

## **Towards Re-forging the Praxis of Decolonisation: Perspectives from the Global South**

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Aarhus Institute of Advanced Studies*

The workshop aims to probe the complexities embedded in the processes of 'decolonisation'. The term could be loosely defined as the end of rule by a colonial power and the formation of sovereign nation states (in most cases) based on a transfer of power. However, this definition could be limited in terms of assessing the long-term implications of colonialism for ordinary people. In most cases, such transfers of power do not really alter the hierarchical contexts of their lives. Even as they become citizens of a 'new' nation state, they continue to struggle against the upper caste/class, majoritarian, racial, ethnic and patriarchal biases embedded in the institutions of these states. Decolonisation, thus, entails that we remain vigilant to renewed subjugations when they get entwined with global capital to forge a hegemonic structure of what Walter Dignolo (2018) calls "the colonial matrix of power." It alerts us to ways in which this matrix creates and enforces a regime of domination, management and control of the Global South and its indigenous resources. Furthermore, a critical re-engagement with the processes of decolonisation and decoloniality could help us re-forge relations between the global North and South. It could underscore the disparate ways in which the European nations were complicit in the task of colonial plunder, that eventually made them what they are today. This realisation, then, would usher in newer modes of aesthetic alliances whereby European scholarship widens its ambit to acknowledge the lessons from the anti-colonial movements of the global South. Considering this, the workshop will probe the concept and processes of decolonisation from the following perspectives:

1. Decolonisation as social justice.
2. How to re-write European colonialisms to facilitate epistemic decolonisation?
3. How to forge transnational solidarities to defy the colonial matrix of power?
4. Re-covering affective linkages and epistemic flows from the global South to North.
5. Making(s) and Unmaking of internal colonialisms.
6. Universities as sites of social transformations and decolonisation.

## **The Dalit Politico-Aesthetic(s) and Question of Solidarity: A Re-reading of Select Anti-caste and Dalit fiction**

*Bharti Arora*

This talk will engage with Jagdish Chandra's anti-caste novel *Dharti Dhan Na Apna* (1972/2013), Dalit writer Jaiprakash Kardam's *Chhappar* (1994), foregrounding themes of feudal caste, caste and gender oppression against the backdrop of Constitutional guarantees to equality and abolition of untouchability. It further probes the politics of representation, asking if narratives by non-Dalit writers can also deploy the politics of Dalit aesthetics. While Kardam's novel emphasizes the Ambedkarite vision of "Educate, Agitate and Organize," documenting its protagonist Chandan's transition in the process, Chandra's novel recounts how it is pertinent to alter the terms of discourse whereby the upper castes perceive Dalits as objects of sympathy and/ or victims and not agents of structural transformation in society. By so doing Chandra alters the dominant codes of Hindi literature, whereby both the mainstream Hindi writers and readers could undergo intersubjective transformations, interrogating their caste privileges. Therefore, *Dharti Dhan Na Apna* foregrounds the possibilities of reframing caste solidarities beyond the limited confines of identity-politics. A contrapuntal reading of both these texts reveals how the hegemonic codes of Hindi language and literature could be "unread" (578) aesthetically, calling into question the very "desirability of *savarna* (upper caste) historical consciousness" (Gajrawala 2011, 578). Such a reading is significant as it problematises the dominant notions of art, culture, language and history within Hindi literature, offering decolonial perspectives on Dalit rights. It further challenges the limited purview of nativist ideology, which throws the Dalit politics at tender mercies of caste and religious institutions.

