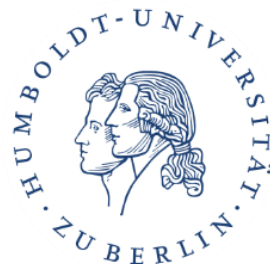


19TH TRANSATLANTIC STUDENTS SYMPOSIUM

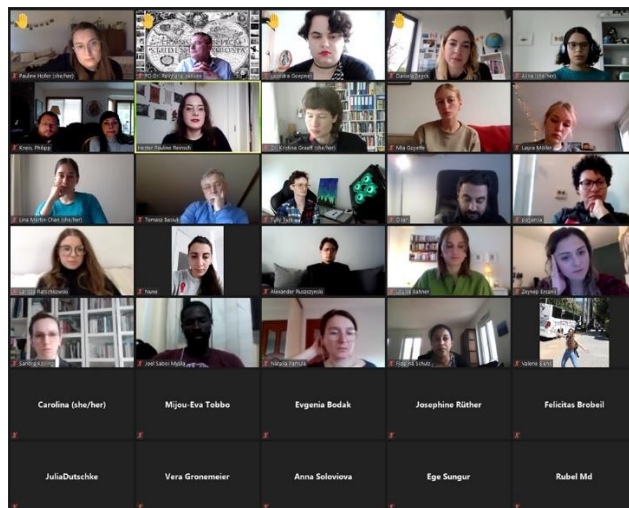
THE RETURN OF HOPE:
DECOLONIZATION, KNOWLEDGE
PRODUCTION, AND THE POLITICS OF CARE

VIRTUAL SYMPOSIUM, MAY 7-8, 2021



in cooperation between, and supported by:

OSU, Political Science Program, Office of Community Diversity Relations,
MA English Program, American Studies Program,
Humboldt-University Berlin, Germany
University of Warsaw, Poland
Max Kade Foundation



Virtual Student Conference due to Coronavirus Outbreak

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This report is an addendum and expansion of the main symposium report, located at <http://www.trasym.org/report.html>.

1. NOTES ON PROGRAM DEVELOPMENT

Due to the Coronavirus outbreak, symposium travel was not possible, and a virtual conference had to be held instead. This provided an opportunity for more virtual engagement, and to recruit a more global student population, representing a wider perspective on transatlantic issues.

2. PREPARATORY SEMINARS

A preparatory seminar was taught by Dr. Kristina Graff and PD Dr. Reinhard Isensee in Winter Semester 2020/21 at Humboldt University, which incorporated a selection process. Prospective symposium participants on the Humboldt side submitted their proposals and were accepted based on academic merits.

Another seminar was taught by Dr. Philipp Kneis and Dr. Allison Davis-White Eyes in Winter Quarter 2021 at Oregon State University, to prepare the students who answered the call to participate in the symposium.

At Warsaw University, Dr. Tomasz Basiuk prepared the students in Winter 2021.

All classes were coordinated by drawing from the same core syllabus (available on <http://www.trasym.org/trasym19.html>) to ensure that students — despite their different fields — shared the same background. A video conference between all partners was held in February, allowing an exchange of ideas and introductions.

3. ORGANIZERS AND PARTICIPANTS

Number of Participants: 48

Organizers: 6

Dr. Philipp Kneis, Dr. Allison Davis-White Eyes (OSU)

Dr. Kristina Graff, PD Dr. Reinhard Isensee (Humboldt)

Dr. Tomasz Basiuk, Dr. Natalia Pamuła (Warsaw)

Student Organizers / Session Moderators: 5

Alina Weiermüller, Carolina Faller Moura, Julia Dutschke, Felicitas Brobeil, (Humboldt-Universität zu Berlin); Tully Turk (OSU)

Students: 42

(Humboldt: 32, OSU: 10)

4. PROGRAM DESCRIPTION / CALL FOR PAPERS

This is not a hopeful time. Challenges abound: Climate change, political fragmentation, increased demonization of the political other, social strife, cultural and technological changes, and foreign policy challenges, even an increasing uncertainty over the future of democracy. It is easy to despair rather than to be hopeful. But hope is always a hope against hope. It does not arise automatically but needs to be cultivated and built. If we want hope to return, we need to work towards it, to change perspectives, and to create a true politics of care.

Such care needs to build on the awareness of our increasing connectedness in a global society, as the Coronavirus pandemic shows. A new global reality is challenging old established ways of both thinking and governing. Both are intimately connected, for, as the old adage goes, knowledge is power. What you know may make a difference in surviving, adapting to changed circumstances, and preparing yourself for the future. This holds true for individuals just as much as for cultures or nations, and it has been true since the dawn of history.

