

WORKING TOWARDS A PLURALISTIC FUTURE

NEWSLETTER BROUGHT TO YOU BY THE SIKH HUMAN RIGHTS GROUP
NGO WITH SPECIAL CONSULTATIVE STATUS AT THE UNITED NATIONS

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WELCOME TO OUR DECEMBER 2021 NEWSLETTER

DIRECTORS NOTE

BY DR JASDEV SINGH RAI (SHRG DIRECTOR) (LONDON OFFICE)

December is a month of festivities in Christian countries and New Year is almost universally celebrated around the world. People relax about other issues. However human rights don't have a holiday, nor do they stop being violated. People who care continue caring and doing good. People who oppress, who take advantage of the vulnerable, who discriminate, who profit from the destruction of indigenous lands, of forests, of small farmers, of clean waters etc... continue to do so, December or no December.

The Sikh Human Rights Group, and in fact thousands of other organisations, individuals and institutions who care, continue to do their work to tackle the many issues that affect human life, the earth and its many species.

The Sikh Human Rights Group is continuing to increase its portfolio. For example, most recently it has engaged in the UN Forum on Minorities Issues, the UN Forum on Business and Human Rights, the UN Inter-Governmental Working Group on Transnationals and Other Business Enterprises, the UN Food Security Conference, the UN Forum on Private Military and Security Companies and in many other ongoing issues being addressed at the United Nations.

The United Nations may not be a perfect institution, but it is the only international institution where all countries are represented and where general principles are agreed upon.

A related institution, although not part of the United Nations family, is the World Trade Organisation (WTO). The Sikh Human Rights Group has been closely studying the rules and agreements at the WTO that regulate world trade, production and tariffs. Following the farmers dispute in India, the Sikh Human Rights Group has now turned its attention to the WTO and to some of the leading western countries who appear to dominate it.

The farmers in India won a very hard fought battle to persuade the Indian Government to take its 'New Farm Laws' back. They feared that the laws would drive them out of a profession that many families have been engaged in for centuries. They feared that the laws would encourage large agribusinesses to push the small farmers into debt and then take over their lands.

The first and most difficult part of their domestic battle has been won. They sat outside Delhi twenty four hours a day, come rain or shine, come winter or warmth, come heavy winds or hustle and bustle of Indian community life. They bore the brunt. Their resilience and their determination finally won through.

However we also found that a more difficult battle is now looming for them that cannot be fought on the streets or through demonstrations. It is a battle not just of Indian farmers, but small farmers across the globe. The big corporates are eagerly pushing into the farming sector to monopolise and profit from food security, an issue that is becoming ever more important with growing world populations and climate change.

At the heart of all this is the WTO. The WTO doesn't like protectionism, subsidies and financial support that it thinks could 'distort' the market. It wants the market to determine the farming sector. That means its rules are geared to favour large corporates who can play the market through economies of scale. Small farmers cannot survive with the overheads that farming requires these days, even if their labour force is largely composed of members of their family.

This drove many small farmers out of farming in the United States and is also driving small farmers out in Europe.

In the WTOs unifocal worldview, matters such as environmental protection, food diversity, occupational satisfaction, family pride in a plot of land for centuries, community, belief etc... do not factor. It is simply puritanical market, market and market. That's it. The WTO world lives for the market and the market is what the world needs to worship according to it.

The Sikh Human Rights Group was taken back by the approach of this international trade body. We were astonished how this organisation's policies have been driving small farmers out of their lands across the world. In other words, the Sikh Human Rights Group realised that it is not just a North Indian issue but a global issue.

We are now teaming up with a number of Universities, organisations, farmer bodies, activists and farmer leaders to explore the possibility of working together and persuading the WTO to have a wider worldview. We would like the WTO to factor in human rights, poverty, community, family life, environment and climate in its policies, rules and regulatory instruments.

Therefore, in conclusion 2022 for the Sikh Human Rights Group is going to be even busier, far reaching and ambitious. We hope you can join us in this journey!

Yours sincerely,

Dr Jasdev Singh Rai

WELCOME TO OUR DECEMBER 2021 NEWSLETTER

EDITORS NOTE

BY MR CARLOS ARBUTHNOTT (LONDON OFFICE)

(HUMAN RIGHTS OFFICER & PROJECT COORDINATOR AT THE SHRG)

Welcome to the December 2021 edition of the Sikh Human Rights Groups monthly newsletter informing you of our ongoing work. Unfortunately, we are not able to cover everything that we do in this brief newsletter. Nevertheless, and as you will see we are engaged in a wide variety of international human rights issues to promote our founding doctrine of Pluralism.

