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Diversity

What Is the Role of Organizational Diversity?

Our argument for OKIs places diversity of perspectives, information, and knowledge sources at the center of optimally functioning knowledge production networks. A trusted organization that adheres to OKI principles will have institutional forms that cultivate diversity through policies and actions that value as well as promote inclusion and equity across a number of dimensions. Such an organization will be able to more successfully build and participate in networks that connect diverse actors, increasing the capacity for knowledge production and the creation of value that results.

Often, conversations about diversity and equity begin and end with attention to the diverse backgrounds of individuals involved in a community, institution, or environment. This dimension of diversity is crucial, however it is also only one of a multitude of elements that contribute to an open environment for the creation, dissemination, remixing, and sustainability of knowledge, as has been demonstrated in a range of ways including by Lee Gardenswartz and colleagues (2003) and Scott Page (2008).

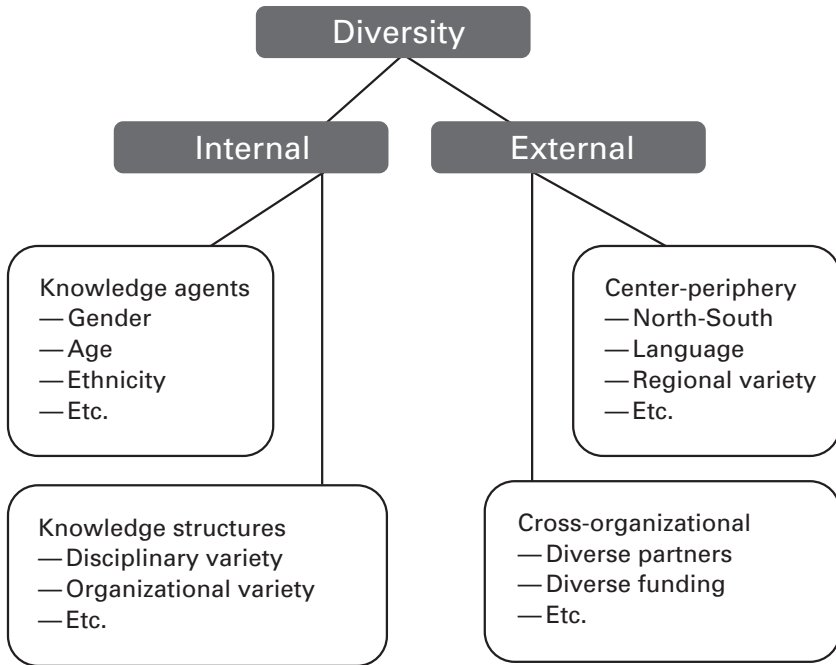


Figure 4.1

Dimensions of diversity in open knowledge universities.

Diversity is commonly reflected in a wide range of dimensions. In figure 4.1 above, these dimensions are narrowed down to a selection of aspects relevant in the university context. This includes those that go beyond the level of individual diversity. We distinguish between intraorganizational and external diversity in the relationships between the university and its environment.

- In the most general terms, internal diversity can be further differentiated into individual (knowledge agents) and intraorganizational diversity (knowledge structures).
- External diversity is manifest in the spectrum of other organizations and agents with whom the university interacts, and locational diversity in a space that is structured along the center and

periphery, such as the relative status of national languages in scientific publishing.

Diversity is crucial to the successful functioning of an OKI. This encompasses age, race, gender, sexual orientation, sexual discrimination, religion and belief, language, disability, age, ethnicity, and other categories. Openness means finding ways to support all these voices in the academy. In other words, openness embodies diversity and inclusion. This can manifest in a number of ways:

- Researchers within institutions have space for open inquiry across cultural and disciplinary boundaries, and can undertake diverse research activities within and external to the institution.
- Research within communities is community and grass roots led. The university is a partner in and not just an instigator of research.
- The form and output of research is diverse, where nontextual, visual, performative, and productive output is valued equally with traditional publications.
- Policies of equity, diversity, and inclusion in relation to staff, students, facilities, codes of conduct, and sharing of knowledge and data underpin diversity and openness in research.