Throughout history, knowledge production and interpretation were advanced and delayed depending on those who held political power to allow such processes to happen, and more specifically, to happen on their terms. This created the complex layers of entanglement between knowledge and power and resulted in a hegemonic construct becomes coupled with colonialism.

The aim of our 2021 Transatlantic symposium is to examine the interrelationship between the production of knowledge and processes of (de)colonization. Specifically, the symposium aims to interrogate how we decenter or provincialize established master narratives (D. Chakrabarty), as well as terminology and methodology (L. Tuhiwai-Smith) in order to rethink power and positionality, and develop strategies towards a politics of care aimed at fulfilling the kinds democratic and humanistic promises which can transcend the narrow national interests that have challenged our world in the recent years if not decades. For that to happen, we will also need to transcend traditional ways of thinking about the world.

We will examine what is reductively construed as merely “Western” thought despite its global heritage. We will apply multiple critical lenses (such as globalization theory, critical epistemology, transnational feminism, queer studies, Indigenous and Black sovereignty) which allow us to embark upon a different understanding of knowledge production, particularly knowledge produced under and for any colonialist project. This critique is aimed to help us work towards fulfilling the liberatory promise of a truly post-colonial, democratic and inclusive world that can stand up to the challenges posed by authoritarianism and power politics today.

But is it even possible to disentangle knowledge and power? How optimistic can we be about that? How is knowledge production intertwined with ‘unconscious’ or informal practices of information gathering? How can we integrate ‘local’ perspectives without constructing the ‘local’ as a fixed entity? How can we define transitions from colonial to postcolonial to non-colonial contexts?

There are schools of thought that believe that this connection between knowledge and power cannot ever be separated, that already the discourse is fraught with power relations (M. Foucault, J. Derrida). Knowledge and cultural values would be relative (following G.F.W. Hegel), rather than absolute and

provable (following I. Kant). The result of such thinking would be the acceptance of alternative knowledges and sciences that would compete with each other for an ever more ephemeral truth (A. Sokal, J. Bricmont). The result would be nothing but division, separation, a global lack of communication and understanding, and a world of alternative realities perpetually at war with each other. For if there is no hope for neutral knowledge, for a shared truth and reality, what is there left to talk about? Should we not aim for being able to communicate in a democratic society (J. Habermas, H. Arendt)? If everything is dominated by power, what is there to be done to change it? Is not the point of philosophy to act (K. Marx)?

Such divisions in knowledge have always been useful politically for those seeking to rule by division rather than unity. “Divide and conquer” has been used historically by every group seeking to dominate another. This holds true especially in the fight between those considering themselves civilized, versus those they considered barbarians (Herodotus, L.H. Morgan, F. Engels). Colonization has always been justified by the insistence on the lack of civilized values, of science, of culture by those to be dominated. In order to overcome such historically entrenched political power divisions, the duopoly of civilization versus barbarism thus needs to be overcome. Decolonizing knowledge becomes a central action within those cultures and societies that have been historically oppressed and silenced through policies of erasure, dominance, colonialism, apartheid, genocide, and the Holocaust (H. Bhabha, E. Said, G. Spivak, H. Arendt).

The 19th Transatlantic Students Symposium will thus look at pathways to recover a history of ideas and knowledge that has shed its colonializing gestures of division. The aim is not to create yet another alternative reality, but to uncover the shared human history of knowledge, civilization, and culture. Following Kwame Anthony Appiah’s unyielding impulse to discover the global within the local, we will aim to find a common ground that may allow for a renewed impulse for public policy to succeed in an ever-more interconnected world.

The multiple crises that are challenging every single country on the planet currently, and with it the global order, call for a new politics of care. Most recently, the Coronavirus pandemic has shown that the global and the local need to be considered together, that science cannot be negated without grave consequences, and that attempts to maintain and deepen divisions – whether they be ideological or political – are doomed to fail on a grander scale than ever before.

True decolonization in the transatlantic realm needs to reconsider the traditional sphere of transatlantic relations, and to refocus on the entirety of the Atlantic partners, both in the Northern and the Southern Hemisphere. Newly established video conferencing technologies can serve us well to create an even more inclusive group of young scholars from several continents united in reimagining a future focused on commonality rather than division, divided not by difference but united in hope.