We have also taken on a number of interns and volunteers who take up research, take notes during United Nations conferences and events and write reports. Consequently, we always try to encourage them to contribute to our newsletter.

If you would like to get involved in any of our ongoing projects or for anything else then please contact us via email at info@shrg.ngo

I very much hope that you enjoy the contents of this months edition.

Yours sincerely,

Mr Carlos Arbuthnott



(Mr Carlos Arbuthnott)

SIKH NEURODIVERSITY NETWORK SEN ENGAGEMENT EVENT

BY MR CARLOS ARBUTHNOTT (LONDON OFFICE)

On Saturday the 18th of December 2021 the Sikh Human Rights Group and Gurdwara Sri Guru Singh Sabha Southall created an opportunity for those with lifelong neurodiverse characteristics (SEN) and those who are to close them to discuss how the Gurdwara could better support them and their families.

The afternoon was fun for the children who played instruments, played with sensory toys and did colouring whilst their families networked and discussed ways they needed help and how best they can be supported by the Sikh Neurodiversity Network. Early feedback received shows that the event was much needed and that there is an extremely high demand for future events, they all praised the Gurdwara and the network for making this happen. It was warming to see the amount of people that took part in this event. We will keep you posted on future ones too.

To be added to the Sikh Neurodiversity Networks mailing list please contact Mr Carlos Arbuthnott via carlos.arbuthnott@shrg.ngo with the subject line SNN Mailing List.

What Do We Believe?

According to GurSikhi: Every life is an expression of Waheguru, in a diversity of forms, abilities, temperaments and characters.

Neurodiversity is another manifestation of mental pluralism in human life.

Not all children are the same. Not all children behave in the same way. And not all children have the same mental approach to life, education, learning skills and to social interactions. However, society often seeks uniformity and in some instances demands conformity. However, with so much neurodiversity within our general society this inevitably results in misunderstandings, tensions and sometimes sadness when those who want conformity seek to change those who may be perceived as 'different'. This in turn further marginalises those who may not be perceived as 'neurotypical'. Nevertheless, with a little bit of understanding these tensions can easily be overcome and society, groups and people can function extremely well as supportive and cohesive communities.

What Do We Want to Achieve?

The Sikh Neurodiversity Network is currently working towards establishing a network of support from Sikh community institutions, particularly Gurdwaras, for children and adults with lifelong neurological characteristics such as Autism.

Therefore, the primary objectives of this project are to:

- Increase understanding within Gurdwaras of neurodiversity.
- Enhance the skills of some key members of Gurdwaras and Sikh community institutions in neurodiversity with the focus initially on Autism.
- Establish a London wide, and later a nationwide, network of support for Sikh families with neurodiverse children and adults.
- Increase general society understanding, engagement and support.

SIKH NEURODIVERSITY NETWORK SEN ENGAGEMENT EVENT

BY MR CARLOS ARBUTHNOTT (LONDON OFFICE)

Gurdwaras and Sikh Community Institutions

All Sikhs and many non-Sikhs seek closeness with 'Waheguru' from the teachings and guidance of Sri Guru Granth Sahib through the GuruDawara, the open doors that the Sikh Gurus provide to people of all backgrounds, beliefs and abilities.

The greatest 'Sewa' of those serving the Guru in Gurdwaras is to ensure that the doors of the Guru are always open, welcoming and accommodating for all people irrespective of their abilities and capacities so that they feel embraced by the Guru. Therefore, it is important that no one feels marginalised or excluded simply because they 'think' differently or behave differently or prefer silence or feel uncomfortable with 'strangers'.

In our collective experience, Sikh religious and community leaders have consistently demonstrated vast amounts of empathy and sympathy towards those from diverse backgrounds including neurodiversity.

However, Gurdwaras and other Sikh community institutions often lack the formal infrastructures (systems and policies) necessary to support those with lifelong neurological characteristics such as Autism. However, this issue is prevalent across society or is by no means solely applicable to Gurdwaras and other Sikh institutions.

There is also currently very little general society awareness of the issues surrounding neurological conditions such as Autism let alone support from community based projects and organisations - We aim to and will change this!

How Will We Achieve Our Objectives?

The Sikh Neurodiversity Network is currently establishing a network of support for those with lifelong neurological characteristics, such as Autism, and listening to their experiences and the experiences of those who are close to them. Specifically, regarding the problems they may have encountered whilst accessing Gurdwaras and other Sikh community institutions.