## **Indigenous Nationalities: Religious and Political Development of the *Ādivāsī Janajāti* in Nepal**

*Cameron David Warner*

The Rana Dynasty (*Rāṇā vaṃśa*) of hereditary prime ministers ruled Nepal from 1845-1951. During this century-long period of autocratic rule, the Ranas forced their caste-based hill Hindu ideology on the diverse peoples of Nepal. A key feature of their discriminatory governance was the legislation of caste distinctions through a single comprehensive criminal and civil code, the Mulukī Ain of 1854. Part of the Mulukī Ain (the Nation's Code) sought to settle a vexing problem for caste-based Hindu hegemony: what to do with Tibeto-Burman ethnic groups, many of whom practiced Buddhism, various local forms of shamanism, or a

syncretic blend of influences? In the short term, the Mulukī Ain assigned Tibeto-Burman groups a middle position in the Hindu caste system that developed from the classic Sanskrit text *The Laws of Manu*. Tibeto-Burman groups, called *matwalis* (alcohol-drinkers) were placed below Nepal's hill *bāhuns* (Skt. *brāhmaṇa*), *chhetri* (Skt. *kṣatriya*), and *vaiśya*, but above the *śūdra*. As the Ranas pressed their ideology further and further into the countryside, the *bāhuns*, *chhetri*, *vaiśya* became a relatively unified Khas (Indo-Aryan) hill-Hindu elite who dominated and oppressed Tibeto-Burmans, aside from the Newars whose own caste system and position vis-a-vis hill Hindus and other Tibeto-Burmans is beyond the scope of this presentation. The promulgation of a new constitution from Nepal in 1990 and its lack of provisions of power sharing with Tibeto-Burman groups helped to fuel the Maoist insurgency (1996-2006). In the 1990s, Tibeto-Burman political activists began to see their communities as *ādivāsī janajāti*, indigenous nationalities, often referred to as ethnicities. In the period between 2006 and the promulgation of the 2015 Nepali Constitution, many of these groups advocated strongly for a federal system based on homelands for indigenous groups. However, when the Constituent Assembly passed the new Constitution, the promised homelands were not included in the new federal system. Instead, the constitution legalized quotas for representation within political parties and devolved considerable political power into 7 provinces, 77 districts, and 753 local units.

During the Rana dynasty and the modern period before 1990, the Mulukī Ain also legalized discrimination based on religion as various governments tried to merge the concept of a modern nation-state with that of a Hindu monarchy. For example, the caste Hindu hill elite were forbidden from ordaining as Buddhist monks, and indigenous nationalities were forced to celebrate Hindu national holidays, such as *dashain*. Following the flight of the Dalai Lama out of Tibet in 1959, 120,000 Tibetans sought asylum in India and Nepal. The majority of this presentation will focus on the impact of Tibetan refugees on the practice of Buddhism in Nepal as a lens through which to understand the role of religion in the present political consciousness of Nepal's indigenous nationalities. As Tibetan lamas rebuilt their monasteries across Nepal's middle hills, a Buddhist revival occurred alongside the emergence of political consciousness among Tibeto-Burman ethnic groups. Some groups in Nepal have come to identify more closely with Tibet, others have emphasized their differences. Some groups have consciously eschewed Hindu-Buddhist syncretism, while at the same time some Hindu elites have deliberately converted to Buddhism. At times, some Hindu priests have continued to preach that Buddhism is nothing more than a degenerate form of Hinduism.

## **Decolonizing Danish: Unmaking the Linguistic Epistemologies of Eurocolonial Orders**

*Carsten Levisen*

“Language” plays a crucial role in the discourse of decolonization. Arguably, one reason for this is the vehicular role that Eurocolonial languages and language ideologies played in the subjugation of global population in era-colonial time. The global spread and dispersion of Eurocolonial languages such as English, French, Spanish, Portuguese, as well as Dutch,