Ideally, the benefits and impact of OKI equalize and include marginalized populations. The traditional disciplinary structures within universities have excluded and overlooked Indigenous knowledges (Tuhiwai Smith 2012). In Aotearoa New Zealand, efforts are being made to redress this imbalance. Māori knowledge is being incorporated, for example, into research to inform freshwater management policy and practices. Openness to combining knowledges has national benefits as well as articulating Māori perspectives and developing collaborative resource management models (Harmsworth, Awatere, and Robb 2016).

University rankings and one-dimensional quality measures do not account for nontraditional knowledge production and impacts. Worse yet, narrowly defined performance evaluations are used to quantify academic output from diverse disciplines, languages, and cultures. This means that previously disadvantaged individuals are often further disadvantaged. The need to address these issues through the open knowledge paradigm is essential.

An open culture requires constant dialogue among all the diverse actors in the institution. The value of diversity to an OKI is manifested in new internal networks and relationships among institutional actors (students, staff, alumni, core funders, and communities as well as intergenerationally). These networks enable capacity building among actors, and the creation of diverse and therefore open networks leads to benefits for the organization.

Openness means valuing a diversity of opinions, but negotiations between different claims require care and integrity. We are not proposing a post-truth era where one opinion overrides others based on power or reach, or alternately, where all positions are treated equally. Safeguards need to be in place to protect and foster differences of opinion to protect diversity and enable inclusion. At the same time, the approach to agreement or conclusion needs to be negotiated in a way that maximizes equity. Combining perspectives from the sciences, which aim rigorously to answer a well-framed question, with those from the humanities, where the questions are rigorously tested for the relations to power and tradition, will be necessary.

The risks and problems with a totally open, or rather uncontrolled, approach to knowledge production that are discussed elsewhere in this book are also particularly of concern to disadvantaged and under-represented groups. Inclusion and equity require efforts to address the risks associated with privacy/anonymity, algorithmic inequality, intellectual property, and cultural knowledge appropriation.

So how might we define the dimensions of diversity that an OKI environment should aspire to engage? The following list is not

meant to be exhaustive but instead illustrative. No single university is expected to excel in all of the following; rather, it is expected to grapple with those channels that will benefit its openness. Each challenge listed below presents important opportunities to universities as emerging OKIs.

1. *Populations that have been ignored, disadvantaged, colonized, and marginalized.* OKI universities will seek to reasonably balance representation across a wide range of individual characteristics, as defined via specific sociocultural lenses. These include gender, age, ethnicity, sexual orientation, physical ability, class, religion, rank, education level, language, religion, geographic location, appearance, and other traits. An OKI benefits from attentiveness to and inclusion of a range of ages within a department.
2. *Perspectives that defy or challenge traditional disciplinary boundaries.* This involves cultivating an atmosphere in which departments do not merely replicate the same ideas or methods in their research outputs and teaching but instead encourage new perspectives and approaches. It helps to enable healthy discipline shifts and reevaluation as knowledge is created (e.g., the recent refreshing of social psychology as a discipline associated with the inclusion of researchers with a different disciplinary focus and more robust statistical analysis tools).
3. *Intellectual outputs that extend beyond the article, book, or data set.* The current academic environment credentializes and recognizes a limited, rigidly defined set of formats for promotion and tenure, degree granting, hiring, and other purposes. Broadening these to include a spectrum of outputs (e.g., digital scholarship, short-form monographs, translations, and public scholarship) empowers a broader range of voices, and encourages new forms of both research and dialogue with extended communities.
4. *Course / learning spaces / knowledge objects.* Encouraging and supporting a broader range of mechanisms for learning can enable

OKI universities to engage more learners within more creative pedagogies.