After we have completed this step we will establish a network of experts within Gurdwaras and other Sikh community institutions who will be charged with increasing Sangat understanding, engagement and support for those with lifelong neurological characteristics.

These individuals will then go on to advise the Sangat and Gurdwara volunteers about the different forms of emotional and related communications that seem to work better with neurodiverse children.

We will also bring in an affiliate of ours - Caudwell Children. Caudwell Children are a world leading charity with considerable expertise in working with children and adults with lifelong neurodiversity characteristics. **For more information please click [here](#)**



SIKH NEURODIVERSITY NETWORK SEN ENGAGEMENT EVENT

BY MR CARLOS ARBUTHNOTT (LONDON OFFICE)

Who Can Get Involved?

Parents: We are calling upon parents of those with lifelong neurological characteristics who are currently living in London, Greater London or in the midlands to come forward and join our network.

We want to help you feel confident and supported. Especially, when it comes to asking Gurdwaras and other Sikh community institutions for assistance!

Gurdwaras: We are calling upon anyone who regularly visits their local Gurdwara and who has a desire to make their Gurdwara a more meaningful and pleasant place for those with lifelong neurodiversity characteristics to come forward and join our support network!

Schools: We are calling upon representatives of schools located in London, Greater London or in the Midlands to come forward and help us, Gurdwara volunteers and Gurdwara leaders make this world a more meaningful and pleasant place for those with lifelong neurodiverse characteristics!

To get involved please email: carlos.arbuthnott@shrg.ngo



UNITED NATIONS HEALTH AGENCY'S 'THE WORLD TOGETHER' DECISION KICKS OFF THE FORMAL NEGOTIATIONS ON A GLOBAL 'PANDEMIC TREATY'

BY MR ALBERT BARSEGHYAN (HUMAN RIGHTS OFFICER AT THE SHRG) (GENEVA OFFICE)

As COVID-19 cases break records and the new Omicron variant spreads across the world, on December the 1st 2021 the World Health Assembly in its Special Session in Geneva agreed to launch negotiations on a historic global accord on pandemic prevention, preparedness and response to prevent and control future pandemics. The Special Session lasted from the 29th of November 2021 to the 1st of December 2021 and was the second in the history of the World Health Organization (WHO), the first being convened in 2006 for the election of the next chief of the UN's health body following the the death of the previous Director-General, Dr Lee Jong-wook.

With the objective to attain for all people the highest possible level of health, the WHO is deciding major policy issues through its annual Assemblies, taking place every May and gathering health ministers from 194 Member States. The convening of a Special Session with a single-item agenda to establish an intergovernmental negotiating body to strengthen pandemic prevention, preparedness and response is certainly an important happening. The only other health treaty negotiated under the WHO's auspices is the Framework Convention on Tobacco Control, which has become one of the most widely and quickly ratified Treaties in the history of the United Nations and is legally binding upon 181 Member States.

While the initial [decision SSA2\(5\) 'The World Together'](#) was adopted by consensus, it's going to be a difficult task for the friends of the treaty (about 70 countries) and the European Union to keep everyone on board as far as the legally binding nature of the the treaty is concerned. Brazil, China, India, the United States and Monaco have already expressed reservations in this regard.

The preamble of the decision talks about '*prioritizing the need for equity*'. This is an important language addition as compared to the international legal framework defining countries' rights and obligations in handling public health events and emergencies currently in place and legally-binding in 196 countries. The current framework doesn't cover the necessity of the more equitable distribution of goods in the context of health emergencies, and the 'Pandemic Treaty' can fill this gap.

There was also some discussion regarding the early reporting mechanisms where the Delegates applauded South Africa and Botswana for their transparency in reporting the discovery of the Omicron variant. '*We find that the Pandemic Treaty should foresee mechanisms to encourage and even reward countries that fully report the sequencing data of new viruses*'.

The decision asks that Member States hold their first meeting of this new negotiating body by the 1st of March 2022 where they are expected to elect co-chairs and vice chairs. It also requests the Director-General to facilitate the participation of representatives of the United Nations system organizations and of other relevant stakeholders and experts, recognizing the importance of broad engagement to ensure a successful outcome.

The Sikh Human Rights Group is of opinion that civil society has an important role to play in the 'Pandemic Treaty' negotiations just as it did in the case of the Tobacco Control Convention where civil society organisations and coalitions around the world came together as the Framework Convention Alliance and lobbied successfully for the adoption of the landmark Treaty.