Danish, German changed the global linguistic epistemology in dramatic and irreversible ways (Storch, Deumert & Sheperd 2020, Ameka & Terkourafi 2019, Levisen 2024, Levisen & Trondhjem 2024). With “Danish” (*dansk*) as an example and case, the talk probes the entanglement of language and epistemology, language and worldview, and language and justice, in the context of Danish and Eurocolonial epistemologies of language. Focusing on (i) Arctic Danish, the Danish spoken in Kalaallit Nunaat (Greenland), (ii) Migrant Danish, the Danish spoken by “language migrants” in Denmark, and (iii) Colonial Danish, the language spoken by Danish colonizers, the paper introduces three questions in the discussion of decolonization: To what extent is the discourse of “languages” itself a product of Eurocolonial linguistic epistemology (cf. Makoni 2023), and what alternatives could be offered to assist the unmaking of colonial and neo-colonial European linguistic epistemologies? How are hybrid, syncretic, and creolized linguistic epistemologies treated and viewed in contemporary decolonial discourse? (i.e. the emergence of World Englishes, Euro-creoles, Arctic Danishes, and Migrant Speech in European contexts). To what extent is a colonial necropolitics of language present and absent in the current public and political discourses, and how is the language of protest, proclamation, and prophecy hinging on and hindered by colonially established epistemologies? Bringing together ideas from postcolonial and decolonial linguistics, critical metalinguistics, and studies in language and epistemology (Wierzbicka 2023, Anchimbe 2018, Makoni 2023, Mizumoto, Stich & Eric McCready 2018, Mbembe 2019,) the paper seeks to provide new theses and new syntheses for the study of people, place, and power in the context of linguistic decolonization, and at the same time, new ways of probing and questioning dominant and shifting narratives of linguistic naturalization as they are reflected and conceptualized in words and discourse.

## **Minor and Major Tech – Cree# and the Colonial Drives of Networked Computing**

*Christian Ulrik Andersen*

The call for this event asks us to reflect on “what Walter Mignolo (2018) calls ‘the colonial matrix of power’” and the ways in which it, for instance, operates through global capital. I teach and research at a department of computing and design. In many ways this is an area which historically is unthinkable without the very idea of modernity and technological progress. As Mignolo strongly argues (with reference to Anibal Quijano) “coloniality is constitutive of modernity [...] there is no modernity without coloniality” (Mignolo, 2007, p. 476). Think, for instance, of the invention of clocked timing and how essential “Greenwich Meantime” was for the development of the empire, and how time control today is constitutive for the machinic control of networked computing (also referred to as ‘micro temporalities’). Or, of how the development of statistics – so central in the algorithms of artificial intelligence – historically relies on former empire’s enumeration of people and land, and on the field of eugenics’ correlations of intelligence in native populations (Breckenridge, 2014).

Overall, in the cultural studies of software (where I am situated as a scholar), there has long been an interest in not only what software does, but also in the material conditions of this. The digital economy is also a social factory, as pointed out by Tiziana Terranova (2000). For a while there was perhaps a tendency to partly forget computational technology’s ties to modernity and its colonial inner drives, thinking that the networked computer embodied a ‘post modernity’ (Landow, 1992). But today it is clear that the “NetSlaves”, “unwaged, enjoyed and exploited, free labor” building the internet in its early days (Terranova, 2000, p. 33) have been

replaced by a token-workers in Cuba, poorly paid labour in the smart phone factories in Shenzhen, data annotators in Nairobi, or Coltan miners in Congo. We have come to realize that the production of platforms, services and infrastructures quite literally are built on former colonial infrastructures (Tung-Hui Hu has for instance also outlined how the infrastructures of cloud computing are built on the former infrastructure of the railway (Hu, 2024)).

In this talk, I will elaborate on this relation between coloniality and computation. I will tentatively suggest how it operates through a concealment of the production of computing and its colonial drives – turning computing into a question of ‘experience design’, while ignoring the subjects and subjugations of computing. I will open for a discussion of how networked computation functions as an ‘epistemic infrastructure’, meaning that what we know cannot be separated from the forms and formatting of knowledge, including those of technical systems. This preempts any attempt to decolonize networked computing, but the talk will also (as its central part) exemplify how indigenous computing explores the possibility of what I label “minor tech” – borrowing from Deleuze and Guattari’s notion of a minor literature and understandings of how one can exist within a ‘major’ language (a colonial Big Tech, for instance). My analytical example will be Cree native Jon Corbet’s *Ancestral Code* and the esoteric programming language *Cree#*.