5. VIRTUAL SYMPOSIUM CONFERENCE

Faculty

Oregon State University

- Dr. Philipp Kneis, Political Science Program
- Dr. Allison Davis-White Eyes, Office of Institutional Diversity
- Dr. Megan Ward, MA English Program
- Dr. Cornelius Brown, American Studies Program, OSU Cascades

Humboldt-Universität zu Berlin

- Dr. Kristina Graff, American Studies Program
- PD Dr. Reinhard Isensee, American Studies Program

Uniwersytet Warszawski

- Dr. Tomasz Basiuk, American Studies Program
- Dr. Natalia Pamuła, American Studies Program

Student Organizers / Conference Session Moderators

Oregon State University

- Tully Turk, MA English Program

Humboldt-Universität zu Berlin

- Alina Weiermüller, American Studies Program
- Carolina Faller Moura, American Studies Program
- Julia Dutschke, American Studies Program
- Felicitas Brobeil, American Studies Program

Student Papers

Humboldt University Berlin:

- Okan Albar: The Perception of National Identities and Citizenship in Colonial Thinking
- Nune Azatyan: Born Equal? A Constitutional Approach to Human Health
- Louise Bahner: Walt Disney Presents: Racism and Sexism as Portrayed in its Princess Films
- Daniela Beeck: The Pandemic and Education: The Impact of COVID-19 on Hitherto Disadvantaged Students in Berlin and New York City
- Valerie Blenk: Denial and Remembrance: A Case Study of the Australian War Memorial
- Evgenia Bodak: The Opioid Crisis during COVID-19: Crossroads for a Transatlantic Epidemic
- Zeynep Ercanli: Intercultural Learning in Secondary Schools as a Counter-Act to Racism
- Leandra Goepner: Beyond Good and Evil? Decolonizing Narratives of Settler Colonialism in the Video Game Assassin's Creed III Remastered (2018)
- Mia Goyette: Palliative Paradox: Notions of the Sick Earth and Corporate Cooptation of the Language of Care
- Vera Gronemeier: Decoding Twilight – A Romanticized Portrayal of Colonization?
- Pauline Hofer: Reinforcement of Colonial Structures Through Ongoing Cultural Appropriation of the Benin Bronzes
- YeEun Jang: Mortgage Lending Discrimination and Redlining
- Sandra Kölling: Colonialism, 'White Fragility' and the German Education System
- Lina Martin-Chan: Seeing Voices: Speculation as Methodology in Mati Diop's Atlantics
- Laura Möller: Decolonizing the Cityscape – The Treatment of Colonial Monuments by the Example of the Marine Memorial in Swakopmund, Namibia
- Hester Pauline Reinsch: Legal Abortion is a Reproductive Right – The State of Abortion Rights in the US and Germany
- Md Rubel: Black Lives Matter as a Global Movement
- Josephine Rütter: The Problems of Tribal Recognition and Their Severe Consequences
- Larissa Ratschkowski: A Crisis that Goes Beyond Health: Looking at COVID-19 Through the Lens of Racial Capitalism
- Alexander Ruszczynski: Unvanished: A Comparison of the Photographic Works of Edward S. Curtis and Zig Jackson
- Fidelina Schulz: Looted Music or Cultural Appropriation? The Commercialization of Caribbean and African Music in Europe
- Xiaoming Shi: Land-Decolonization of Capital Production and its Necessities for Indigenous Healthcare (A Case Study of Zapatistas in Chiapa, Mexico)
- Chandler Smith: Fictional and Autoethnographic Scenes of Care
- Ege Sungur: Disproportionate Mortality and Distrust: African Americans, The Health Care System and COVID-19
- Mijou-Eva Tobbo: The Reappraisal of the Colonial Past in Schools Using the Example of Cameroon and Germany

Oregon State University & Partners:

- Siddarth Bogra: A Proposition of Love: Towards Decolonial Care
- Emerson Donnell: Prevalence of Police Violence against Native Americans
- Alex Mahmou-Werndli: Translingual Science Communication: From Local Publications to the STEM Disciplinary Writing Classroom
- Joel Saboi Mvula: Can we tilt from power to knowledge? A Case of Masambilo Research and Sustainability Action
- Olga Rogalevich: Propaganda in Daily Life
- Anthony Rosario: Thresholds of the Use of Force in International (and Domestic) Politics
- Elizabeth Santana: The Concept of 'Hierarchy of Oppression'
- Anna Soloviova: Provincializing Russia
- Tully Turk: Postcolonialism, Objectivity, and Posthuman Performativity
- Daniel Waisman Igor: The Concept of 'the West' Applied to Brazil

Selected Abstracts

Okan Albar, Humboldt-Universität zu Berlin:

The Perception of National Identities and Citizenship in Colonial Thinking

In colonial thinking, any non-white culture is conceived to be outside of the sphere of knowledge, control and authority, or success. Thus, in colonial thinking, identities are associated with whiteness by the existence of these factors. During my presentation, I will offer a critical view on the conception of national identities and citizenship by looking at European success stories of people which have a history of migration in their families.