THE ETHICS OF ARTIFICIAL INTELLIGENCE

BY MR IVAN LORENCI DE FRANCISCO (HUMAN RIGHTS OFFICER AT THE SHRG) (GENEVA OFFICE)

The United Nations Educational, Scientific and Cultural Organization (UNESCO), the specialised UN agency whose primary objective is to promote world peace and security through international cooperation in education, the arts, the sciences and culture adopted the Recommendation on the Ethics of Artificial Intelligence at its 41st General Assembly session.

These recommendations deal responsibly with both the known and the unknown effects of the use of Artificial Intelligence systems (hereafter referred to as AI) on human beings, societies, the environment and ecosystems. It is therefore, the world's first normative framework on the use of AI.

However, this framework coexists with several others that have been adopted by other international organisations such as the Organisation for Economic Co-operation and Development (OECD). The innovative approach taken by UNESCO's framework lies in the fact that this UN organisation will periodically review its application by Member States. Primarily, by asking Member States to report their progress and good practices in this context so the findings can then be analysed and submitted to public debate in a transparent manner.

Among the key elements of these recommendations we find the clarification of some basic principles regarding the development of some of the most contested technologies of this age, such as facial recognition systems, which should not be used in this author's opinion for the purposes of mass surveillance or social accountability. Furthermore, life and death decisions or the decision whether or not to make use of artificial weapons should not be taken by AI systems. At the very least the final decision should be made via human input.

On less dramatic topics, this ensemble of recommendations also does its bit. For instance, by reminding the international community of the lack of transparency and the impossibility of auditing the operation of the algorithms that are used by search engines and different internet providers. In that vein, this document is calling for increased international cooperation to better understand and evaluate both the positive and negative effects of these systems.

Furthermore, as human-robot/AI interactions are expected to increase dramatically in the following years, this document encourages Member States to evaluate the ethical implications of these interactions. Especially, the implications that it will have for the younger members of our global society.

Other topics covered by this framework are privacy protection, bias prevention and the promotion of an inclusive environment within the sector that is responsible for the design and development of these technologies. Lastly, the environmental impact of these technologies is not forgotten and UNESCO advocates for a more environmentally conscious technology sector.

Unfortunately, this framework is not binding upon Member States. Therefore, there is a significant risk that these pertinent recommendations will fall on deaf ears. Consequently, members of civil society and NGOs must raise awareness amongst the population of the dire need for the formulation and enactment of legally binding standards and the need to educate the population on the proper use of these new technologies and the potential danger they may pose to the full enjoyment of human rights.



UNITED NATIONS FORUM ON MINORITY ISSUES

CONFLICT PREVENTION AND THE PROTECTION OF THE HUMAN RIGHTS OF MINORITIES

BY MR CARLOS ARBUTHNOTT (LONDON OFFICE)

On Friday the 3rd of December 2021 Ms Bethan Walters our Human Rights, Communications and Media Officer attended the United Nations Forum on Minority Issues and made the following oral submission. Specifically, regarding conflict prevention and the protection of the human rights of minorities.

Full Text:

'The common theme throughout this agenda is the need for something new that address how States treat minorities, this is our proposal. We at the Sikh Human Rights Group, along with a great deal of other NGOs and activists globally, suggest that a significant step towards lasting peace would be the adoption of a Declaration on Diversity. We recognise the disparities between diversity and minority issues and how the definitions differ. However, where we believe this Declaration will overarchingly address these different issues in combination and fundamentally play a role in Conflict Prevention and the Protection of the Human Rights of Minorities is by challenging the universalistic narrative we are all subjected to, and rather start to look at things with a more pluralistic mindset.

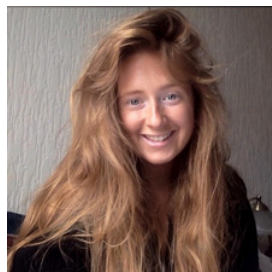
Minority issues and inequalities exist because of the hegemony. This is evident within the United Nation's universalistic approach in its legalistic choice of words and in its approaches to find peace. We continue to seek peace while looking at the world through the gaze of one civilisation and therefore are enforcing this mindset that minority people should be asking for rights. This is the default approach, reiterating this idea that one community is above another and has the gift or power to grant recognition or respect to minorities

We acknowledge there are several UN Conventions that exist to ensure States give rights to minorities and while we acknowledge the progress that has been made, the fact is that tensions still exist and this shows that we need to complement the existing Declarations and Conventions with other approaches, non-threatening, more encouraging and inclusive approach which will come from the adoption of a Declaration on Diversity.

