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The JSFP is in the process of reviewing and updating our policies and practices. It is a priority for us to create a space for the publication and promotion of articles which are useful and relevant to everyone who practices and is interested in learning more about solution-focused practice.

In recent years, this 'everyone' has not been as inclusive as the term suggests, either within the journal or within the mainstream solution-focused community as represented by our various Associations, particularly those in the Global North.

**The JSFP is working to improve representation of black people, indigenous people and people from post-colonial countries in all parts of the journal from seeking contributions, throughout the editorial process to publication.**

We recognise that this is dependent on developing a relationship of trust with communities who have been excluded and that this will take time to develop.

We acknowledge that actions by institutions in solution-focused world, including the journal, have directly affected the ability of excluded communities to progress professionally through unfair treatment and structural practices.

We recognise and acknowledge our own part in this exclusionary process, which has its roots in white privilege and colonialism.

We recognise and acknowledge that even when challenged, we have been slow to act and chosen instead to deny, deflect and minimise the hurt and damage to black people, indigenous people and people from post-colonial countries that has resulted from this.

**The JSFP Board are undertaking a process of reflection and education in order to improve our understanding of how to make the journal one which serves our entire community and not just those with privilege. We are committed to this process and willing to be challenged and to listen and act on that challenge.**



There is a historical connection between academia and academic publication and racial injustice which must be acknowledged. White European scholars, such as Johan Blumenbach, Louis Agassiz, Arthur de Gobineau and Thomas Huxley amongst many others, produced theories which shaped early ideas of 'race' that were used to justify the superiority of white race and culture, slavery and eugenics and these ideas have persisted into modern times. These attempts to break humans into distinct categories, based on no actual facts but simple theorising, have had huge consequences on the equality of people with different biological features and have favoured light-skinned people.

Beyond this, colonialism imposed European knowledge systems on countries that were colonised and eradicated local knowledge. This determined what people and whose societies were allowed to produce 'legitimate' scientific knowledge. Western 'Enlightenment' thought was constructed as being in opposition to 'orientals' who were considered to produce knowledge based on myths and superstition. These ideas have also persisted into modern times and affect scholarship and knowledge production to the detriment of indigenous knowledge, lived experience and people from non-Western countries.

**JSFP are undertaking to decolonise this process and to change the way we encourage submissions and review them to ensure that alternative methodologies and knowledge are welcomed and fairly treated.**

We unreservedly apologise for all hurt and damage, personal or professional that has resulted from our practices to date.

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