Can Academic Writing Transform Epistemicide to Emancipation?

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Abstract: Coercive Management Behavior (CMB) exists in universities as it does in cooperate entities. Consequently, CMB constrains research productivity and pedagogic commitments and can induce epistemicide. In response to CMB, this study sets forth two objectives. Firstly, the analysis aims to discover if academic writing can constrain staff's experiences of epistemicide. Secondly, it aims to discover if academic writing has power to transform staff's experiences of epistemicide to emancipation. Accordingly, a two-part research question is put forth: Can academic writing constrain and transform experiences of epistemicide into emancipation? To address this question, the study adopts a qualitative line of inquiry, so data collection involved a review of literature theorizing CMB, epistemicide, and writing for emancipation. In addition, secondary sources, including journal articles, PhD theses, MA dissertations, and digital media, are scrutinized. Beyond this, the study employs Discourse, epistemological, and ontological frameworks to elucidate epistemicide and writing as a tool for epistemic emancipation. The results reveal that scholarly writing transforms staff's experiences of attempted epistemicide, including collegial ostracization and ethnic bullying, into epistemological emancipation. For instance, writing in academic platforms enables CMB targets to redirect their Discourse, epistemic, and ontological attentiveness toward knowledge generation. Moreover, scholastic dialogues embedded in peer reviews constitute safe spaces for targeted departmental members. Thus, academic writing enables ostracized scholars to transcend office borders by elaborating knowledge systems in ways that make them feel emancipated. In conclusion, experiences of CMB and attempted epistemicide are unavoidable for some low-ranking scholars. Regardless, academic writing emancipates targets' epistemologies, ontologies, and Discourses despite sustained opposition.

Keywords: Universities, Coercive Management Behavior, Epistemicide, Academic Writing

Introduction

Southern African universities are obliged to generate disciplinary knowledge. In addition, scholars who interact with erudition are expected to disseminate epistemic strategies that serve the needs of society at large. Therefore, Indigenous communities who still cannot access higher education in post-Apartheid South Africa stand to benefit from universities' wisdom. In contrast, Coercive Management Behavior (CMB), which is sustained targeting of an individual or individuals, constrains the generation of socially transformative knowledge. Scholars who experience hostile administrators are propelled to access alternative academic structures where innovation, critical thinking, and argumentation are actively sought. Conversely, if targets do not seek alternative, safe intellectual spaces, acquiescing to CMB can result in academic epistemicide. In response to varying degrees and actualities of academic epistemicide in higher education, this study's contribution to new knowledge rests in its aim to increase consciousness of the intersections between CMB, epistemicide, and targets' written responses.

This article's second focal area is interrogation of academic writing as viable media that marginalized scholars employ in attempts to escape CMB. For instance, CMB in universities entails the ostracization of staff agency, condescension toward targets' research methods, and professional de-skilling. Hence, this study aims to establish whether academic writing can generate alternate experiences of collegial de-ostracization, agentic elevation, and enhancement of CMB targets' written argumentation. Fittingly, social scientists are expected to argue, generate, and interrogate new knowledge through research. Contrariwise, CMB inhibits scholars' capacities to examine, teach, and develop curricula experiences emerging from collegial negotiation, dialogue, and argumentation. Instead, CMB features unnegotiated logic that leads to quarreling.

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COMMON GROUND

Afterward, office targets experience hesitation when called upon to express viewpoints relating to the well-being of academic departments and students they serve. Following academic withdrawal due to CMB, writing for disciplinary networks assumes increased meaning in targets' perceptions of their well-being. As a result of epistemic tyranny, writing for disciplinary communities may thrust CMB targets' suppressed ideas beyond the parameters of academic departments. Therefore, to explore the potential benefits of argumentative writing as an instrument for transforming departmental and CMB experiences into academic emancipation, this article effects three conceptual frameworks. Accordingly, the study's conceptual frameworks are epistemological, Discourse, and ontological paradigms.