Nune Azatyan, Humboldt-Universität zu Berlin:

Born Equal? A Constitutional Approach to Human Health

A constitution is the main document in any country guaranteeing the protection of basic human rights. Among several rights, the right to human health and access to health services are clearly defined in the constitutions of many countries but not in the US constitution. This fact raises a question: "Is access to healthcare services a luxury or a basic human right?" In my presentation, I will compare how the right to health is protected in France and in the US, based on their constitutions. I will also discuss the unequal medical treatment that people get in the US depending on race gender.

Louise Bahner, Humboldt-Universität zu Berlin:

Walt Disney Presents: Racism and Sexism as portrayed in its Princess Films

The study of popular culture helps us understand and perhaps intervene in how we as humans, through our interactions with popular culture, produce, reproduce, and re-imagine social life and everyday social practices and relations. Disney is not only a big part of popular culture, but a case in which the reproduction of harmful or non-existent representation oftentimes operates within a pedagogical frame that influences young children's ideas of race and gender. Since the Disney princess franchise is maybe the best known as well as commercially most successful branch of Disney films, my thesis will take a look at how race and gender are portrayed and how even the newest portrayals are still problematic in their representation.

Daniela Beeck, Humboldt-Universität zu Berlin: The Pandemic and Education: The Impact of COVID-19 on Hitherto Disadvantaged Students in Berlin and New York City

Education plays a major role in every child's life and will influence their chances of a successful (under the societal notion of such) future. Equal access to high-quality education has been a significant issue in the past, with children from predominantly marginalized groups facing inequitable structures. The pandemic, with its extensive repercussions, does not affect all students the same way but has further impacted those that have been disadvantaged before. In my presentation, I will analyze the situation for students from different backgrounds today, one year into the pandemic, in Berlin and New York City by questioning: what is the situation like? What are the problems? What is being done? What role does care work and answerability (Patel) play?

**Valerie Blenk, Humboldt-Universität zu Berlin:
Denial and Remembrance: A case study of the Australian War Memorial**

My thesis will focus on the exploration of how the tactics of denial and remembrance are operated in the creation and manifestation of a white national identity by looking at the Australian War Memorial in Canberra, Australia. A brief explanation of the terms remembrance and denial is followed by arguments on how and why white Australia is holding on to the approach of denial when it comes to warfare with or against Indigenous Australians. Deep-rooted ideas and images of the white Australian soldier suppress and replace Indigenous struggles for acknowledgement, recognition and remembrance.

**Evgenia Bodak, Humboldt-Universität zu Berlin:
The Opioid Crisis during COVID-19: Crossroads for a Transatlantic Epidemic**

With opioids becoming the leading cause of death for Americans under 50, it is crucial to reconsider the current health care situation and educational stance on addiction within affected communities. As the Covid-19 pandemic has exacerbated an already complicated, fragile situation, Evgenia will present effective alternatives to current solutions relating to care, community engagement, and education. In this presentation, Evgenia aims to uncover the reasons for the rising numbers of victims of opioid addiction during the pandemic of Covid-19. Are the same types of communities affected in the U.S. and the other parts of the world? The purpose of the research is also to gain a greater understanding of the opioid crisis in various communities and the issues of inequality connected with the crisis.

**Maggie Bullock Oliveira, Humboldt-Universität zu Berlin:
Promoting Justice in the Teaching of English for Academic Purposes**

Having worked in close contact with linguistically and culturally diverse students in a political climate of overt xenophobia, racism, and nationalism, she wants her research to help change the conversation around multilingualism and immigration. Her PhD project is on the decolonization of university-level English language instruction. She will examine how innovative understandings of language use can disrupt systems of oppression. Her symposium presentation is a glimpse of one aspect of her project.

**Zeynep Ercanli, Humboldt-Universität zu Berlin:
Intercultural Learning in Secondary Schools as a Counteract to Racism**

Intercultural learning is the “ability to mobilise and deploy relevant attitudes, skills and knowledge in order to interact effectively and appropriately in different intercultural situations” (Elisa Briga, 2018). The goal of the facilitators, in my case study, teachers, is to raise awareness in secondary school students through activities and different tools, so that they can challenge and examine their relationship with their cultural identity and, finally, the lens that comes with it. What this approach does not do is focus on superficial cultural differences of each student, rather, its aim is to get students to become conscious of their own individual cultural lens as well as the way they look at the world. By developing an understanding that individuals bring their own experience to the world, the students act accordingly in culturally diverse groups. By teaching the complexity of culture through analytical thinking can combat racism, othering, binary thinking, polarization and multiplicity.