### **Accessing, claiming and narrating culture in African and European performance training**

*Claire French and Samuel Ravengai*

Culture is a site of resistance. It is a cohering structure for multiple knowledges and resources. This talk presents examples of facilitated processes for actors to access, claim and narrate culture(s) within the contemporary performance training contexts of Johannesburg (South Africa) and Birmingham (UK). It uses these three stages (access, claim, narrate) to map some of the differing relationships to culture across contexts; to locate challenges; and highlight pedagogical insight. The notion of *narrating cultures* is presented as a pedagogy for fluidly and collaboratively exploring expansive definitions of culture within and beyond the training context.

### **Beyond Metaphors: Grounding Decoloniality in Action and Pedagogy**

*Freja Ruby Flejsborg*

Decolonisation, often invoked as a metaphor to critique colonial legacies, risks becoming an abstraction divorced from actionable frameworks for change. In education, the challenge lies in transitioning from the metaphorical to the practical: how can knowledge production be

reimagined to dismantle colonial hierarchies while fostering intercultural collaboration? This presentation centers on a broader theoretical debate about the demands and challenges of decolonial pedagogy in higher education. This framework invites a critical reflection on educational methods, relationships, and goals using the Indigenous university Universidad Amawtay Wasi in Ecuador as an example (*Universidad Amawtay Wasi – Universidad de los Pueblos y Nacionalidades Indigenas*, n.d.). It will raise questions about how the praxis of decoloniality can engage with institutions deeply rooted in colonial histories, and what role might frameworks like Silvia Rivera Cusicanqui's ch'ixi play in navigating these tensions? At the early stages of my PhD research, I am working with the hypothesis that a certain interculturality within decolonial practice can foster agonistic dialogue, enabling Western and Indigenous actors to collaboratively produce knowledge while embracing discomfort, conflict, and unease—not as barriers but as vital spaces for transformation. This exploration engages critically with the theory of decolonial pedagogy, particularly as conceptualized by scholars such as Catherine Walsh and Walter D. Mignolo. Walsh positions the pedagogy as a site of resistance—an avenue for reclaiming and revalidating Indigenous epistemologies (Mignolo & Walsh, 2018; Walsh, 2017). Yet, the challenge remains: how can these ideals be realized in practice without reinscribing hierarchies or falling into performative gestures? While many decolonial scholars advocate for decolonial pedagogy as a tool of liberation, there is a discernible tendency in the field to emphasize deconstruction and re-do's—necessary aspirations but insufficient as a complete process. Such an approach risks perpetuating binary conflicts, often framing decolonial efforts as defensive counterreactions.

To move beyond this, decolonial pedagogy must create spaces that honour conflict and irreducible differences, facilitating a transformative dialogue between diverse epistemologies rather than falling into simplistic mutual understanding or polarized antagonism. Ultimately, this presentation seeks to foster dialogue about the challenges and possibilities of decolonial pedagogy. Through an exploration of its theoretical foundations and practical dilemmas, it invites scholars and educators to grapple with the critical questions at the heart of decolonial education: How can decoloniality be operationalized in ways that are both locally grounded and globally resonant? How can pedagogical practices challenge colonial hierarchies without reinscribing new forms of exclusion? Rather than providing definitive answers, this discussion seeks to deepen my own and our collective understanding whilst sparking new debates about the possibilities and limitations of decolonial pedagogy in reshaping knowledge production.