As the Special Rapporteur said in the Asia-Pacific Regional Forum in September, we are creating a world that is viewing equality as trying to treat everyone as identical rather than recognising people's differences and ensuring that their cultures and worldviews are accepted, accommodated for and protected. This is pluralism. We do not see enough of it in the United Nations, in States and other international institutions. This Declaration will encourage States to bring attention at the United Nations to the programmes they have adopted to pro-actively and positively make its population comfortable with minorities and diversity. The world community can work together to further take forward the work of its many agencies in the field of inclusion.

The only way to truly address gaps in human rights mechanisms to protect minorities and prevent conflicts is by introducing a Declaration that recognises all minorities and marginalised groups, a Declaration that will encourage States and societies to proactively celebrate diversity amongst humankind and encourage people to live in coexistence rather than merely tolerate, or worse let them suffer and be targeted in times of conflict and civil unrest. If there is acceptance of minorities for who they are, it will reduce tensions and conflicts'.

To watch the full video please click [here](#)



(Ms Bethan Walters)

THE PROTECT, RESPECT AND REMEDY FRAMEWORK

BY MS SUKHMANI MANDAIR (INTERNS AT THE SHRG) (NEW YORK OFFICE)



In 2011, the United Nations released **Guiding Principles on Business and Human Rights** that aimed to outline the ‘*protect, respect, and remedy*’ framework. Each of these pillars defines a set of guidelines for Governments and corporations to ensure international human rights are recognised and respected throughout enterprise operations. The framework also provides remedies in the case of human rights abuses occurring. This article summarizes the content of the UN Guiding Principles.

State Duty to Protect Human Rights

The UN Guiding Principles require States to respect and fulfil human rights within their territory, meaning they must protect against human rights abuses by third parties, including business enterprises. Presently, States are not obligated to regulate the activities of businesses, but it is recommended by the UN Guiding Principles that States set clear expectations of businesses to prevent human rights violations throughout their operations. States are also encouraged to enact and enforce laws and policies that require businesses to respect human rights – it is equally important for States to review these laws in light of evolving circumstances.

Where States and State agencies control businesses lies in the power that they possess to ensure that relevant policies are enacted in accordance with international human rights standards. To encourage this, the UN Guiding Principles say that States should require human rights due diligence by State agencies. In turn, States should exercise substantial oversight over enterprise operations to ensure they meet international human rights obligations. In conflict-affected areas, ensuring business respect for human rights is especially important as the risk of gross human rights negligence and/or violations is heightened in those areas. To ensure respect and protection of human rights in conflict-affected areas, the UN Guiding Principles encourage States to engage as early as possible in identifying, preventing and mitigating the human rights-related risks of the operations of businesses, as well as denying support to businesses that engage in human rights violations and/or are uncooperative in addressing the situation. These basic principles set standards and create duties for Governments to follow to ensure the protection of human rights and provide a common reference point for States on how to handle the human rights affairs of corporations.

Corporate Responsibility to Respect Human Rights

As well as State duties, the UN Guiding Principles outline responsibilities of business enterprises to protect internationally recognised human rights throughout business operations, to avoid infringing on the human rights of others, and to address and remedy all human rights impacts businesses directly or indirectly cause. These responsibilities include avoiding contribution to adverse human rights impacts, seeking to prevent and mitigate human rights impacts and addressing them if they occur.

THE PROTECT, RESPECT AND REMEDY FRAMEWORK

BY MS SUKHMANI MANDAIR (INTERN AT THE SHRG) (NEW YORK OFFICE)

The responsibility of businesses to respect human rights will be proportional to its size - a small business, which has less impact than a large corporation, will have different policies and processes. For businesses to fulfil their responsibilities, it is imperative that enterprises institute policies that ensure the respect of internationally recognized human rights - this also includes enforcing policy commitments, creating human rights due diligence processes and creating processes for the remediation of human rights violations if they were to happen. Establishing policy commitment is of equal importance per the UN Guiding Principles.

Human rights due diligence is the process of assessing actual and potential human rights violations and acting upon findings. This process should cover all human rights impacts that are directly or indirectly caused by the company's products, services or operations. Any findings from impact assessments should be applied and integrated across relevant business functions to help appropriate action be taken. The process of human rights due diligence should be an ongoing one as business operations evolve. Further, businesses need to track the effectiveness of their responses and policies, as well as communicate how they account for their human rights impacts to stakeholders.