5. *Degree alternatives.* OKIs will not encourage and reward a single bachelor to doctoral track but instead may offer a range of degree forms suitable for a broader set of learners, including those that encourage partnerships between learners, teachers, and communities (e.g., certificates, badges, etc.).
6. *Collaborative partners.* OKI universities will deliberately seek to engage with a range of both internal and external groups as partners in research and learning, such as university partners from a range of prestige levels and sizes as well as nonuniversity institutions from different sectors (public, private, etc.).
7. *Cocreators of knowledge.* Universities currently focus on the production of knowledge that is then consumed by a range of players, including students, researchers, and sometimes the public. OKIs will challenge this model by acknowledging and encouraging those who engage with an intellectual object to be cocreators of knowledge based on that object.
8. *Center-periphery.* Power and status in various cultural contexts often yield binary juxtapositions and center-periphery relationships, whereby some perspectives are automatically valued more than others in particular environments (e.g., North/South or male/female). OKIs will examine and challenge these power dynamics while seeking to include voices from across the spectrum.
9. *Languages.* The ubiquity of English as the primary language of scholarship curtails the different ways of thinking that are prompted via the diversity of languages. OKI universities will seek ways to better represent a range of languages through translations and other activities, not just to broaden readership, but to expand thought patterns in ways that increase the openness and value of scholarly thought and action.

In order to structure diversity-oriented policies as well as make internal and external accountability feasible, universities can and should develop indicators for evaluating their status as diverse organizations within the larger system of indicators used for assessing openness.

Figure 4.2 shows exemplary dimensions of diversity and potential indicators, with the dots as placeholders for a large spectrum of