Literature Review

The concept epistemicide is activated across multiple disciplines to theorize the attempted elimination of communities' ways of generating, validating, and contesting knowledge. Fataar and Subreenduth (2015, 106) construe epistemicide as "manufactured absence" of Indigenous knowledge systems in higher education. Similarly, Sehume (2019) employs epistemicide to demonstrate attempted colonial annihilation of Khoi and San ontologies, including linguicide. Further, Tshaka (2019) evokes epistemicide while arguing for Africanization of theological reasoning. He declares: "African[s] were…deemed to have no culture and no conception of god. Yet, the names of the gods of…African peoples were deliberately translated to refer to the god of western Christianity" (Tshaka 2019, 132). Additionally, Tshaka (2019) observes that colonial epistemologies were enforced to pedagogically suppress Indigenous languages and epistemic systems. Consequently, African ontologies springing from Indigenous languages, which bind communities to a supreme deity and ancestors, were subsumed beneath Judeo-Christian and Global North taxonomies. For this reason, Phyak (2021, 219) suggests universities' language policies generate epistemicide through "eras[ing] local multilingualism and [their] associated epistemologies." In summary, assertions from the aforementioned researchers—that conceptualize epistemicide—evoke social abjection in South African universities. Correspondingly, Hook's (2004) construct of abjection situates epistemicidal events in the analysis of racism. For instance, in racially motivated events, abjection emerges as epistemic avoidance and aversion (Hook 2004). Also, epistemic abjection targets communities' psychical, affective, discursive, and subjective characteristics (Hook 2004). However, instantiations of social abjection and attempted epistemicide in universities are not restricted to inquiry of 'race.' For instance, before the arrival of Europeans in southern Africa, original Khoi and San inhabitants were dispossessed of land by Africans who migrated from northern parts of the continent (Huffman 2004). As a result of Indigenous, Black-on-Black dispossession, numerous Khoi and San communities were destroyed or incorporated into Nguni language communities and their dialectal offspring. Hence, in the present age, characteristics of epistemicidal actors in universities are not limited to physical features. In contrast to the latter fallacy, epistemicide is rooted in prejudices transcending ethnic and disciplinary groups in ways that brutalize targets. Correspondingly, this study investigates intersections between CMB, epistemicide, and scholars' emancipatory responses. Henceforth, this article explores writing for academic platforms as a Discourse, epistemic, and ontic tool that CMB targets utilize to escape attempted epistemicide.

Intersections of CMB and Epistemicide

CMB and bullying are not uncommon in academic departments (Miller et al. 2019); yet, due to universities' hierarchical, pyramidal lines of authority, CMB in academic departments is overlooked. In accordance, the outnumbering of faculty deans by departmental heads conceals violent behaviors. Regardless, CMB that personifies in a bully is an impediment to knowledge generation. What is more, CMB constrains staff's academic development; hence, Zapf and Einarsen (2001) illustrate coercive

administration as sustained deprecation, personal abuse, exclusion, isolation, and removal of targets' duties. Manifestly, CMB transcends individual, agential domains. Instead, bullying infiltrates disciplinary structures including teaching teams, curriculum networks, testing systems, and digital technologies. Overall, coercive administrative behaviors normalize hostility in disciplinary cultures. For this reason, some staff members acquiesce to administrative ideologies and broaden the adverse effects they have on students' and academics' development.

CMBs elaborate through multiple routes. One route, as Doe and Buenar Puplampu (2019) illuminate, is institutional culture. Adonis and Silinda (2021) define institutional culture as combinations of students' and staffs' relationships as shaped by policies. Inelegantly, a surplus trait of institutional culture in universities is top-down administration. In this way, organizational hierarchy enables "power pyramids [that make] individuals want to dominate others" (Doe and Buenar Puplampu 2019, 731). Inversely, several institutional policies negate CMB. As evidence, official protocols against discrimination, harassment, exclusivity, unethical research practices, and non-transformation constrain CMB. In accordance, formal statutes protect the academic, human rights of staff and students. Despite protective, official precepts, power pyramids prevent sanctions against violators of academics' and students' rights. Therefore, while CMB is overlooked in upper tiers of universities' governance systems, results on the ground comprise stunted staff development and decreased commitments to teaching. In essence, universities' power pyramids enable overlooked CMB in faculties' academic departments, so curtailed academic development and waning pedagogic commitments evidence effects of epistemicide under organizational hierarchies. Additionally, reduced production of academic publications signifies effects of coercive management at the level of academic departments.