### **Collaborative Ethnography as an Approach to Identify “Decolonial Spaces” in the Establishment of the exhibition “Inuit Dimensions” in rum46**

*Ikimaliq Pikilak & Gry Lind Merrild Hansen*

In this abstract, Ikimaliq Pikilak and Gry Lind Merrild Hansen proposes a paper, where we elaborate on our collaborative work on the exhibition project “Inuit Dimensions” in rum46, Aarhus. With offsets in the article we are currently co-writing, we will argue that the artistic

and curatorial collaboration in an exhibition process entails a great potential for decolonial “border thinking”. The paper can thus be seen as a double exercise: an exercise in reflecting on our own practice (a form of co-ethnographic study of the exhibition process) specifically linked to our collaboration around the exhibition “Inuit Dimensions” in rum46. At the same time, it constitutes an attempt to contribute to creating a methodological approach for others who wish to locate/establish and utilize spaces where decolonial conversations can unfold across different colonial positions.

**The Context** In September 2024 we celebrated the opening of the exhibition “Inuit Dimensions” in rum46, a small, non-profit exhibition space in Aarhus, Denmark. The exhibition was the culmination of the collaborative work of Inuk artist and cultural figure Ikimaliq Pikilak and myself, Gry Lind Merrild Hansen, PhD-student in Art History. Through the exhibition, we had a decolonial agenda: to acknowledge the power of the ‘myth’ or maybe rather: of storytelling, a traditionally crucial method for sharing knowledge within many indigenous communities - and simultaneously challenge some of the prevailing narratives about Danish colonial history: narratives which often maintain the idea of Denmark as a particularly “good colonial power”, reflecting a form of “Nordic exceptionalism”

**Decolonial Spaces** Where topics such as colonialism and colonality can often expect to challenge social harmony and potentially place individuals with different colonial backgrounds in uncomfortable situations, we experienced that the exhibition as a process revealed safe spaces for precisely these topics. The exhibition process revealed/established certain kinds of “places” or “spaces” from which we could confront and address the often invisible colonial dynamics that shape relationships across colonial positions.

**Locating Decolonial Spaces-** After the exhibition, Ikimaliq and I engaged in multiple conversations about these ‘decolonial spaces’. We have identified some core questions: What do we mean by *Page of 1 2* ‘decolonial spaces’? Where/when did they occur? (How) can we find them/create them in future projects? In our ongoing collaborative work, including an article to be published later this year, we have experimented with storytelling/together-telling and relational conversations as methods to address these questions.

### **The bench and the welfare state: decolonial perspectives on public drinking among socially marginalized Greenlanders living in Denmark**

*Maj Nygaard-Christensen*

This presentation explores how alcohol, intoxication, and alcohol related stereotypes, have served as mediums through which the decolonial relationship between Denmark and Greenland has been negotiated. Towards this aim, the presentation explores “squared drinking” as a socio-spatial phenomenon, further using the figure of ‘the bench’ as a lens to examine the complex relationship between socially marginalized Greenlanders living in Denmark and the Danish welfare state. It draws on extensive ethnographic fieldwork at drop-in centres, homeless shelters and urban squares in two larger cities in Denmark. Public drinking spaces, often heavily problematized and regulated, have been studied as sites of disorder and exclusion. However, drawing on research into the social dimensions of urban

poverty and substance use, the presentation will show how such spaces also function as critical sites of belonging and survival. This is far from exclusive to marginalized people with a Greenlandic background but arguably exacerbated due to structural vulnerabilities produced by the decolonial and ambiguous relationship between Denmark and Greenland.

With a focus on alcohol consumption-related practices among marginalized people with a Greenlandic background, the paper engages critically with how intoxication has been portrayed in public discourse. As Hunt et al. (2018) argue, ethnic minorities and indigenous people have historically been framed through problematic substance use narratives, from the “firewater myth” to contemporary racialized stereotypes linking certain groups with loss of control over alcohol. By analyzing the everyday practices of public drinking among marginalized Greenlanders in Denmark, I highlight how these spaces serve as both zones of social connection and arenas of public scrutiny, and how colonial portrayals of drinking remain a constant backdrop and sense of ‘audience’ against which research participants measured and made sense of public drinking practices.