Leandra Goepner, Humboldt-Universität zu Berlin: Beyond Good and Evil? Decolonizing Narratives of Settler Colonialism in the Video Game *Assassin’s Creed III Remastered* (2018)

The *Assassin’s Creed* video game franchise has accumulated a cult following since its first game release in 2007. Premised on a basic concept – good versus evil, embodied by the fictional Assassin and Templar factions respectively – the twelve central games offer fans the opportunity to play through various historical settings. Ratonhnhaké:ton, the protagonist of *Assassin’s Creed III Remastered* (2018), is the son of a woman belonging to the Kanien’kehá:ka nation and the British head of the evil Templar order. As a burgeoning Assassin, he is central to the unfolding events of the American Revolution.

Through the analytical lens of decolonization, I will delineate how this video game attempts to portray a critical perspective of settler colonialism in North America from the perspective of a half-Indigenous character. All of this will be done with a broader focus on the topics of identity and the generic features of video games.

Mia Goyette, Humboldt-Universität zu Berlin: Palliative Paradox: Notions of the Sick Earth and Corporate Cooptation of the Language of Care

In this presentation, I will examine how extractive corporations co-opt the language of care. I will consult texts by Erica Lagalisse, Martha Nussbaum, and others to establish a basis for the language of care grounded in feminist and ecological theory, and use this framework to closely read recent corporate communications, such as advertising and public relations material from multi-national extractive corporations like ExxonMobil and BP. I will analyze how the consensus around a climate change driven by human activity has contributed to conceptions of the earth as a “sick” body in need of care, and how such constructions provide opportunity for such corporations to absorb dissent and re-frame their activity around the globe as a position of environmental stewardship.

**Vera Gronemeier, Humboldt-Universität zu Berlin:
Decoding Twilight – A Romanticized Portrayal of Colonization?**

The *Twilight* franchise is a pop culture phenomenon that defined the late 2000s and early 2010s. In recent months, the series has once again gained popularity due to the release of *Midnight Sun* (2020) and the efforts of bored, nostalgic 20-somethings stuck in quarantine with nothing to do but contribute to the *Twilight Renaissance* with memes, video essays and other, more serious, think pieces. In

my presentation I will attempt to decode if the *Twilight* franchise propagated an idealized Colonization narrative by having the main protagonist be entirely infatuated by the white vampires intruding on Native land. Furthermore, I will analyze how the franchise seems to have failed at adequately representing the Quileute Nation, who is portrayed as a pack of hotheaded werewolves.

Pauline Hofer, Humboldt-Universität zu Berlin: Reinforcement of Colonial Structures Through Ongoing Cultural Appropriation of the Benin Bronzes

My presentation addresses art that has been violently looted during colonial times and is still in the possession of former colonizers. I will focus on the Benin Bronzes which are part of the recently opened Humboldt Forum in Berlin and of other renowned museums and were stolen from an area that is now Nigeria in 1897. Repeated demands for returning these bronzes have been ignored by museums as well as the German government. I argue that not only the act of stealing the bronzes can be considered cultural appropriation, but also the persistence of former colonizers in keeping them in their ownership. Furthermore, it maintains and reinforces colonial power structures as the illegitimate possession of these artifacts solely enrich the colonizers and belittle those who demand repatriation.

YeEun Jang, Humboldt-Universität zu Berlin: Mortgage Lending Discrimination and redlining

In my presentation, I will use Bonilla-Silva to examine the ranking of various groups on an array of measures, including income, schooling, educational attainment, occupational status, self-identity, attitudes toward blacks, and residential segregation(p.56) to connect how colonialism is affecting today's mortgage system. Why Black and Hispanic people more likely to be rejected when they apply for a loan or more likely to receive a high-cost mortgage in the United States. Also will look at what this situation might lead to in the future and what other methods that the government is taking to resolve the situation as well.

Sandra Kölling, Humboldt-Universität zu Berlin: Colonialism, 'White Fragility' and the German Education System Or: How does the German Education System Facilitate white Fragility?