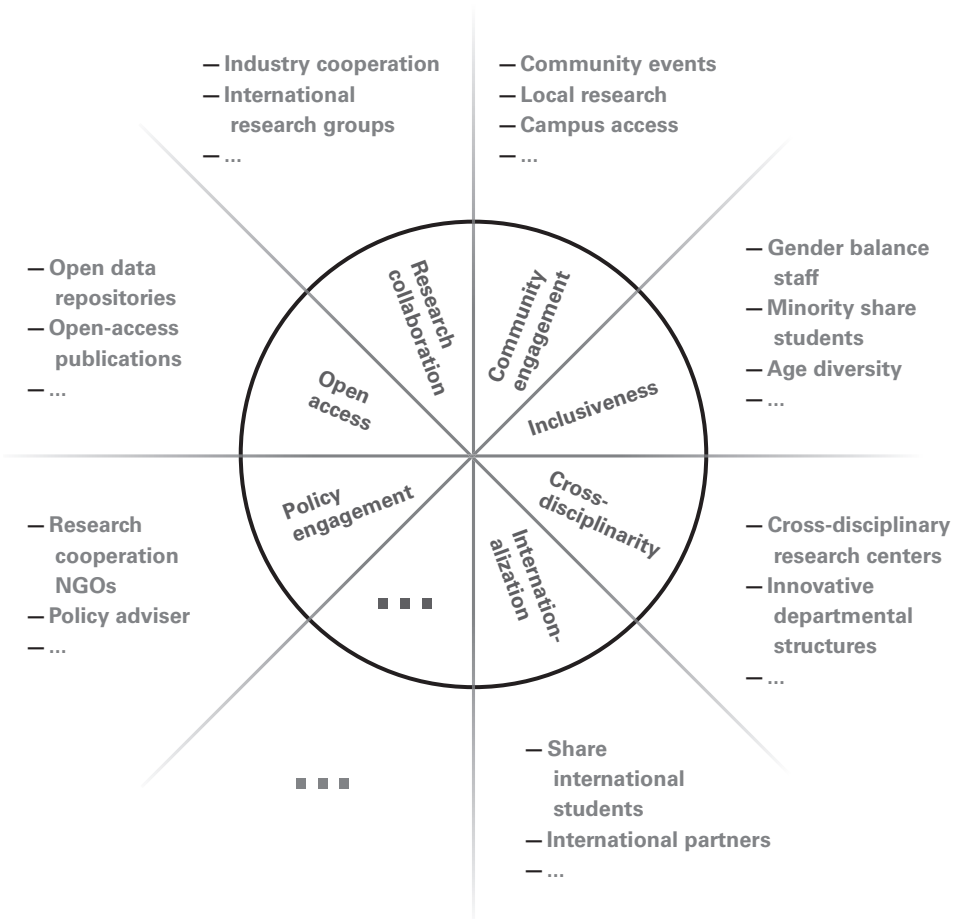


Figure 4.2

Selected indicators for measuring the diversity of universities.

other choices, depending on regional context (such as focusing on race in a South African or US context, while in Germany the organizing term would be ethnicity), demographic situation (such as aging in Japan), and other determinants. The indicators presented in this figure are arranged in open lists of categories that ensure a maximum of comparability but leave room for recognizing and expressing individual approaches and local context. The inner circle identifies categories that are universally seen as being relevant for assessing openness (such as open access) and diversity (such as inclusiveness). Within these categories, which enable comparability, universities may set up a tailored system of specific indicators (such as age diversity in the inclusiveness category).

Such a system needs to be geared toward the need for internal and external reporting. These perspectives differ because internal reporting also may be conceived of as an instrument for implementing university-wide strategies and communicating policy directions to its members, whereas external reporting may be more focused on aspects of comparability in the context of competition for researchers, students, or funding. Both are connected via the requirement in institutional evaluations to make transparent how diversity policies are designed and implemented internally.

In an OKI, however, the choice of an indicator system needs to be subject to an open and inclusive process that is not simply determined by the upper-hierarchical levels. In other words, it is essential that the construction of an indicator system is regularly reassessed in a university-wide deliberation that may include external concerned parties too. In measuring diversity, it is important that needs for including specific aspects are identified via an open discourse. This necessarily implies that an indicator system cannot be imposed by an external agency, even though these are free to construct such indicator systems in their own domain of expertise. To sum up, the diversity of OKIs is reflected in the diversity of indicators and indicator systems.

Building Trust

We have addressed the question of internal diversity within an organization such as a university. But what about diversity across organizations? How can the concept of OKIs be applied internationally? And is the OKI a mechanism through which positive change can be supported in the context of geographic inequities such as the North-South divide as well as the best and worst aspects of globalization? There are also hard questions to be asked about hierarchies of knowledge and their relationship to open knowledge. Awareness of and sensitivity to diversity in conceptions of knowledge in different cultural, political, and economic contexts is needed. So too is a commitment to ensuring that OKIs do not merely reinscribe those existing inequities.

There needs to be an understanding of how open knowledge will operate in a postglobalization era where trends toward nationalism and the closing down of free trade agreements may reduce or restrict the sharing of knowledge. What is currently happening in southern Africa, for example, is that careful and detailed consultation and dialogue between the traditional communities is building up trust and mutual understanding, creating spaces in which sensitive community knowledge is closed off and protected, while the OKI as a neutral movement can transcend some of these barriers, leading to inclusivity and openness.

The question is not only how to develop free and open knowledge sharing but also how to manage failure. It appears that the OKI as a neutral movement can transcend those barriers most effectively through careful and honest collaboration in order to lead to inclusivity and equity. Such collaboration is beginning to happen in extensive dialogue between traditional communities and trusted mediators from a range of specialist NGOs and public benefit organizations. More of these efforts are needed to ensure a democratic understanding between the parties involved in discussions.