The paper shows how, although public squares associated with drinking among marginalized communities are often portrayed as wild and unregulated settings beyond the reach of the welfare state, such settings simultaneously function as spatially bounded but excessively targeted sites of control and care. In conclusion, it is suggested that it makes sense to understand “squared drinking” spaces as emerging not in spite of welfare regulation but as co-constituted by welfare practices, both as a result of excessive regulation and due to the interstices in Danish welfare provision to socially marginalized Greenlanders living in Denmark.

### **Tracking as Method: Notes on Decolonial Environmental Thought and Practice from the Kalahari Desert**

*Pierre du Plessis*

This talk explores the potential of the “art of tracking” in the Kalahari Desert, Botswana – as practiced among San former hunter-gatherers – as a mode for engaging with decolonial environmental thought and praxis. In a context where environmental degradation and land dispossession have emerged hand in hand with extractivism and share deeply rooted histories with colonial exploitation and the marginalization of knowledges, tracking offers a renewed method for understanding the animated, relational challenges of the ecological crises of the 21<sup>st</sup> century. Drawing from lessons learned in the Kalahari, I suggest tracking brings forth new (decolonial) perspectives for thinking across and doing difference, human and nonhuman, that show how the world can be otherwise. Taken seriously, a rigorous engagement with tracking – and situated environmental knowledges more broadly – allows for forms of collaboration and diverse ways of knowing (and living) that challenge normative notions of “management,” “best practices,” and “conservation” to make more-than-human worlds more relatable and just.



## **Global South Redux Thinking through Markets in Uncertain Time**

*Ravinder Kaur*

I trace the re-emergence of the idea of the global south: the transformation of the old postcolony into a visible political force in the yet unfolding world history. Moving beyond established geopolitical divisions and discursive hierarchies, I turn to the work of financial markets to unpack the nature and form of the emergent north-south dynamics. To this end, I lay out the old and new lineages of the expansion of the capitalist geographies in the postcolonial and post-communist worlds. These include the abstract and the material, ideologies and practices which are as much rooted in the past anticolonial struggles as the capital flows in the twenty-first-century global economy.

## **The Ambivalences that Surround Us**

*Ushma Chauhan Jacobsen*

This talk drafts the contours of some of my recent work on entangled language matters in Greenland with a specific focus on English. The first part considers the positions and practices of English with reference to two conditions of ambivalence: the ambivalence of English as both imperialistic and empowering, and the ambivalence that textures postcolonial Kalaallit-Danish relations. I consider how exploring the arguments, desires, and contestations of English, gathered through diverse empirical fragments, demands attention to the interconnections of multidirectional aspirations, diverse communities, new technologies, and altered geographies. The second part considers three research trajectories I wish to follow on English-language matters in Greenland. These trajectories relate to the well-being of Kalaallit; the current transformations in Kalaallit-Danish relations; and following new equalities and inequalities that the learning and use of English may provoke. These trajectories, however, are also riddled with ambivalence. In this moment, when many of us grapple with the decolonization(s) of knowledge production, how do we productively work with an increasing sense of unease and a series of multiple (imagined/real?) dilemmas while still getting the job of research inquiry done?

## Bio-notes

**Andreas Roepstorff** is the director of Aarhus Institute of Advances Studies, AIAS. Trained in biology and social anthropology at Aarhus University, Andreas Roepstorff's research is collaborative and transdisciplinary, engaging with the humanities, social sciences, natural sciences and health. He was the co-founding director of the Interacting Minds Centre at Aarhus University and has been a professor at the Department of Anthropology since 2010.

**Antoinette Fage-Butler** holds a Ph.D. in Knowledge Communication from Aarhus University, where she is an Associate Professor in the Department of English in the School of Communication and Culture. Her research explores trust as a sociocultural phenomenon and risk communication, and she has expertise in interdisciplinarity and participatory processes. Her current research investigates sustainability and nature-based solutions as cultural and communicated phenomena.