German colonialism is not part of the basic modules of the German framework curriculum. It is mostly left out; in some federal states it is partly included in the elective modules. In this project I want to present reasons for that and illustrate why there is a necessity for including education on German colonialism in the basic modules of the canon. While a lack of education on Germany's colonial past can facilitate 'white fragility' and defense mechanisms in students, sufficient education on the topic can help students on their way towards decolonial thinking and acting in order to work against ongoing racist structures in German society.

Alex Mahmou-Werndli, Oregon State University: Translingual Science Communication: from Local Publications to the STEM Disciplinary Writing Classroom

My study extends translingualism, or the idea that all language acts are the product of negotiation, to living language practice in the sciences by conducting a corpus study of *Al-Awamia*, a Moroccan agricultural journal. Mapping rhetorically significant changes across abstracts authored in English,

French, and Arabic suggests that European-language abstracts are generally tailored to an international specialist audience and Arabic abstracts favor a domestic policy maker audience. The rhetorical choices made to address these different audiences are typical of those studied by scholars of science communication, and accordingly this study suggests that non-specialist communication assignments may be a promising site to incorporate multiple language competencies into the STEM writing classroom.

**Lina Martin-Chan, Humboldt-Universität zu Berlin:
Seeing Voices: Speculation as Methodology in Mati Diop's "Atlantics"**

This presentation develops the concept of speculation as it operates in the work of Grace M Cho, Fred Moten and Stefano Harney, and Saidiya Hartman. Illustrated by Mati Diop's 2019 film "Atlantics", this paper aims to draw together these strands of thought in order to delineate the features and parameters of the speculative as a genre and methodology for decolonial work. I argue that speculative thought can be a methodology that not only addresses gaps in the historical archive, but also formulates new social and temporal assemblages.

Laura Möller, Humboldt-Universität zu Berlin: Decolonizing the Cityscape - The Treatment of Colonial Monuments by the Example of the Marine Memorial in Swakopmund, Namibia

My presentation is about the leftovers of the colonial past that are still visible today: Monuments. Specifically, I will introduce you to the Marine Memorial in Swakopmund, Namibia, a former German colony. I want to give an insight of the arguments for and against the monument and critically approach them. Furthermore, I will be looking at the definition of memory culture and explain what needs to be considered when building it up.

Joel Saboi Mvula, Eberhard Karls University of Tübingen / Oregon State University: Can we tilt from power to knowledge? A Case of Masambilo Research and Sustainability Action

The nature of power has almost always been that of dictating the terms and conditions of knowledge production let alone its implementation which has proved to significantly impede community development. In essence, the public policy agenda is then orchestrated in a top-down approach as opposed to a participatory one. '*Until the lion learns how to write, every story will glorify the hunter*', Maraire. Can literacy and numeracy translate into skilled labor that may systematically produce knowledge that can be tested in improving the society's welfare? Masambilo Research and Sustainability Action is a research and evidence-based practice focused nonprofit through mentorship and training, community engagement, and, research and innovation is attempting to do so.

**Volha Rahalevich, Eberhard Karls University of Tübingen / Oregon State University:
Propaganda in Daily Life**

The topic of my work is "Propaganda in daily life". We live in a world steeped in different sorts of propaganda: political, commercial, religious, etc. But we hardly ever think about it.

In my work I have tried to show the propaganda development process, its role in the colonization period. Also I would like to share some ideas on how can we could counter propaganda without creating counterpropaganda.

Larissa Ratschkowski, Humboldt-Universität zu Berlin:

A Crisis that Goes Beyond Health: Looking at COVID-19 Through the Lens of Racial Capitalism

Times of crisis have the ability to draw attention to certain issues that are often overlooked by those who are not affected by them. This has been the case recently with the pandemic as it has shown how COVID-19 affects different groups of people differently within a system of racial capitalism which especially minoritized groups suffer from. In my presentation, I want to compare outbreaks of COVID-19 in the meatpacking industry in the US and Germany to show how racial capitalism is something experienced not only in the US where broad inequality and racial disparities are extreme, but in other countries as well.

Hester Pauline Reinsch, Humboldt-Universität zu Berlin:

Legal Abortion is a Reproductive Right – The State of Abortion Rights in the US and Germany

My presentation discusses the state of reproduction rights and their impact on the accessibility of abortion. Regulations differ around the world, some countries implementing a strict ban, one of the newest examples being Poland. I will focus on the US and Germany, both countries with lighter restrictions, and aim to draw a comparison between the two and how both show signs of regression. I want to look at the laws, with a focus on the situation in Germany, and the role of Ethics. Furthermore, how regulations in both countries, in the US depending on the state, as well as distance and harassment of health care professionals and patients, affect accessibility. Showing that even with progressive laws in place, accessibility is not guaranteed.