Consequences of academic bullying and attempted epistemicide are not restricted to motivation around teaching and research. Rather, CMB induces targets' withdrawal from peer interactions, decreased curricula innovation, and commitments to transformation of departmental cultures. In correspondence, Doe and Buenar Puplampu (2019) suggest a goal of CMB is de-legitimization of targets' epistemes in academic settings. Still, targets require alternative, epistemic spaces to embody, articulate, and manifest their disciplinary expertise. Conversely, one of the objectives of CMB is intellectual isolation; hence, in academic departments, epistemicide manifests as attempts at erasing targets' modes of articulating knowledge. As a result, CMB targets often experience toxic departmental behaviors as "cankerous" and leave universities (Doe and Buenar Puplampu 2019, 738). As follows, the decision of fight or flight that CMB targets face connects to this article's fundamental question: Can writing for academic platforms transform experiences of attempted epistemicide to epistemic emancipation? Flight is not an option for all scholars. For example, there are active academic cohorts who view epistemic disobedience as vital for interacting with hegemonic on-campus ontologies (Ramirez 2021). For that reason, academic flight, epistemic silence, and invisibility that CMB generates in universities is not an option for all scholars (Dunn and Eble 2014). In turn, this article evaluates academic writing as a safe space in which epistemic defiance, visibility, and diversity are valued.

Traditional Roles of Academic Writing

Different factors prompt academics to write for scholarly platforms such as journals. For example, one aspect is publication outputs are often tied to promotions. Therefore, faculties may quantify accredited articles in advancement criteria. Pollock (2020) observes that measuring publication outputs is a relatively simple process that universities include in staff evaluation. In addition to writing for administrative purposes, scholars utilize published texts to share disciplinary knowledge with students. Subsequently, novice scholars are exposed to examples of academic literacies by way of instructors' written arguments. In accordance, as CMB targets employ discipline-specific concepts while generating written knowledge, novice scholars access literacies conventions, such as referencing and citation. Thenceforth, as novice disciplinary members read scholars' texts, they

are afforded access to disciplinary genres (Pollock 2020). Additionally, exposing students to academic writing fosters reading development. As examples, skimming, scanning, interpreting for purpose, and concept extraction are reading practices embedded in interactions with CMB targets' texts (Boakye and Linden 2018). Above all, traditional reasons for writing in academic platforms combine personal and intellectual objectives. On the one hand, academic writing proves scholars can attain performance targets by producing new knowledge in disciplinary communities of practice. On the other hand, academics write for intellectual platforms to enable students' access to concepts, theories, and reading practices required in academic development. The current study, in contrast, is interested in emancipatory motives for writing for academic platforms. For example, staff who believe they are CMB targets may interpret coercive behaviors from higher ranking agents as indirect attempts to kill their epistemic, ontic, and ideological orientations. Like this, Lebakeng, Phalane, and Dalindjebo (2006) describe epistemicide as a closed network where belief systems reflecting hegemonic structures bury counter-epistemologies. In consequence, the current article's focus is to probe the potential of academic writing in transforming scholars' experiences of epistemic enclosure to elaboration. Accordingly, CMB targets' academic writing is theorized as protective mechanisms against collegial exclusivity.

African Histories of Emancipatory Writing

Africa's history of colonialism produced writers who utilized their craft for epistemic emancipation. Further, scribes who were victims of internal, Black-on-Black oppression utilized writing to resist subjugation. Black-on-Black suppression is relevant to understanding the nature of CMB in institutions of higher learning in South Africa. For instance, Black people are increasingly occupying governance and executive positions. Therefore, CMB in the present stems from Black agents as much as it does from lighter agents. Consequently, emancipatory writers demonstrate the power of the pen against Black and light oppression. Thus, scribes, including Isaacs Wauchope, Peter Abrams, and Steve Biko from southern Africa, as well as Nigerian, Funmilayo Ransome-Kuti, embody epistemic resistance through the pen. Wauchope, who spoke isiXhosa, was one of southern Africa's first writers to employ an Indigenous language for emancipatory purposes (Nyamande 2000; Mkhize 2008). To illustrate, Wauchope believed Africa's Indigenous knowledge systems are embedded in local languages. In accordance, Wauchope wrote in isiXhosa and English to surface Indigenous epistemes. Subsequently, Wauchope demonstrates that languages are fundamental media for epistemic liberation. Equally, Nigerian Ransome-Kuti bemoaned the marginalization of women's voices by patriarchal, Black, and colonial authorities. As a result of engendered marginalization, through lyrics, journalistic texts, and organizational decrees written for the Abeokuta Women's Union, Ransome-Kuti increased awareness of Nigeria's suffrage battles (Agunbiade 2020). Known as the Lioness of Lisabi, Ransome-Kuti communicated on behalf of women and marginalized communities to authority figures. Resulting from her writing and activism, Ransome-Kuti became an epistemic martyr after Black Nigerian soldiers threw her out of a second-story window. Another African scribe, Peter Abrams of Ethiopian and South African heritage, executed writing as epistemic resistance across colonial and post-colonial dispensations. Consequently, Abrams's texts include thirteen novels highlighting injustices experienced under colonialism in Africa and the African Diaspora. In reply, Dunn (2011, 500) declared Abrams the "custodian and conscience of the Pan-African movement." By and large, the significance of African authors' emancipatory writing, when analyzed alongside attempted epistemicide in academic departments, is written media that may enable reading communities to participate in marginalized CMB targets' lifeworlds. Similarly, reading interactions with CMBs' written ontologies may constrain epistemicide despite organizational strategies centering directorial ideologies.