**Bharti Arora** is an AIAS-AUFF fellow (2024) at the Aarhus Institute of Advanced Studies, Denmark. She is an Assistant Professor of English at the University of Delhi. She was the Charles Wallace India Trust Fellow (2022) at the Institute for Advanced Studies in the Humanities (IASH), University of Edinburgh, Scotland. Her areas of research include Gender Studies, Women's Fiction, Indian Literatures, Social Movements and Decoloniality. She is the author of *Writing Gender, Writing Nation: Women's Fiction in Post-independence India* (Routledge 2019).

**Cameron David Warner** is Associate Professor of Anthropology at Aarhus University. His research has focused on the post-disaster recovery and development of Nepal and the history and contemporary practice of Buddhism in the Himalayas, with special attention to material culture, gender, ethnicity, and caste. He is the co-editor of *Impermanence: exploring continuous change across cultures* (UCL 2022) and co-curated the exhibition *Museum of Impermanence: Stories from Nepal, Papua New Guinea, and Tibet* (Moesgaard Museum, 2019). His current research focuses on political succession. He chairs the Leadership and Reincarnation of the Dalai Lamas Research Network, funded by the Independent Research Fund Denmark (Danmarks Frie Forskningsfond).

**Carsten Levisen** is a linguist and a cultural researcher. He is an associate professor at Roskilde University, Denmark, a Carlsberg Monograph Fellow and a Fellow at the Aarhus Institute of Advanced Studies. His research expertise lies in semantics, pragmatics and discourse studies, and he has worked extensively in on the life and language in contact zones, as well as in cross-cultural and postcolonial languages studies. He is the author of two monographs *Cultural Semantics and Social Cognition: A Case Study on the Danish Universe of Meaning* and *Postcolonial Semantics: Meaning and Metalanguage in a Multipolar World*.

**Christian Ulrik Andersen** is Associate Professor in Digital Design and Information Studies at Aarhus University and research fellow at the Aarhus Institute of Advanced Studies. His work explores the art, culture, and aesthetics of software, networks, and interfaces, focusing on

technical and cultural dependencies and autonomy. Andersen aims to highlight the knowledge and practices of grassroots digital culture and art, resulting in both theoretical work in numerous books and journals, and experimental work with communities and networks, including ServPub (a platform for research and practice), and a long-term collaboration with transmediale festival in Berlin.

**Claire French** is a researcher and performance maker who develops dramaturgies and methodologies for multilingual performance with minoritized languages. She has been guided by multilingual storytellers in her performance practice across Australia, Germany, the UK and South Africa for almost two decades, of late mostly pursuing dramaturgy and writing with communities. Claire has recently been leading the MA Applied Artists programme in her role as assistant professor in performance at the University of Birmingham, UK. She is now based at Aarhus University, Denmark, and building a new practitioner-led multilingual theatre research network.

**Diana González Martín** has a PhD in Performing Arts (Institut del Teatre and Universitat Autònoma de Barcelona). Her research focuses, on the one hand, on exploring and fostering the relationship between activism, especially in response to the climate crisis, and academic institutions in Latin America and Europe from a decolonial perspective, and, on the other hand, on deepening research-creation, applied arts and community-building methodologies for social transformation. Diana González Martín has worked in several international research groups, including her role as workpackage leader in the Transforming Migration through the ARTS (TransMigrARTS) project, funded by the European Union, and as co-coordinator of the Entangled Colonialities Collective research unit at the University of Aarhus. Her publications include the monograph *Empancación, plenitud y memoria. Modos de percepción y acción a través del arte* (Iberoamericana Vervuert, 2015) and the articles “Algún día, hoy: el amor como política ecofeminista en Colombia” (CLACSO, Pensamiento Social Danés sobre América Latina, 2021), “A Case for Agonistic Peacebuilding in Colombia” (Third World Quarterly, 2021, with H. L. Hansen and A. Parra); and “La socialización de un taller artístico: un estudio del Taller Itinerante de Artes para la Paz, Universidad de Antioquia” (TMA, 2023, together with Jambrina, N., Chaytor, Ch. et al.).

