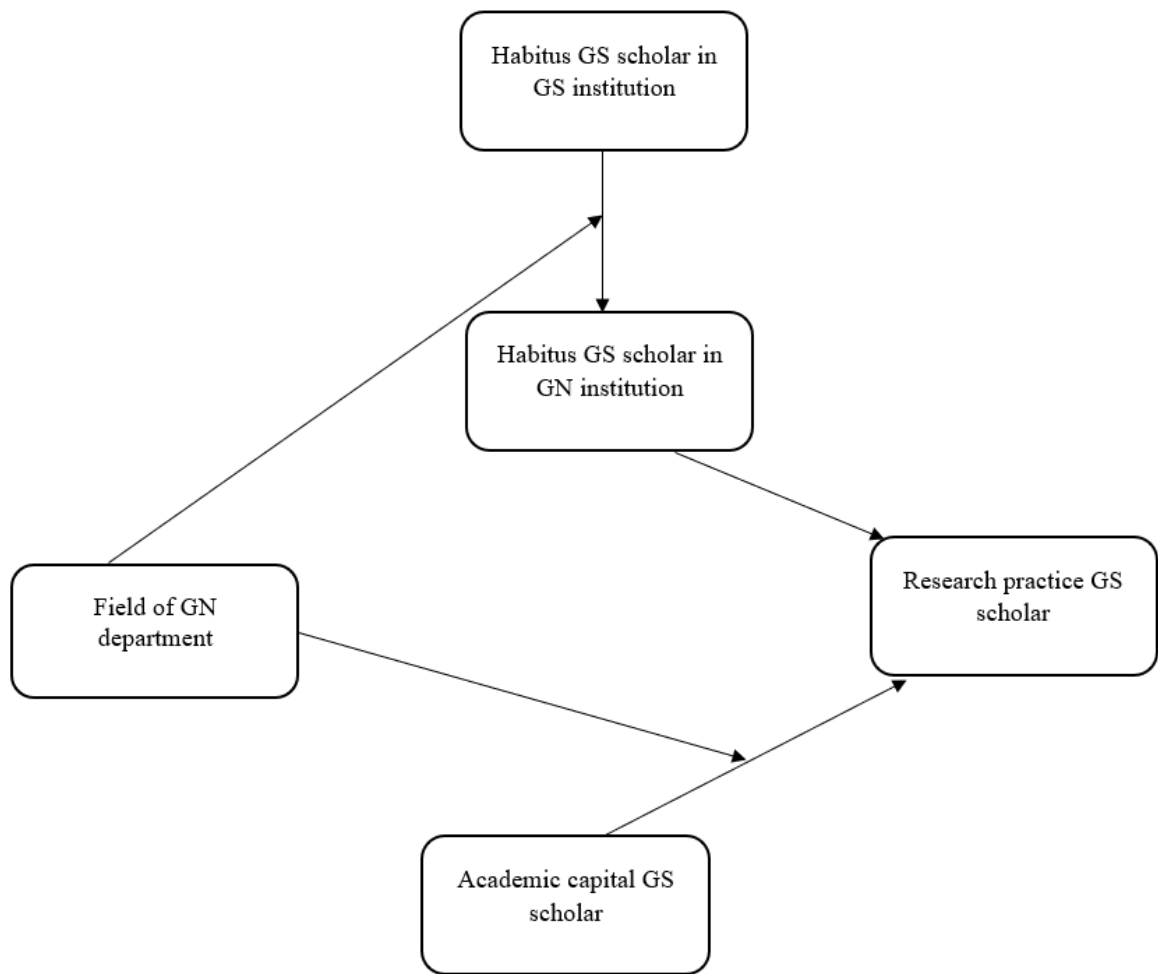
As I've indicated in the invitation/As we've discussed before the interview, I want to substantiate my reflexivity in this research by making room for your autoethnographic accounts. Therefore, you are invited and encouraged to contribute to this research through recording your own, spoken out aloud, reflections after you have had a relevant encounter concerning the topic of this research. If you recall an encounter after this interview, you can also record it at any time and share it with me; I will then integrate it in my results. If you have any other ideas to add autoethnographic accounts to my results, don't hesitate to let me know or reach out to me later! Such contributions will counterbalance my positionality, thus strengthen my reflexivity in this research, and make the results correspond with your actual experiences more.

Whether you'll make autoethnographic contributions or not, I will share the results with you before I will publish them, so that you will have the opportunity to review them for the sake of your anonymity, but also the control of the results. In order to be able to check and possibly leave out results or add to them, I will also share the transcription of this interview. Only if you will give consent, the results will be published. In a few weeks, I will let you know when exactly the results will be shared with you.

When you're reading my final thesis, you're also invited to add critical reflections from your perspective to it. I'll include them in a final, additional section, which will contextualise the results and allow you to appropriate the research a bit more.

Thank you very much for helping with this interview! I hope to stay in touch and collaborate even more in my research.

Appendix 4: Initial methodological model



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