Md Rubel, Humboldt-Universität zu Berlin: Black Lives Matter as a Global Movement

Injustice and police brutality against African American people are continuously happening in America. Police brutality is normal where polices are early convinced of deaths that happen when they are on duty. Recently, the murder of George Floyd by police has made Black Lives Matter a Global Movement. It was Eight Minutes Forty-Six Seconds long video footage that was taken by one of the bystanders that captured Mr. Chauvin kneeling on Mr. Floyd when he requested 27 times to police officers that he can not take breathe. In America, every time black people protests against police brutality but they failed to raise their voice. This movement is spread throughout the whole world. The reason behind this injustice against African American is the old racial system of America. Recently the murder of George's Floyd video has become viral on the internet. The whole world people raise their voice on social media and people from all over the world participate in Black Lives Matter protests in their city. For example in Berlin protesters protest against police brutality and support Black Lives Matter. This movement is important because the video footage of police officer Derek Chauvin kneeling on George Floyd's neck in 2020 was replayed the world over so it spreads worldwide demonstrations for Racial Injustice.

“Black lives Matter does not mean your life is not important ---it means that Black lives, which are seen as without value within white supremacy, are important to your liberation. When black people get free, everybody gets free”- Alicia Garza. This study reviews the definition of Black Lives Matter, the influence of Social Media on Black Lives Matter, Social Media posts about protests, the history of Black Lives Matter, the history of the murder of George Floyd, all Lives Matter response *and a case study of protest in Berlin*. This global movement has been spread in the whole of America and the whole world. Finally, these studies show that Black Lives Matter is a Global Movement.

Alexander Ruszczynski, Humboldt-Universität zu Berlin:**Unvanished: A Comparison of the Photographic Works of Edward S. Curtis and Zig Jackson**

This presentation will address shifts in aesthetics and content of Native American photographic representation. As the romanticized depictions of Native Americans by ethnographers such as Edward S. Curtis (1868 – 1952) remain dominant in popular reception, contemporary Native American photographers like Zig Jackson (*1957) have utilized a diverse set of artistic means to subvert the imagery imposed on them. Careful to hide traces of Anglo-American influence, the portraits in Curtis' style-defining series *The Vanishing Race* place Native Americans outside of time as the waning remnants of an idealized, "purer" past. About a century later, Jackson's works, on the contrary, highlight Native modernity and address contemporary issues of Native communities in a predominantly Caucasian America.

Josephine Rütter, Humboldt-Universität zu Berlin:**The Problems of Tribal Recognition and Their Severe Consequences**

Indigenous people are forced to endure racism, political inferiority and injustice in their everyday life. Among other challenges, one main problem native people have to deal with is tribal recognition. The process of a tribe officially being recognized by the government is a long and exhausting fight.

This presentation deals with the process of tribal recognition. In order to demonstrate the tough challenge, a second part will discuss the struggles of tribal recognition of the Ohlone village in California. Furthermore, tribal recognition in the United States will be compared to the Australian tribal recognition process in order to show differences as well as similarities.

Elizabeth Santana, Oregon State University:**Reflections on the Hierarchy of Oppressions**

The concept of the term *hierarchy of oppression* has been widely discussed in political and social sciences which provide the scalability of social impact or theoretical misconceptions, which ultimately influences the disconnect of populations who experience considerable amounts of adversity (Lorde 1983, Spivak 1988). What are the outcomes that affect the social-emotional development of large populations and individuals who are born into a lineage of historical trauma and experience inter-generational trauma or transgenerational trauma? In order to have a more comprehensive overview, we will explore the importance of psycho-analytical mechanisms that contribute to the discussion on the hierarchy of oppression, which centers on building public narrative and forming partnerships between oppressed groups (Wainwright & Falola 2018).

Fidelina Schulz, Humboldt-Universität zu Berlin: Looted Music or Cultural Appropriation?**The Commercialization of Caribbean and African Music in Europe**

In his essay, *Zurückhören bitte!*, the German composer Sandeep Bhagwati explains that after traveling to some of the former colonies, many European artists return with the idea of adding to their music new "special effects" they have absorbed from the culture they have explored (2020). Bhagwati employs the term "Raubmusik" (looted music) to denote the compositions, which have been integrated into European recordings without consent from their creators (Bhagwati). Traditionally, however, the term "looting" has been exclusively employed to refer to stolen art, such as statues and paintings. Nevertheless, the mainstream prefers the term cultural appropriation. This selective labeling can be

attributed to the term “loot” being associated with objects, while music has a rather abstract character. In this presentation, I will focus on the commercialization of Caribbean and African music in developed nations. Furthermore, I will approach the question of reimbursement to Caribbean and African artists, whose music has been looted and integrated into transnational compositions.

