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DENMARK

**Aalborg Universitet**

## **The Invisible Boy**

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Aalborg University  
Copenhagen

SEAL conference  
(Social Exclusion  
and Learning)

# Welcome

8.30–9.00

Coffee and registration  
Room 1.001

9.00–9.20

Welcome and introductory remarks by Head  
of SEAL, Professor (MSO) IBEN JENSEN.

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*Key Note: Anna Neye*  
*Presentation and Discussion*

9.20–10.10

Actress ANNA NEYE presents her newer  
work, followed by discussion led by  
Associate Professor BOLETTE BLAAGAARD.  
The discussion will address, among other  
things, appropriation; representation and  
exclusion in film and media.

10.10–10.30

Discussion in Plenum

10.30–10.45

Break (Coffee and tea)

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*1st Parallel Session*  
*w/ Thinking Notes*

10.45–11.25

PAMELA INNES, University of Wyoming and  
visiting Scholar at the University of Iceland  
RUTH OLGA BJÖRKENWALL,

University of Wyoming

*Pedagogy for Social Change:*

*Teaching about exclusionary practices*

Room 2.1.023

KEVIN PERRY, Aalborg University

IBEN JENSEN, Aalborg University

*The Invisible Boy*

Room 2.1.007

BOLETTE BLAAGAARD, Aalborg University

*A Politics of Journalism: An abundance of  
partial knowledge or a first draft of history*

Room 0.001B

## KEYNOTE

Photo by Carsten Bundgaard



JEANNETTE EHLERS is based in Copenhagen, Denmark. Jeannette is a graduate of The Royal Danish Academy of Fine Arts 2006. Jeannette is known for creating cinematic universes that delve into ethnicity and identity inspired by her own Danish / West Indian background. She challenges and explores the film medium's ability to communicate in a visually fascinating and engaging language. Her pieces revolve around larger existential questions and difficult issues, such as Denmark's role as a slave nation – part of the Danish cultural heritage, which is often overlooked in the general historiography.

JEANNETTE EHLERS had a major solo presentation of her works at Nikolaj Copenhagen Contemporary Art Center in the Spring 2014. Her works were also part of the group show CARIBBEAN: Crossroads of the World, Pérez Art Museum Miami as well as DAK'ART 2014, Biennale of Dakar, Senegal among more.

Based upon former studies of immigrants in the Danish labor market, the idea is to discuss the assumed resistance to new colleagues from a postcolonial perspective. How is a postcolonial perspective capable of shedding new light on negotiations of positions at the work place?

## *Key Note: Yong Sun Gullach /Performance*

11.30–12.00

Artist YONG SUN GULLACH's performance work *Re-enacting the Transnational Adoptee*

12.00–13.00

Lunch & coffee/tea

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## *Yong Sun Gullach – Continued /Presentation and Discussion*

13.00–13.30

Artist YONG SUN GULLACH presents, followed by discussion led by Art Historian Dr. TEMI ODUMOSU. The discussion will address, among other things, the potential of political performance; adoption as postcolonial practice; the racially marked body.

13.30–13.50

Discussion in plenum

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## *2nd Parallel Session w/ Thinking Notes*

13.55–14.35

TESS S. S. THORSEN, Aalborg University  
*The Corporate Responsibility not to Discriminate: Making the Case for Better Representation on Screen*  
Room: 2.1.023

LISANNE WILKEN, Aarhus University  
METTE GINNERSKOV DAHLBERG,  
Aarhus University  
*Images of Europe: An exploration of the way Postcolonial relationship structure how international students in Denmark make sense of Europe and of Denmark in their reflection of learning, knowledge and civilization*  
Room: 2.1.007

14.35–14.50

Break

## 3rd Parallel Session w/ Thinking Notes

14.50–15.30

LOTTE HOLCK, Copenhagen Business School  
LAURENCE ROMANI, Stockholm School  
of Economics

*From 'Color Blind' to 'Norm Critical'  
Recruitment: An empirical study of how  
discourses affect the evaluation of ethnic  
minorities in the recruitment and selection  
process*

Room: 2.1.023

LAURA FÜHRER, University of Oslo  
*Which Methods for Critical Race Theory  
in the Scandinavian Context?*

Room: 2.1.007

VIBEKE ANDERSEN, Aalborg University  
IBEN JENSEN, Aalborg University  
*A Perfect Match? A postcolonial  
perspective on well educated refugees on  
the Danish labour market*

Room: 0.001B

15.30–16.00

Break (coffee, tea and cake)

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*Key Note: Jeannette Ehlers  
/Presentation*

16.00–17.00

Presentation by Artist JEANNETTE EHLERS

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## *Closing Session*

17.00–17.15

Professor (MSO) IBEN JENSEN sums up  
the day.