Access to Remedy

When a human right has been violated, citizens must have access to a remedy for the situation. As part of their duty to protect human rights, in accordance with the UN Guiding Principles, States should take appropriate steps to ensure that when human rights abuses occur, those affected have access to an effective remedy. State-based grievance mechanisms can be handled by State agencies or by independent bodies. States are also responsible for creating and establishing effective judicial mechanisms which are pivotal to ensuring access to remedy and due process.

The UN Guiding Principles recommend for States to develop non-state-based grievance mechanisms to deal with business-related human rights abuses - these may offer benefits such as speed of remediation and/or reduced costs for individuals. These non-judicial remedy mechanisms require criteria for effectiveness, which include legitimacy, accessibility, predictability, transparency, rights compatibility and being equitable. The UN Working Group on Business and Human Rights holds an annual forum where States, businesses and civil society discuss the implementation of the Guiding Principles and promote a sharing of good practices. The Sikh Human Rights Group has been heavily involved in these discussions over the last decades and will continue in 2022 to fight for a fair, just and equitable society.



THE NEUTRALITY OF WHITENESS & SPACE

BY MS RHEA SOMAIYA (INTERNS AT THE SHRG) (LONDON OFFICE)



How does it feel to walk into a space where you do not belong?

I walked into a doctor's office in a middle-class area with several implicit protocols; being well-mannered, smiling enough, apologising, letting others go before me... the list continues. Whilst I was working hard in this environment to prove my belonging, another woman of colour entered this space. She made sure she took up space by being unapologetically her; she asked questions twice if she didn't understand, she did not overly smile and she let herself go first. I felt a need to protect her by glaring at anyone who stared at her entrance into a white space, I felt that I should also unapologetically take up space, I felt ashamed of my adherence to implicit protocols. I understood that being hyper aware is both a blessing and a curse.

Britain, whiteness and space are a notorious trio that have historically dominated how people perceive and treat one another. This threesome work interdependently to maintain our systems of hierarchy that are not always physical, but mental. An arising issue is the difficulty in describing how implicit and unconscious racism feels and as a result, one cannot claim they are discriminated based on race due to the lack of evidential proof beyond reasonable doubt. Although this filters through legal systems in both public and private sectors, it is vital to direct this line of thought into the assessment of the neutrality of whiteness.

We can describe whiteness as an unmarked normative position that exists as the model for modernity. As a result, anyone non-white entering these spaces in the Global North feel the discomfort as their literal bodies are unhinged from this side of the world. You become the jigsaw piece that just does not fit, highlighting your ill-belonging and your existence as just the wrong kind of piece. Importantly, I want to make clear that 'whiteness' cannot be understood as a category of analysis due to the dangers of justifying racial supremacy. Essentially, the neutrality it brings allows us to dissect how the other is treated in these spaces.

The treatment of non-white individuals in spaces that have been founded upon racial elitism is arguably filled not so much with direct slurs, but a feeling of uneasiness, rejection and hostility. In the case of the UK Parliament, non-white bodies are still unwelcome although they are forced to adhere to archaic protocols. Their bodies are pushed to the side of the left with a lack of voice but a pin of tokenism.

Non-white bodies are ultimately the presumed other. The othering is a powerful tool to keep people on the outside while protecting privilege. Through stories and legends, the reproduction of knowledge created in the colonial era about the Global South and its people eventually became factual. These stories usually consisted of the Global South being depicted as a mystical and marvellous place on earth that is meant to be explored. Through this mysticism and exploration from the Global North's point of view, the...

THE NEUTRALITY OF WHITENESS & SPACE

BY MS RHEA SOMAIYA (INTERN AT THE SHRG) (LONDON OFFICE)

people of the Global South were presumably meant to be kept at a distance. As a result of this mysticism, alienation has accompanied it.

Through this knowledge production the Global North firmed their position as a neutral point of being and living whilst devaluing the Global South to a continental attraction that needs to be dissected. Consequently, people of colour in the Global South are met with hostility as their existence is a confused paradox inserted into whiteness.

When we think about the case of the doctor's room, navigating your belonging varies amongst us. Where I was trying to prove my belonging, the woman of colour resisted and rejected the neutrality and occupied space in a space that tried to refuse her. But what connected us, was our ill-belonging.



(Ms Rhea Somaiya)