Xiaoming Shi, Humboldt-Universität zu Berlin: Land - Decolonization of Capital Production and Its Necessities for Indigenous Healthcare (A Case Study of Zapatistas in Chiapa, Mexico)

The rights of indigenous groups in Chiapa have been neglected for nearly five hundred years: the Spanish colonization imposed the capitalist specialization and production - exploitation of land and territory resources and control over indigenous labor, and it has been reinforced with Mexico’s complete openness to neoliberalism and global capitals in the name of modernization. Zapatistas has been trying to recuperate land from private property, transform mode of production, and use the land to achieve self-sufficiency and improve healthcare.

**Chandler Smith, Humboldt-Universität zu Berlin:
Fictional and Autoethnographic Scenes of Care**

How we write, talk, and communicate about care matters. Dominant stories of care are rooted in white supremacist stories of charity, altruism, and patronism; further serving colonial imaginaries and sedimenting complicity in colonial projects. How have these stories of care served to oppress, make complicit, and comfortable? What if caring was conceived of beyond comfortability? What are the ways we could imagine care otherwise? What does unsettling care feel like when we experience it, and how do we stick with it in times of difficulty? How might unsettling care transmute scarcity into abundance, individualism into community, and apathy into sensitivity? This presentation will stage both fictional and autoethnographic scenes of care, the ways in which they have failed; and examining their failure, imagining a way in which care could be done differently.

Ege Sungur, Humboldt-Universität zu Berlin: Disproportionate Mortality and Distrust: African Americans, The Health Care System and COVID-19

The COVID-19 pandemic is the most crucial and urgent health crisis our collective generation has ever faced. From a North American perspective, the African-American citizens have been suffering the most from it while also being less willing to take any of the available vaccines compared to other groups of people. In this presentation, I examine the overall reasons why the pandemic has hit the African Americans the hardest and how the culture of mistrust against scientific authorities, health officials in particular, came to be throughout the generations to stop people from even considering getting vaccinated against the SARS-CoV-2 virus. And finally I will discuss the things that could be done to both improve this trust and the vaccination efforts regarding the larger African-American community.

**Mijou-Eva Tobbo, Humboldt-Universität zu Berlin:
The reappraisal of the colonial past in schools using the example of Cameroon and Germany**

Colonialism has created processes and effects that continue to this day and have a particular impact on the entire African continent. An important topic, which should be brought more into the focus of the public and get a higher priority in the curriculum: Germany's colonial past as a historical process for which responsibility should be taken in order to understand today's global power relations and

to counteract racism. The reappraisal of colonial history still takes place too little in Germany. In my presentation I will examine how colonial history is dealt with in Cameroonian and German schools, because teaching about German colonialism sets in motion the process of understanding the existing issues associated with it.

**Tully Turk, Oregon State University:
Postcolonialism, Objectivity, and Posthuman Performativity**

Abstract: Posthumanism is often misconstrued as the science fiction pursuit of a humanist fantasy, while its primary function is to attend to the role of nonhumans. In an investigation with implications for science studies, I review how a focus on nonhumans necessarily rejects Western Cartesian notions of objectivity, and I find that posthumanism and postcolonialism together produce a particularly anti-hegemonic synergy in their rejection of Cartesian philosophy. My argument looks at the work of Walter Mignolo, Sylvia Wynter, Naomi Scheman, and Karen Barad.

Daniel Waisman Igor, Pontifical Catholic University of Rio Grande do Sul / Oregon State University: The Concept of 'the West' Applied to Brazil

The idea for this research came when I heard our president saying that “Brazil is a western country and needs to defend Western Values.” I was intrigued by that, wondering what “Western Values” mean. He said that defending American 5G companies, instead of Chinese ones. So, I wanted to understand some questions: 1) What did he mean by “Western Values”? 2) Is Brazil really a Western Country? 3) What is “The West”? 4) When did the term “The West” was created? 5) Do Brazilians see themselves as western?

People here in Brazil don't think a lot about it, but if asked, most people would say that yes, Brazil is part of the West. But, most Americans and Europeans do not consider Brazil part of the West. Brazil has a problem with identity. Are we Western? Latin? There's also the fact that other countries in South America speak Spanish and we speak Portuguese.