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## *Dinner*

18.00–20.00

Dinner at Chinese restaurant FU HAO  
(Colbjørnsensgade 15). Participation in the  
dinner is not included in the conference fee.

VIBEKE ANDERSEN, Aalborg University  
IBEN JENSEN, Aalborg University

## *A Perfect Match? A postcolonial perspec- tive on well educated refugees on the Danish labour market*

In public debate it has often been argued that refugees do not have a sufficient educational background to enter the labor market. However, it is estimated by Danish authorities that around 13% of refugees have a professional background in medicine, technical domains or engineering (The ministry of Immigration, Integration and Housing). Mainly in the area of engineering and IT-experts it is a fact that there is a shortage of highly skilled labor – this seems to be a perfect match, as the refugees have the education and are eager to work.

However, based on former studies on integration on labor market in Europe (Ahmed 2010, Jensen 2014) and the everyday discourses on refugees in Denmark we foresee that despite the refugee's qualifying education, they will be challenged by mechanisms of social exclusion in ongoing practices in the workplace.

The paper aims to discuss how this situation – a perfect match between skills and demand for jobs – can be seen from a post-colonial perspective. A postcolonial perspective refers to a discursive system which maintains differences between The West and the rest – us versus them, which Stuart Hall debated in his famous article “The West and the Rest: Discourse and Power,” (1996). Also the work of Edward Said arguing how the orient has been constructed as barbarian, irrational, mysterious and static, which constructs the Occident (West) as rational, democratic and dynamic (Said 2004) will be discussed in relation to the position refugees in the Danish labor market is supposedly offered.

## *Which Methods for Critical Race Theory in the Scandinavian Context?*

My PhD project is concerned with the question what critical race/whiteness studies can contribute to making sense of racial-ethnic realities in the everyday life of Oslo's inhabitants. I aim to conduct life story interviews with 40 new parents in different neighbourhoods in Oslo. This sample will include people that get read and raced in different ways in the Norwegian context (i.e. both 'white' and 'non-white', both with and without some kind of 'migration story'). My field work will start in a couple of weeks, and I would like to make use of this thinking note presentation to reflect on my choice of research methods, and to use those as a starting point for some general reflections concerning the question: 'Which methods for CRT in Scandinavia?' This will include a discussion of the following questions: How can researchers who are interested in racialization and racism approach these subjects in a society where 'race' is a taboo word? How can we speak to potential informants of different backgrounds about our research in such a way that it becomes meaningful for them? And finally: What does it mean to conduct this research as a white person and immigrant?

Photo by Yann Bean



ANNA NEYE Neye (born 7. juli 1969) is a Danish actress and manuscript writer. Anna was educated at The Arts Educational School i London and The Danish Film School. Anna is probably best known for her satire program *Normalerweize*. She is also a creative force in a wide range of programs, series, film and theater. Some of her more recent work includes DR programs *From Colonial Power to Colonial Shared Gardens (Fra kolonimagt til kolonihavemagt)* in the spring of 2015 and a three part series on Denmark's colonial history which was shown on DR television in the spring of 2016



PAMELA INNES, University of Wyoming and  
Visiting Scholar at the University of Iceland  
RUTH OLGA BJÖRKENWALL, University of  
Wyoming

*Pedagogy for Social  
Change: Teaching about  
exclusionary practices*

We approach this conversation as instructors who have taught classes about racism and terrorism from a critical perspective. While teaching our courses, we have encountered students who have difficulty remaining open to hearing the views and experiences of others, including their instructors, when challenged by alternative points of view and ways of thinking. As a result, we have both considered what we can do to maintain an environment of open-mindedness and constructive dialogue in our classrooms. Our goal is to discern the most helpful ways that instructors can create a space in which even students who are most resistant/least motivated to hear others' perspectives find it difficult to put up walls against learning and growth.

The ideas presented here are part of a larger project in which we intend to explore the various ways that both teachers and students affect learning environments in which thorny topics are presented and analyzed. We are aware that student behaviors and actions play a large role in affecting the learning atmosphere, but we do not intend to focus on that in this teaching note. Instead, we will take a teacher-focused view so as to limit the scope of this conversation.