**Freja Ruby Flejsborg** is a PhD student in Intercultural Studies at the Spanish Department, Aarhus University. Her research focuses on decolonial pedagogy in higher education, with a particular emphasis on interculturality and agonistic dialogue. She is currently collaborating with the Intercultural Indigenous University Amawtay Wasi in Ecuador to examine how it implements decolonial pedagogy to recover, revitalize, and promote the ancestral knowledge of Indigenous nationalities and peoples. Freja holds a BA in Spanish Language, Literature, and Culture, a supplementary degree in Anthropology, and an MA in Intercultural Studies (Spain and Latin America) from Aarhus University.

**Gry Lind Merrild Hansen** is a Ph.D. candidate in Art History at Aarhus University and a steering group member at rum46. Her research examines how decolonial agendas from Kalaallit Nunaat are articulated in the Danish art scene and how Danish audiences engage with artistic confrontations of colonial legacies.

**Ikimaliq Pikilak** is an Inuit artist, writer, filmmaker, and traditional tattooist whose practice is dedicated to researching ancestral knowledge. Her aim is to bridge between the past and the future; to nurture and care for cultural heritage and to ensure a legacy that transcends into the future for the benefit of future generations.

**Maj Nygaard-Christensen** is an Associate professor at the Centre for Alcohol and Drug Research at Aarhus University. Her work is focused on substance use and social marginalization in the Danish welfare state, a focus developed in projects exploring digitalization at the urban margins, 'poverty work' among people on social benefits, a DFF-funded project on COVID-19 and lockdown effects for people relying on low-threshold services, and several projects focused on socially marginalized people with a Greenlandic background living in Denmark. She is further involved in research on use of prescription opioids among young people in Denmark.

**Pierre du Plessis** is an environmental anthropologist and multispecies ethnographer whose research has focused on practices of tracking and gathering as methods and analytics for understanding landscape change. His current research tracks how industrial beef production transforms landscapes in southern Africa and Europe. He has previously held research positions at the Oslo School of Environmental Humanities, University of Oslo, and as a DFF International Postdoc at Aarhus University and the University of Cape Town.

**Ravinder Kaur** is Professor of Asian Studies, University of Copenhagen. Her most recent works include *Brand New Nation: Capitalist Dreams and Nationalist Designs in Twenty-First Century India* (Stanford University Press, 2020), and 'Economic Miracles and their Afterlives' Special Issue in *Radical History Review* (Duke University Press, 2025) coedited with Barbara Weinstein.

**Samuel Ravengai** is Associate Professor of Theatre at the Department of Theatre and Performance, Wits University. He holds a PhD in Drama from UCT, teaching and researching in the areas of performance studies, directing and writing. He propounded the theory of Afrosceology which refers to performance practices developed by African practitioners and Africanists who have revolutionised and expanded an understanding of acting/performing and performer training.

**Tabish Khair** is an Associate Professor in the English Department of Aarhus University. His latest book, *Literature Against Fundamentalism*, was published by Oxford University Press in 2024. He has been visiting professor at various universities (U Leeds, U York, U Cambridge, Baptist U Hongkong, City U of Hong Kong, Jawaharlal Nehru U, Delhi U, Iowa U, and at the Indian Institute of Technology (IIT) at Bhubaneswar). Educated in Gaya, Bihar, until his MA, he has a PhD from Copenhagen University and a DPhil in Aarhus University, Denmark.

**Ushma Chauhan Jacobsen** is Associate Professor at the Department of English, Aarhus University. Ushma is trained as an anthropologist, and her research areas include the cultural politics of English as a global language, professional and transcultural communication, and mediated representations of language and culture. Her current work follows decolonization processes in contemporary Greenland with a focus on changing language ecologies and the articulations of post/decoloniality in Greenland's cultural and creative industries.