In condensation, historical emancipatory writing in Africa elaborated marginalized agency, cultures, and epistemologies under oppressive conditions. Moreso, writers' texts inspired Africans to resist attempted epistemicide by tyrants in social environments. Therefore, Steve Biko (2002, 96), killed by Apartheid authorities due to his theory of Black consciousness, declared: "Culture must

be defined in concrete terms [because] we would be…naïve to expect…conquerors to write unbiased histories." Plainly, Biko was aware writing prevented epistemicide through offering counterarguments to powerful social structures. Even so, Biko was conscious of oppression under Black Africans in governments, universities, cooperate entities, and the media. In response, Biko advocated epistemologies of poor, vulnerable, southern African inhabitants as sources of wisdom in transformative discourses. In reflecting on a future, non-racial South African state, Biko mused: "There will be no minority or no majority. There shall just be people" (Harris 2017, 231). In contrast to Biko's humane consciousness, CMB manipulates scholars' cultural diversity toward social stratification. As related to the latter point, the author of this article acknowledges that as a university employee, he is also complicit in advancing powerful epistemologies in ways that negate ontological principles embodied by local, Indigenous communities.

Results

In contrast to governance hierarchies that do not always execute decision-making that embodies epistemologies of all staff, writing for academic platforms transforms experiences of epistemic exclusion to inclusion. For instance, capacities of writing to embody marginalized ideas are recorded in historical works of Africa's emancipatory scribes. Furthermore, academic writing offers epistemic escape routes for CMB targets' Discourses and ontologies. Correspondingly, the literature review in this article exposed three conceptual frameworks wherein CMB targets' written emancipatory methods are dissectible. Following, the three transformative domains are Discourse, ontic, and epistemic pathways (see Figure 1). However, ontic, epistemic, and Discourse conduits intersect as scholars participate in written argumentation to transform and constrain CMB.
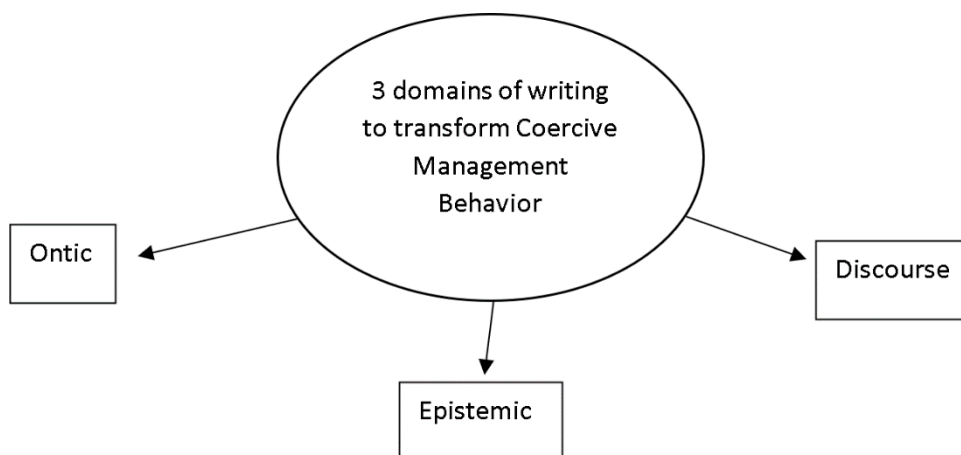

Figure 1: Nexus of Ontic, Discourse, and Epistemic Domains toward Transforming Coercive Management Behavior

Discourse Domain

To illustrate emancipatory powers of academic writing in the Discourse domain, reconceptualization of CMB is required. First, CMB is sustained, targeted, and epistemic violence against scholars' Discourses. Second, CMB involves exploiting authority to create unpleasant discursive experiences in the workplace (Doe and Buenar Puplampu 2019). For these reasons, coercive authority in academic contexts culminates in attempts to devalue targets' Discourses often through deskilling and micromanaging. Also, coercive behavior manifests in contemptuous rhetoric directed at discourses in targets' research. As related to rhetorical violence against CMB targets' research, Gee's (2015) theory of Discourse with a capital "D" aids analysis. Discourses are:

> Ways in which people enact and recognise…significant identities or "kinds of people" through well-integrated combinations of language[s], actions, interactions, objects, tools, technologies, beliefs, and values. (Gee 2015)

When analyzed in Gee's (2015) Discourse paradigm, CMB is interpretable as epistemicidal action against targets' linguistic being. Then, in the same ways as Discourses articulate through writing and reading, they are constrained under coercion. For example, when CMB targets are ethnically bullied, ideologically ostracized, and excluded from curriculum design, discursive epistemicide emerges. To illustrate this point, Koursami's (2018) construct of genocidal intent is useful. According to Koursami (2018), psychological, biological, and linguistic evidence are required to prove genocidal intent. Accordingly, combinations of the previously mentioned social characteristics justify the genocidaire's intent to remove others whom they perceive as different. Likewise, CMB in academic departments manifests through discursive exclusion from meaningful discourses, such as the abjection of targets' Indigenous languages, biological structures, and theoretical orientations related to decision-making.

In response to epistemicidal intent in academic contexts, writing may enable CMB targets to transform Discourse marginalization to Discourse integration. Comparably, Discourse elaboration of emancipatory African scribes could reflect in academic spaces. As illumination, journals' peer-review procedures enable critical yet safe dialectical interactions in disciplinary spaces. In contrast, CMB targets are excluded from influential discourses in places of work (Jana 2019). Beyond experiences of occupational exclusivity, argumentative writing evidences powers that enable CMB targets to expand epistemic Discourses beyond the academy. In other words, writing for scholarly platforms elaborates targets' disciplinary Discourses beyond borders of academic departments. While ideological ostracization and professional de-skilling typically occurs inside academic departments, writing toward publication largely integrates targets' Discourses (Gee 2015) with disciplinary networks outside of them. Therefore, CMB tendencies to eliminate counterarguments, which is a feature of epistemicide in universities, is inhibited as writers' ideas spread through peer-facilitated networks.

Epistemic Domain

CMB involves sustained epistemic assaults against targets' curricula agency, research passions, and departmental philosophy, so Smith (2006, 301) conceptualizes epistemological agency as an employee "taking charge of the conduct and accomplishments of their actions at work." In contrast, CMB involves targets' micro monitoring, achievement appropriation, and epistemic sidelining. Successively, CMB behaviors constrain targets' epistemic agency since tyranny needs to demonstrate "where the power lies" (Doe and Buenar Paplampu 2019, 731). Thenceforth, CMB targets' responses to epistemic assaults may involve withdrawal from students, peers, and the curriculum. Despite sustained epistemic marginalization, academic platforms emancipate targets' epistemological agency. To illustrate, journals offer writers secure spaces for epistemic expansion that administrators cannot manipulate. Hence, as scribes produce argumentative texts, ethical standards governing journals' editorial boards guard epistemic freedoms of expression.

Elaborating arguments through journals and academic texts relies on epistemic interactions between authors, disciplinary communities, and data. Congruently, while scholars write argumentatively, they are equipped, as Moreira and Diversi (2012, 399) assert, with a "dialogic voice [that makes] individual work…meaningful, grounded, and fulfilling." In disparity, CMB stifles targets' epistemic agency. Academic writing, in contrast to administrative stifling, facilitates collegial, epistemic relationships between CMB targets and reading audiences. Specifically, interactions with article reviewers, disciplinary readers, and students enable epistemic elaboration with writers' theories. Likewise, as bullied scholars expand personal philosophies in academic texts, the epistemicidal aspect of CMB, which is to kill alternative

views, is stunted. In abridgment, because CMB targets cannot alter epistemologies of authoritative managers, they can try to transform their own experiences of epistemic ostracization into disciplinary integration. Engaging in academic literacies that peer-facilitated platforms require produces epistemic interactions with colleagues, although at times across oceans. Even further, as journals' reviewers' critiques CMB targets written argumentation, disciplinary virtues embedded in and elaborated through their feedback thwart the CMB aim of obliterating targeted epistemologies. In summation, CMB targets' writing constitutes epistemic seminars for scholars interested in the ontologies of the wretched in academic departments.