REASONS FOR CONCERN

We begin from the position that the structure of class interactions affects learning and teaching experiences for both students and teachers. Developing a respectful and open environment in which all participants

LOTTE HOLCK, Copenhagen Business School  
LAURENCE ROMANI, Stockholm School of  
Economics

*From 'Color Blind'  
to 'Norm Critical'  
Recruitment:  
An empirical study  
of how discourses  
affect the evaluation  
of ethnic minorities  
in the recruitment  
and selection process*

This ethnographic study inquires why unequal opportunities persist in a Swedish international organization despite its commitment to diversity and employing highly skilled ethnic minorities. By observing evaluation decisions in a recruitment process in 'real time and space', we uncover how ethnic minorities are constructed and reproduced as deficient and lacking essential traits, skills and experiences taking majority Swedes' competences as the tacit norm. The findings show that despite the organization's efforts to recruit and act 'color-blind', the decision makers' apparent prejudices inflict on how ethnic minorities are perceived and evaluated and hence the job possibilities they are offered in the organization. We discuss how prevalent discourses on diversity and difference can help us to understand how ethnicity and other inequalities are reproduced in seemingly egalitarian contexts. Consequently, one way to redress inequality is not to insist on a color-blind approach, but to accept and address the existing prejudice by embracing a norm critical approach.

Bourdieu's work on colonialism maybe useful for exploring current patterns of internationalisation.

\* While recognising the problems inherent in concepts such as the global South (e.g. Eriksen xxx) we adopt it in this paper as a common reference for students from countries, which have previously been in a colonial relationship with one or more European countries.

\*\* Referring here to the Nordic countries, the EU, the European Economic Area and including Switzerland

are encouraged to engage with the central topic makes it less likely that students will close their minds to new thoughts. Freire (1985, 2014[1970]) has argued that pedagogical methods should be devised that create spaces where students from marginalized communities can influence and even direct the course of their own learning. Recognizing that educators needed to be conscious that at least one effect of imposing a rigid pedagogy upon learners was to minimize students' own agency in their education and deny them the opportunity to effect change. Around the world, educators made aware of the power they wield are expanding their pedagogical perspectives so as to encourage their students to develop alternative views of social systems.

We have been teaching from positions influenced by writings of Freire and similar-minded critics of standard educational practices, in an attempt to make our students aware of the shortcomings of what they accept as normative understandings of their social worlds. We provide space for students whose voices are often ignored or silenced, that is students from marginalized or denigrated social groups in U.S. society (e.g., Muslims, students of color, lesbian/gay/bisexual/transsexual/intersexed/gender-questioning, and others). Creating space for students of whatever background to transform the classroom interaction and output as we have done has not, however, worked for some students whose background is such that they are unwilling to hear the voices and ideas of others, to "see another's mind." Because we believe that remaining willing to listen to another's voice is an important skill, we turn our attention to how our actions may help these students grow in this way. In a sense, our own attention to this has led us to confront the resistance that we feel toward understanding the politically and socially conservative rhetoric that is foundational for many students who shut down in our classrooms.



## EXAMPLE

One of our examples comes from Pam Innes' course on language's role in promoting and maintaining racist ideologies and practices in the United States. As a first exercise in promoting self-awareness of privilege as a construct affecting one's social knowledge and experiences, students were asked to respond to Peggy McIntosh's (1992) essay on white privilege. The assignment directed students to think widely about the privileges they enjoy, actively directing them to think not only of racially gained privileges, and then to contrast their position with those to whom these privileges are not automatically granted. One student, who self-identified as a white, straight, young adult, middle-class, American male taking the online version of the course, responded that he had no privileges, that all privileges he might have been afforded some years earlier had been taken away as a result of affirmative action for women and communities of color.

In reading this response, which was submitted early and so could be revised before final submission, Pam's first reaction was both disbelief and dismay. Disbelief that a student could so quickly dismiss the idea that he had any privilege when the assignment was written with the intention of having students consider all aspects of their social identity and experiences. Dismay arose because Pam took it as an indication that she had not defined and discussed privilege clearly enough for this student, thinking that he had applied a narrow reading of privilege as he approached the question. Dismay also arose because such a response seemed to convey a sense of powerlessness and anomie that was disturbing to find in one so young.

In response, Pam wrote back to him, trying to tease out where the problem lay — surely it must be a result of misunderstanding or poor information transfer. However, as the student's response made clear, he was offended by the thought that his and his classmates' linguistic performances were

and serves as a frequent reference point to a far greater extent than it does for the European students in our study. Thus it is not always Denmark or Danish education per se that functions as the main source of attraction for coming to the country, rather it is the possibility of going to "Europe" that becomes decisive for pursuing an education in Denmark.