Case Study 9

Chinese Open-Access Journals

In China, journal publishing is an area in which the state continues to play a central role. Scholarly publishing and communication infrastructure are viewed as central to China's economic ambitions, and too important to be left to the vagaries of commercial markets. State support for scholarly communication is widespread, ranging from government investment in the Chinese National Knowledge Infrastructure Network (n.d.)—a national-level database for journals, theses, conference papers, and other scholarly outputs—to subsidies paid directly to individual, frequently small-scale journal publishers. As a result, China's scholarly publishers are able to operate in a funding landscape that is relatively protected from the financial challenges of a market-based sector. For their part, Chinese libraries are not faced with the insurmountable budget pressures associated with increases in subscription prices—at least in the case of domestically published content.

The narrative of open access as a mechanism of ensuring “public access to publicly funded research,” which emerged in Western criticisms of commercial journal publishing models that depend on the capacity to exclude readers who have not paid for access (Vollmer 2015), is also absent in China. Chinese-language scholarly content is readily accessible to most Chinese academics and university students. Widening access to research beyond universities is not seen as a priority for either researchers or the government. The problems facing scholarly communication in China tend to be framed as relating to quality and transparency, rather than to cost and access (Ren and Montgomery 2015). Predatory “pay-to-publish” operators along with academic fraud and corruption are seen as particularly urgent problems that need to be solved if China is to succeed in transforming its research and innovation sectors (Lin and Zhan 2014). The value proposition of Chinese open-access journals centers around notions of quality, credibility, and transparency versus public access—a key difference between China and other publishing markets.

Case Study 10

Open Access and Latin America

In South America, there are long-standing initiatives and platforms supporting particular kinds of openness within specific contexts, such as Scientific Electronic Library Online (SciELO) and the Brazilian Virtual Herbarium (BVH), which both predate and in many respects outperform their Western equivalents. The SciELO initiative began in Brazil in 1997; it has grown into a cooperative, multi-institutional approach and platform that addresses many of the scholarly communications challenges of developing countries, with an emphasis on the

Portuguese- and Spanish-speaking areas of Latin and South America, with publications in English, Portuguese, and Spanish (Packer et al. 2014).

Universal accessibility and free open access are hallmarks of this largely science-based publishing platform, which provides common methods along with a federated collection of journals, books, and preprints. The open-access environment promoted in the SciELO system not only offers free access to the outputs of scholarship; more important, it supplies scholars of all levels in Latin America with a means of producing high-quality, well-regarded publications. Similar initiatives in Western countries, including the Public Knowledge Project (Canada) and its Open Journal Systems and Open Conference Systems platforms, have provided platforms also fueled by a public mission. As if to highlight the marginalization of the Latin and South American realms in the Western publishing environment, in 2015, Jeffrey Beall (a US librarian and owner of the Beall's list of predatory journals) attacked SciELO and another Latin American database, Redalyc, within his now-infamous (and also now retired) blog, as "favelas" (slums) (Brazilian Forum of Public Health Journals Editors and Associação Brasileira de Saúde Coletiva 2015). No similar characterization of the Public Knowledge Project's Open Journal Systems' many outputs was made by Beall, raising familiar questions about the "neocolonial" perspective and prejudice that non-Western open-access publishing is so often subjected to by its Western counterparts.

The BVH provides an infrastructure for gathering and making available the digital records of plant specimens, primarily focusing on Brazil and its surrounding areas. It hosts more than 8 million records that improve the availability of specimens (via high-resolution scans and information about the location, collector, and botanical name as well as endangered status of specimens). It received 110 million data requests in October 2017 (Costa Maia et al. 2017; Neylon 2017).

The BVH is not a publishing platform but rather an open federation arena that collects data from various sources and then makes them freely available via the BVH system, maintaining ownership of the data by the original sources. The progressive nature of this system focuses on collection, long-term preservation, and access provision of the collection of data that the BVH gathers. The platform concentrates on geographic data, descriptive data, and the federation of species-based information, all intended to increase the longevity of species. The purpose of this platform has been, in part, to "promote a cultural change within the upstream herbaria driven by evidence of the increased usage that comes from a shared data access platform" (Neylon 2017, 4; Costa Maia et al. 2017). The importance of the BVH as a focused archive enables comparisons between Brazilian species and those collected in many other national contexts, including Europe, Australia, the United States, and Russia as well as more geographically bounded collections in states and regions around the world.