Ontic Domain

Ontological freedom is an apex virtue for evolving knowledge in universities' organizational regimes. Where epistemic freedom denotes a scholar's responsible research and pedagogic agency, ontic emancipation signifies academics' freedoms to manifest subjective realities. To clarify, as scholars' subjective ontologies are embedded in academic writing, their conceptions of reality expand despite CMB. Alternatively, if scholars' personal realities, including disciplinary orientations, are sidelined via writing, in addition to numerous CMB manifestations, ontic exclusion is normalized. Contrariwise, universities' academic freedom policies are statements of ontic freedoms. Therefore, academic freedom is an arrangement of virtues reflecting protection of scholars' ontic rights to teach and pursue research "lines of inquiry" of their choice (Hoepner 2019, 32). In contrast, CMB suppresses academic rights and ontological freedoms. Nonetheless, in the University of Pretoria's (2012, 6) Code of Ethics for Scholarly Activities, academic freedom is articulated as follows:

> The right to academic freedom…entails the freedom of investigation, thought, expression, and publication of results. It promotes a wide spectrum of opinions, free of institutional intolerance and of internal or external coercion. Association with the University of Pretoria may not encroach upon the constitutional rights of the individual in pursuit of their scholarly activities.

Stemming from the University of Pretoria's policy, additional ontological freedoms that are vulnerable under CMB and which emerged in the literature include staff's agency to choose scientific platforms for publication and their rights to determine memberships in professional associations. Unambiguously, academic freedom is a crucial virtue for articulating ontological diversity in faculties. As a result of academic freedom, varied epistemes and ontological characteristics that emerge from teaching teams are integrated in pedagogic, assessment, and research practices; yet, official declarations of scholarly freedoms do not halt attempts at epistemicide in academic departments. Often, CMB persists in constraining academics' ontic freedoms to dream, imagine, and be innovative. As Fessel (2006, 51) asserts, coercive behaviors stifle "not only resistance to differences in ideology but also the *right* [emphasis added] to any discussion of differing views on controversial topics." Henceforward, authorized freedoms, while documented, are not guaranteed. In response, Fessel (2006, 55) recommends the creation of faculty study groups to preserve "academic freedoms, critical inquiry, and faculty security." Nonetheless, scholars' individual ontologies are protected by appropriate policies; organizational statutes are geared toward guarding academics' rights to write about research topics, teach content, and affiliate to expert associations of their choice. Yet, if scholars do not draw on ontic freedoms as motivational variables while producing academic writing, they risk being demotivated. In turn, de-motivation constrains CMB targets' ontological elaboration while normalizing epistemicide.

Discussion

As demonstrated in epistemological, Discourse, and ontological frameworks, academic writing creates spaces for emancipation from attempted epistemicide under CMB. Generated by critical thinking, knowledge production, and peer interactions, academic writing empowers CMB targets to attain epistemic emancipation through three pathways; hence, the three emancipatory pathways for transforming CMB and attaining emancipation are epistemic, ontic, and discursive in nature (see Figure 1). For example, as critical readers interact with writers' epistemologies, Discourses, and ontologies, CMB targets' viewpoints that are disregarded in decision-making actualize in academic texts. Nonetheless, total epistemic emancipation through argumentative writing is not without bureaucrat constraints. As a case in point, rhetorical interactions with coercive agents often entails epistemic condescension, especially around departments' operational theories and management; consequently, as CMB targets attempt to direct epistemic, ontic, and Discourse focus toward themes in academic writing, their concentration can be distracted. Despite academic distractions, the Stellenbosch University School of Business (2018) declares that published writing "makes scientific researchers and practitioners with similar interests aware of new knowledge in their field and…helps to advance…its application." Likewise, scholarly writing enables reading colleagues to interact with CMB targets' epistemologies, Discourses, and ontologies through diverse media and networks (Chilisa 2017). In summary, when collegial audiences are exposed to CMB targets' writing and arguments, Discourse and epistemic isolation resulting from ontological ostracization is circumvented.

Academic writing emancipates CMB targets in the Discourse domain as it is capable in the epistemic sphere. To reiterate, Discourses (Gee 2015) are human embodiments of culture and epistemology. In accordance, emancipatory African writers utilized literary tools, especially writing, to counter hegemonic ideas that suppressed freedom. Thenceforth, writing for academic platforms enables elaboration of targets' Discourses by permitting CMB recipients to sidestep epistemicidal behaviors. In consequence, academic platforms, including journals, constitute safe epistemic havens. What is more, epistemic virtues embedded in scholars' Discourses are the currencies of academic writing. Thus, as scholars bypass CMB through textual productions, their knowledge and Discourses integrate with extended discursive ontologies. In turn, faculties' recognition as leaders in disciplinary research expands. In short, Discourse communities are cultural structures populated with individuals who share interests, conceptual categories, and orientations to the academic world (Watson 2008). In this manner, within a theory of discursive communities, academic writing emancipates CMB targets' Discourses and individual ontologies by merging these academic characteristics with virtues circulating in reading communities of practice.