We analyse the students' reflections on Europe as echoes of colonial pasts (Nicolaidis et al 2014) and explore how — as Rivzi states in his discussion of post-colonial theory — "contemporary social, political, economic and cultural practices continue to be located within the processes of cultural domination through the imposition of imperial structures of power" (Rivzi 2005: 1). We will thus investigate a) how students imagine "Europe" in relation to their own countries as embedded in a post-colonial structure; b) how colonial pasts are constructed as meaningful signifiers, c) how race is invoked as an explanatory factor for discrimination and exclusion and d) how the colonial relationship is ignored among fellow students. As Denmark was not the de facto colonizer of most of these countries, we will furthermore explore how Denmark is constructed as representing colonial Europe.

In recent years scholars have been increasingly interested in applying postcolonial theory to the study of international students (Magda et al. 2009; Raghuram 2009; Beech 2014). Our analytical framework is informed by Pierre Bourdieu's writings on (post)colonial Algerians in which he discusses the way colonial politics and (post)colonial heritage structure the way the 'dominated' view the 'dominating' and by his concepts of symbolic violence which may help us make sense of the way the colonial relationship is 'forgotten' in the university context in Denmark.

In this way we also contribute to the growing research in post-colonial relations drawing on Bourdieu (Young 2001, Yacine 2002, Puwar 2009, Go 2013, Dalleo 2016). This paper thus also aims to explore how

“Europe” and how they position themselves and their home countries in this relationship. The paper is based on empirical material collected within a large-scale research project concerning the internationalisation of universities in Denmark, a small country in Northern Europe. Denmark constitutes an interesting case in discussions of the effects of internationalisation of Academia, since the country’s adaptation to an international educational marked has let to substantial changes within higher education (e.g. changes to degree structure, to grading scale, to language of education, and changes in the student body). In this paper, which focuses on empirical material pertaining to students from the Global South we want to explore how discourses, power hierarchies, and social relations are manifested in the way international students’ talk about Denmark and their experiences as international students.

Students from the Global South obviously do not constitute a group in and of themselves (Bourdieu 1985). However, they may be singled out from other international students in Denmark with reference to their economic position vis-à-vis the Danish educational system and with reference to their countries’ status as former European colonies. Concerning the economic relationship to the Danish educational system, this is structured by the introduction in 2006 of tuition fees for students from outside the EU/EEA/Switzerland, which means that contrary to students from “Europe”\*\* these students have to pay or to be sponsored to attend university in Denmark. This makes them external in a different way than students from “Europe” are.

Concerning their countries status as former European colonies, this place them in a position to Europe, which is already, embedded in particular relationships. In the paper, we are interested in the ways these students relate to Europe.

As suggested by the quotes above, the notion of ‘Europe’ often plays a rather prominent role in the student narratives

assisting with the continuation of racism. He had taken this assignment to be an opportunity to demonstrate that racism was dead, that white males were no longer privileged at all, and that he was not in a position to maintain racist ideologies and practices. Racist ideologies and practices were extinct for him and had created a world in which his was the group now threatened by exclusionary and denigrating ideological positions.

To be quite honest, Pam’s initial reaction to the student’s response was to laugh. Her graduate assistant, a white, middle-class, young adult male just like the student, wrote back and tried to reach an understanding, since the two of them had a shared background. The student did not even respond to the assistant’s email and maintained strict email silence from then on, only taking part in required activities. At the end of the course, students are asked to complete an evaluation in which they can leave narrative responses. While these are anonymous, the tone of one makes Pam believe this student wrote the evaluation. In it, the student misrepresents the first portion of the class to have been, “Starting the class off by stating that if you are a white male living in the US automatically makes your [sic] racist and privileged is the worst way to get people to see your point...I found this premise to be very offensive, to be called racist by someone, especially a college professor, who has NEVER met me, knows nothing about me, simply because of the color my skin, and my gender.” The general premise of the class has not only been narrowed in scope but taken as a personal attack.

Of course, the easiest strategy would be to accept that we instructors cannot reach all students and then suggest that students taking this tone are unlikely to ever be open to discussing racism or any other -ism. However, if, as Freire argues, educators have a powerful responsibility to challenge racist and exclusionary systems, then perhaps there is reason to explore ways to keep such students involved in the class.