In addressing the role of the university, we have focused first on the benefits of diversity for the university in its role as an OKI, and then on the challenges of different geographies and cultures as well as risks for disadvantaged groups. In these cases, diversity is targeted so as to increase capacity in order to more fully represent the communities of interest and build trust with the full range of communities. But this view is quite static and passive—an effort toward just reflecting the diversity around the university. In the context of the broader agenda, an OKI does more than passively reflect its environment.

The role of an OKI is contextually to institutionalize openness, including the appropriate regulation of its limitations. If openness is a poised state between control and chaos, and one that optimizes the quality of the networks through which knowledge is being produced, then the role of an institution (as opposed to merely an organization) is to organize and support the arrangements through which choices to control and release are made. In the context of diversity, particularly where we consider underrepresented and historically disenfranchised communities, enabling those communities to exercise control is a key shift in working toward being worthy of their trust.

Indigenous knowledge provides an especially clear example of these issues. The institutions of Western knowledge production have a long history of the expropriation, if not outright theft, of knowledge and frequently its associated cultural artifacts. There is little trust from these disenfranchised communities toward Western institutions. Those scholars who do work productively with Indigenous communities emphasize the collaborative nature of their work and in particular the critical importance of ceding control over choices involving the public release of information to the community.

An OKI will offer a platform that assures participating communities of standards and controls, constraining the scholar and empowering the participant. At the same time, it will adopt the principle of subsidiarity as far as is possible, allowing those choices to be made in context. Today's compliance and regulatory frameworks often

create a deep conflict of interest between the scholar in the role as a partner of a participating community and the scholar as an employee of the university. There is a balance to be found between the value in developing trust with a diverse set of partners, which might include commercial partners as well as historically disadvantaged communities, and the limitations that are to be accepted as necessary to build that trust. It is at the organizational and institutional level that trustworthiness needs to be built.

These issues are neither new nor limited to Indigenous knowledges. The management of privacy for research participants and duty of care to protect from potential harm, particularly in medical research, are examples of the same issue. The societal goal of providing accessible, transparent, and credible information on the benefits (or not) of a specific treatment must be balanced against the risks of individuals losing control over personal and potentially damaging information. That balance has been struck by placing a requirement for patient anonymity in national and system-wide regulatory frameworks, complemented increasingly today by an absolute requirement for the release of study-level aggregate data addressing the treatment of interest.

In medical research, there is significant criticism of approaches to informed consent and safeguarding. In some cases, control and protection have been insufficiently strong, leading to calls for stronger regulation and management of privacy. In others, strict interpretation has been criticized as blocking participants' access to their own medical data or preventing them from choosing to release that data in an informed way. It is interesting that approaches to both providing participants with more useful and contextual information, and enabling them to share that data, and efforts to protect Indigenous communities that choose to participate in research are taking a parallel path.

The approaches to portable consent developed by Sage Bionetworks, in which participants can choose to allow their personal data

Case Study 11

Open Access in Africa

Proponents of open development in Africa tend to argue for the benefits of openness in increasing democratic engagement and encouraging development. Yet there are cautions as a result of the appropriation of Indigenous knowledges for the purposes of commercial exploitation in the Global North—highlighting the importance of decision making at a local level about when knowledge should and perhaps should not be made open. In the context of open development in Africa, with its focus on engagement, democracy, and empowerment of communities, there is a necessary stress on creating dialogue along with opportunities for the exchange of knowledge and creativity, both locally within and among those communities, and additionally in the wider regional and global communities.