Academic writing emancipates CMB targets in the ontic domain as scribal activities affect transformative changes epistemically and discursively. Indeed, emancipation from CMB through academic writing is an ontological process. For instance, while writers direct metacognitive focus toward epistemic and Discourse elaboration, their disciplinary realities expand beyond academic departments (see Figure 2), so CMB is restricted to epistemic activities of academic departments. Therefore, CMB against targets is contained in faculty structures through writing. Further, published writing is ontologically structured to reach university structures and national and international readers; hence, successful dissemination of academic texts prevents CMB-induced epistemicide as scholars' ontic emancipation is attained through universal elaboration of knowledge.

Figure 2: Emancipatory Ontology through Academic Writing

It is impractical to envisage constrained epistemicide by solely focusing on the agency of discordant agents. This is because CMB is bolstered by time-honored cultures in universities and academic departments. Typically, tyrannical leadership is normalized as authority shifts to new actors who experienced CMB under a predecessor. Otherwise, managers may elaborate and attempt to normalize dictatorial tendencies inherited from Africa's political autocrats. For these reasons, joining faculty structures in dialogue is vital to tackle the problem of academic epistemicide (see Figure 3). For instance, structures including teaching and learning, ethics, transformation, and Heads of Department (HOD) committees are capacitated to curtail departmental dictatorships. Moreover, faculties can constrain CMB by incorporating epistemes and knowledge systems of local, Indigenous communities into official discourses. Certainly, South African universities exhibit disciplinary Eurocentrism that elaborates Apartheid hierarchies. However, given the rise of African managers in universities, there is evidence of resilient, pre-colonial, and patriarchal fallacies privileging 'male' progression before communal achievements. Accordingly, Indigenous ubuntu virtues are buried in governance structures. Further, Fanon and Appiah's (2008) observations of Black skins with White masks enabling social inequality manifests under CMB. Hence, the problem of epistemicide in South African universities transcends racial constructs. Therefore, establishing regular community lekgotlas in which staff, students, local elders, community members, government officials, and business leaders negotiate virtues to generate humane disciplinary environments is recommended. Contrariwise, universities will be held hostage to power-pyramids that constrain ubuntu, communalism, and African virtues of egalitarianism. What is more, institutional power pyramids marginalize Indigenous languages in policy and practice. Thus, by legalizing Indigenous languages in faculty structures, local communities' epistemes may integrate in disciplinary cultures and constrain CMB. In his analysis of elders' ubuntu virtues, Gumbo (2014) advocates egalitarian principles that have endured since pre-colonial times, o ubuntu and communal epistemes stress interdependence of individuals and communities for survival. Likewise, universities rely on members, and members rely on institutions to advance. Gumbo's (2014) advocacy of ubuntu has implications for constraining individualism, authoritarianism, and epistemicide, which are features of campus CMB. Primarily, ubuntu's egalitarian virtue resonates with this article's thesis of emancipation as it reminds scholars that before current educational governance modes, knowledge was purposed to develop even the weakest members of societies. In opposition, CMB in higher education elaborates the authority, achievements, and ideologies of individuals, at the expense of communal ontologies. Applicably, increased interactions between Indigenous African communities and faculties may bestow opportunities on academics to transform and humanize managerial stratagems that foster inequality in disciplines.
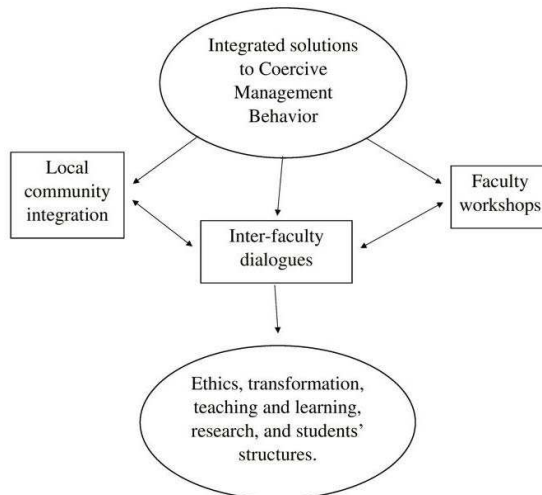
Figure 3: Integrated Solutions[2] for Coercive Management Behavior