While they may not agree with what their instructors and student colleagues tell them, would it not be profitable to show such students that open-mindedness need not be scary or diminishing? This knowledge may lead to greater self-awareness and realizations about the power of one's actions and language in the world at some later date, even if the student does not recognize it as important at the time.

#### METHODS

So what might Pam have done differently? First, it may have been prudent to open the course with a candid and honest discussion (yes, discussion, not lecture) about the difficulty and thorniness of the topic at hand, noting that a common reaction is to deny its existence and distance one's self from it. Engaging students in group-discussion about how they have reacted to challenging experiences and conversations, followed by questions about the utility of their reactions, may open them up to variation in people's responses. If some confess to wanting to clam up and deny problems when confronting them but then are willing to explore the false security provided by this technique, an opening is provided for exhorting students to react differently toward issues.

Pam also reviewed how she raised the issue of everyone's complicity in continuing racist ideologies and practices, paying close attention to the words and phrases she used. Thankfully, each class period was video recorded, so she was able to replay and analyze her statements. As a result of this analysis, she realizes now that after initially speaking about everyone's participation in racist practices, with overt recognition that students of color are included here, she became generic when discussing who participates. This opened the possibility that there may be groups that do not participate in racist practices. Students holding the view of the one discussed above could believe that a particular community is being held responsible. If a student belongs to the group she/he thinks is being targeted, then

LISANNE WILKEN, Aarhus University  
METTE GINNERSKOV DAHLBERG,  
Aarhus University

*Images of Europe:  
An exploration of the  
way Postcolonial  
relationship structure  
how international  
students in Denmark  
make sense of Europe  
and of Denmark in their  
reflection of learning,  
knowledge and civilization*

"I clearly wanted to visit Europe, before that I had to make a decision about doing doctoral studies, so I wanted to do it before that. Denmark was an accident in the sense that this is where the money was. But the idea was to come to a European university and be able to travel around in Europe and because obviously I can't afford it because of the differences in economies between [country] and European countries."

—Indian student

"I would like to put my education back to my country in order to change the country, to evolve from where they were. If something is wrong I would like to implement it, since I got some knowledge from the Europeans. Mostly like the political economy, you have to change the political economy in the country if you have the opportunity to do so, you have to implement it to them and change it so that it compares with other European countries. That is my dream."

—African student

The thinking notes we present with this paper are concerned with the way international students from what is commonly labelled "the Global South"\* relate to

Color-Blind Racism and the Persistence of Racial Inequality in America

- Hervik, Peter. *Mediernes muslim-er: en antropologisk undersøgelse af mediernes dækning af religioner i Danmark*. København: Nævnet for etnisk ligestilling, 2002.
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- Standing, G., "A Precariat Charter: From Denizens to Citizens"
- Spivak, Gayatri Chakravorty. *Can the subaltern speak?* Macmillan Education UK, 1988.
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such statements can be taken as personal rebukes. Further ideas for consideration will be discussed during the open session, but these are some examples.

## PRELIMINARY CONCLUSIONS

Recognizing limitations: Institutional and personal/professional freedom may limit how strongly this model may be performed in the classroom.

Students' prior experiences and training may affect how well and how easily they commit to this kind of structure.

- Attention to participants' productions can lead to realizations about how discourses/language shapes thoughts, practices, understandings, and beliefs about the world.
- May be helpful in leading students to realize the power and consequences of their and others' language patterns and practices.
- Acknowledging and knowing one's goal(s) for a course about exclusionary practices will guide the development of teaching and learning practices and the approach to be used.

## LITERATURE

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## *The Invisible Boy*

This thinking note abstract takes its point of departure in a recent focus group interview with young people from a 7th-grade class. The focus of this interview was on what they (pupils) do to promote class well-being and a sense of community in the classroom. At the beginning of the interview, the participants agreed that all students in their class are part of the community. Following the participants, a good class community is when 'you do lots of things together'. However, as the interview progressed (after eight minutes), it became apparent that at least one student was isolated and stood outside the participant's definition of 'good community'. It seemed almost as if they had forgotten a particular student in the class, until a question refreshed their collective memory. Participants suddenly became aware that there is at least one student in their class who does not participate in any joint activities, either in or outside school.

The question about how a group of students can collectively forget that one student is isolated in the class must be raised.

The aim of this thinking note is to explore the mechanisms around social stigma and attempt to shed more light on the issue surrounding the 'invisible boy'.

its kind as well as an experiment in establishing effective implementation of international law. (Ruggie 2013)

This chapter examines the new Human Rights instrument and takes stock of its possibilities for application in the particular case of non-discrimination in film.