A characteristic of successful projects that involve openness and sharing with Indigenous and First Nations communities is that any decision on the dissemination of traditional knowledge is discussed with the communities concerned before any action is taken, either for collaborative and open sharing, or secrecy and protection, or even commercial exploitation. Open knowledge must also respect the rights of different knowledge systems, such as those of different Indigenous peoples who may have traditional restrictions around the access to and sharing of knowledge within groups, and externally, for example, by gender and for purposes of religious or traditional observance.

A frequently cited illustration is that of the Hoodia in the Kalahari Desert in southern Africa; the San use the plant to stave off hunger while hunting. The San people signed a benefit-sharing agreement for the exploitation of the plant for weight loss (a potentially profitable commercial opportunity) with the National Council for Scientific and Industrial Research, which in turn patented the drug and then granted an exploitation license to a commercial company (Barnett 2001). The benefits were supposed to be shared with the San people, but the agreement did not conform to the Bonn Guidelines on Access to Genetic Resources and Benefit Sharing, which aims to ensure the equitable sharing of benefits, conservation of biodiversity, and sustainability of the resources being exploited. The Hoodia stands as a classic case of the inequities in power relations that can all too easily arise in dealings between traditional communities, both by national governments and corporations.

to be shared for specified kinds of use (Wilbanks 2018), mirrors the development of community agreements between Indigenous partners and some researchers. In each case, a shared platform is being developed in which explicit choices can be made about what control is retained and what is given up. In both instances, it is the traditionally disempowered partner, the participant, who is given control.

The key to reconciling this apparent tension is to see that the role of an OKI is in building the scale and value of the trusted networks through which knowledge is created. Not all nodes on this network are the same, and a diversity of connections increases the value created. That diversity relies on trust that is built on credible governance and a belief in the good faith of actors. In turn, this depends on a shared culture that values and respects differences, and seeks to build on the value that those different perspectives bring.

Diversity, inclusion, and equity start at home. An organization must first enhance the way it internally supports diverse actors within the most tightly coupled parts of its network, staff, students, and directly affected communities. It must also ensure an appreciation of differences across organizations, geographies, cultures, and disciplinary formations. In addition, it must guide—ideally through fostering a culture of respect and interest, and where necessary through consistent regulation and direct control—the formation of new connections to ensure as far as is possible that care is taken in the building and supporting of the network so as to maximize its value for all participants.

The University as a Leader in Societal Diversity

OKIs have a broader role to play in society. Within their wider communities, universities should be taking a leadership role in demonstrating how societal diversity supports knowledge creation beyond the organization's boundaries. In some cases, students may also be

forces of change to the university itself. The Rhodes Must Fall movement in South Africa is a powerful example, which quickly spiraled into a global effort to disentangle barriers to diversity with its call for the decolonization of higher education institutions. A range of high-level African and international institutions have responded to this debate, raising questions of the diversity of content and language in higher education in the developed world. These are clear signs of how universities, in their current state, are well behind the times, and measures are needed to change them. Hence a university that initiates open knowledge must be able to embrace and act on such changes.

Diversity is inherent in society, and we argue that it is a valuable characteristic of society. Inclusion and equity lead to more effective communication and knowledge production as well as freedom and successful coexistence. Although some studies have shown improvements in narrow areas, it is clear there are large gaps. Even societies that make strong claims of multiculturalism, such as Australia, appear a long way from achieving this. Senior leadership positions in Australia, as in many Western countries, show a low level of diversity. In a recent Australian Research Council granting round, there were more grants awarded to people named Dave than to women (Bogle 2017). In South Africa, with a majority Black population, it is striking that there is a strong racial imbalance in the composition of both the staff and student bodies, which after more than twenty years of post-apartheid government, still do not fully reflect the national demographics. This also emerges in the profile of the research publications produced by members of the university community and in the level of support that they get for their dissemination.