Writing as Transformation of Epistemicide to Emancipation

CMB targets cannot always wait for institutional structures to address CMB and attempted epistemicide in academic departments. As a result of hierarchies and power pyramids, attempts to be heard in the upper echelons of governance structures is often futile. Further, waiting for governance structures to address CMB would fallaciously suggest targets are acquiescing to non-collegial behaviors that constrain pedagogic and research duties. An alternative to confronting CMB in official structures, as this study finds, is academic writing. Fittingly, academic writing enables CMB targets and marginalized departmental members to transform experiences of epistemicide to epistemic emancipation. Beyond the confines of academic departments, faculty committees, and autocratic HODs publishing in academic platforms transform CMB targets' epistemologies, Discourses, and ontologies from victimhood to emancipation. Undeniably, epistemic annihilation is the aim of repressive managers in academic contexts. Nevertheless, publishing in accredited and peer-reviewed journals frustrates epistemic abjection emerging from CMB. What is more, and as previously asserted in this article, academic writing for recognized platforms boosts CMB targets' epistemologies into secure spaces beyond local campuses. By way of safe spaces and through marginalized scholars written methodologies, data, and theoretical reasoning, individual Discourses (Gee 2015) are transformed and emancipated. Henceforward, academic writing enables readers' glimpses into scholars' ontic integration of technologies, languages, cultures, and Discourses despite sustained CMB in their home departments. As reading communities interact in CMB targets' writing, knowledge systems targeted by hostile administrative ideologies transform faculties' operational virtues from authoritarian to communal regiments. Summing up, reading CMB targets' written texts transforms epistemological exclusion to inclusion.

Conclusion

Universities require governance and administrative systems to facilitate official affairs. However, when administrative authoritarianism constrains staff's academic freedoms, CMB emerges. Thus, CMB restricts academic freedoms in cases where curriculum, teaching, and testing mechanisms are

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[2] Lekgotlas and imibizos are concepts for dialogic "meetings" and "gatherings" applied in Sotho, Tswana, and Nguni dialects of southern Africa.

imposed on staff without negotiation. Moreover, CMB has destructive consequences for academic development and research. For instance, CMB targets' commitments become divided between pedagogic innovation and resistance to coercion. All the same, academic writing is an effective tool for integrating scholars' research and teaching commitments in ways that resist CMB. To reiterate, departmental CMB and attempted epistemicide manifest as sustained marginalization, bullying, and intellectual devaluation of targets in a pyramidal governance system. Alternatively, argumentative and academic writing elaborates targets' epistemologies, Discourses, and ontologies outside institutional stratification. Further, as reading communities interact with CMB targets' writing, effects of bullying, departmental ostracization, and condescension are moderated. Thereby, CMB targets' academic writing impedes epistemicidal violence and enables research obligations and pedagogic commitments. Even so, CMB is partially fostered by universities' historic cultures. Further, pyramidal hierarchies normalize misconceptions centering individuals' administrative authority. Hence, communal and ubuntu virtues rooted in Indigenous, African knowledge systems are negated in faculties' decision-making. Therefore, to minimize de-humanizing experiences stemming from CMB, it is recommended that faculty structures launch policy modifications to address the ways that staffs' academic freedoms may be protected. Alternatively, denying CMB as a symptom of faculty stratification and hierarchies elaborates authoritarianism in universities and the societies they serve. As a substitute to epistemicidal denial in academic departments, it is proposed that virtues, including academic freedom, collaboration, civility, and multiculturalism, are galvanized in faculty discourses. In accordance, collegial relationships that are validated by egalitarianism and ubuntu may emerge. In contradistinction, if CMB is permitted to corrode collegiality, faculties' research and pedagogic goals are impeded. Appropriately, kindness, empathy, and understanding are vital virtues in academic contexts. On the contrary, leaders may behave like dictators, tyrants, and unreasonable despots. Therefore, this study endorses academic argumentation, negotiation, and open-mindedness as dialogic virtues for generating humane departmental cultures. Correspondingly, academic writing fulfils transformative roles in disciplines. As marginalized staff and CMB targets elaborate methodologies, epistemologies, and ontologies through written texts, epistemicide is transformed into epistemic emancipation within departmental, faculty, and institutional spaces.

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