The chapter will argue, that questions of representation on screen increasingly relate to corporate responsibility to respect the right to non-discrimination. Furthermore, it is argued, that in a Danish context – where DR (Danmarks Radio) and DFI (Det Danske Filminstitut) are state-funded – it becomes even more important to work strategically with representation, as the state has a *duty* to respect non-discrimination, and not just a *responsibility* to respect it. This means, that the state (especially in terms of its' legislation for DFI and the Public service law for DR) has the power to, and already has exerted the wish to, increase diversity and require equal opportunity and better representation.

The chapter introduces the term "strategic representation" – arguing for (and discussing) the strategic and financial advantages of representation. It introduces the quantitative studies from the US and DK, that show that better representation may be economically strategical. The challenges of these arguments will also be discussed and reflected on ethically – as the marketability of representation poses neoliberalist ideological impositions. If we are only to represent those who buy/ consume, will we then be classing/discriminating on grounds of ability/access and socioeconomic background?

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TESS S. S. THORSEN, Aalborg University

*The Corporate  
Responsibility not  
to Discriminate:  
Making the case for  
better representation  
on screen*

This chapter is part of a monograph about the Danish film-industry. The research takes an interdisciplinary approach by examining production and corporate structures, in an effort to map gaps, challenges and opportunities in the industry's work with minority representation and non-discrimination.

It examines not only what good representation is (Is it enough to have a quota of any protected minority-group as actors? What about our stories and narratives surrounding minority-representations? What about discrimination in hiring-processes both for actors and other employees?), but also delves into the business argument for whether or not, and how, the industry is responsible for navigating these issues.

This current and highly debated issue (as illustrated during the recent Academy Awards) is under-studied, and examining the topic from angles drawing on *Corporate Social Responsibility* (CSR) and *Business and Human Rights* (Ruggie 2013) offers new insights.

For the first time ever, there is a globally endorsed framework for businesses for how to respect Human Rights. The UN Guiding Principles on Business and Human Rights (UNGPs), unanimously endorsed in 2011, make up a unique international instrument. It represents binding interpretation of existing human rights obligations for states, while outlining the minimum governance required for any business in the world. The UNGPs represent the first UN instrument of

*A Politics of Journalism:  
An abundance of par-  
tial knowledge or a first  
draft of history*

This workshop presents an abundance of partial knowledges about a man, a newspaper, an ideology and a hope, a possible bluff that was called, and melancholia and disillusionment that followed. All of this stem from a newspaper stored in an archive. An archive that few people have shown interest in but which reveals a voice and a story of the African Caribbean population in St. Croix at the time of the transfer, arguably, from one colonial power to another. The man is David Hamilton Jackson (1884–1946) and the paper is *The Herald* (1915–25). A reading of the archived copies of *The Herald* that are kept in the National Library in Aarhus, Denmark, show the disillusionments of Jackson emerge during the ten years of its publication. There is a distinct change in tone from the first years when the paper was a voice of the labouring people, through the years of melancholia under Navy administration, to the last years of publication, when the US was seen as the “occupier” and when keeping the paper and journalism afloat was a financial and political challenge. These copies of *The Herald* provide a counter-memory and a view into the personal and political interrelations of Jackson's political quest to gain social reforms for himself and his peers. The workshop explores two interrelated themes pertaining to my reading of *The Herald*: Firstly, we have many records of the Danes' lives on the islands as well as their thinking about the lives of the African Caribbean people under their supervision, but what can *The Herald* tell us about the African Caribbean population's thinking about their lives and situation, and in particular about the sale and transfer of the islands? And secondly, in light of the



politics and ideologies of the day as well as in light of the politics of the archive, what kind of (post)colonial act or agency was *The Herald*? Using a modern tool of journalistic deliberation, Jackson addressed a counter-public whereby the national public sphere of white colonialists was challenged and deconstructed – or maybe the deconstruction through *The Herald* is taking place today – again? The workshop tries to get a sense of the man, the voice, and the politics of journalism and of the archive in relation to the publication of *The Herald* between 1915–25.

## KEYNOTE

Photo by Christine Denc



YONG SUN GULLACH is a Korean-Danish artist and activist operating at the boundaries of performance, poetry, film, music, noise and installation art. Her main themes investigate disruptions and disorientation as she unfolds the aesthetics of the expressions and narrations that are embedded in-between the body and the spoken word.