One of the main causes of this failure of diversity in higher education institutions is the widespread reliance, even beyond the English-speaking world, on the impact factor as the standard measure of excellence in evaluating the status of both institutions and their researchers. This measure explicitly values the dissemination of research that is of relevance to the interests of the major

English-speaking world powers. Even in the developing world, particularly in the emerging economies, the pursuit of status through the impact factor is vigorously sought via the ever-increasing production of formal publications, especially through high-status international journals, with books playing a secondary role. This results in the undervaluing of diversity in research, often relegating development-focused research and research reported in languages other than English to a secondary status.

Outside the major powers, this focus on formal publications in the main colonial languages is more evident in emerging economies such as South Africa, a country that provides strong financial support for the publication of journal articles in listed journals and for books published by recognized scholarly publishers. In this field, the preference is for international rather than local research output in spite of the strong imperatives for the conduct of locally based and development-focused research. There are, however, research departments, centers, and institutes, many of them of high quality and internationally recognized, that engage in and self-publish research aligned with national development issues and the achievement of the sustainable development goals. But their publication output is published informally, disseminated through their websites. Increasingly, these organizations have been appointing communication and publishing advisers in order to manage and disseminate their content more professionally in the interests of wider reach as well as the potential to attract policy interest and donor funding. Initially these websites posted materials with an “all rights reserved” copyright license, while at the same time expecting content to be freely downloaded by their readers. This paradox has been largely resolved through the increased use of Creative Commons licenses, resulting in an open-access research environment for this kind of research dissemination. Language diversity has also been lacking in research practice and publication.

Universities should not only be part of the process in the drive for diversity. Taking a role as OKIs, they must act as supporters of

Case Study 12**Economics and Disciplinary Divergence**

Economics is an example of a discipline with a huge impact on society via the design of policies and institutions. At the same time, there is a large diversity of approaches and theories, though organized in terms of center and periphery, both disciplinary (“mainstream” versus “heterodox”) and national. Regarding the latter, one conspicuous phenomenon in economics is the national ideational dynamics in catching-up countries. In the nineteenth century, German economics increasingly criticized the intellectual dominance of British “political economy,” engendering intellectual trends culminating in autonomous developments such as the so-called historical school. Although this school did not establish itself as a new paradigm, it triggered productive debates in the social sciences, with the emergence of towering figures such as Max Weber. In the wake of these debates, German economists developed the conceptual model of the “social market economy” as an institutional template for designing the German economy after the collapse of the Nazi regime. Until today, its legacy has had a tremendous impact on German policies and shaped the design of important institutions of the European Union, such as the European Central Bank.

This illustration shows how progress in economics is deeply enmeshed with societal and cultural contexts, and that diversity of theories is essential for making economics relevant for the societies in which the research takes place. Today we observe a similar development in China. The Chinese economic success defies many assumptions of standard economics, but Chinese economics converged with the international standard rapidly. This is widely seen as dominated by US economics, implying implicit references to the US institutional setting. Increasingly, leading Chinese economists such as Professor David Daokui Li question this condition and work on the development of a “Chinese economics.” As in the nineteenth century, economists in the catching-up economy begin to challenge the dominant paradigm of the lead economy. Tellingly, the same was the case in late nineteenth- and early twentieth-century US economics, when this country was catching up with the leading industrial economies of the world, then including Germany.

the underpinnings of knowledge production. This means taking a role as leaders in influencing and educating their communities to embrace diversity by demonstrating how it can be done, and what value is created. This should be irrespective of discipline or traditionally perceived high-impact research. For example, Adam Haupt (2014) describes how radical hip-hop as it manifests in Cape Town townships has engaged young people in debates about diversity in postapartheid South Africa.

While diversity and inclusion are vital within a university, they should not be bounded by the university. The first step in this direction is to build, or rebuild, the trust of our communities in their universities and address the lack of trust in knowledge itself. The manifesto of open knowledge is a catalyst for taking that initial step.

