GoPar 2022 keynotes

Ingela Holmström, associate professor, Stockholms University, Sweden

Participation in practice: a paradox

Globally, different countries have a range of regulations, official documents, declarations, and ratifications of different conventions that aim to ensure participation and equity for citizens. It may be connected to access to physical environments or information, rights to participate in education, and rights to make choices for their own lives. Zooming into the case of Sweden, we can learn that, for example, the Swedish Radio and Television Act requires media services providers to design their services so that they are accessible to people with disabilities through, e.g., subtitling, interpretation, read-out text, or similar technologies. However, in reality, accessibility is far from satisfactory as many programs are sent without such provision or with solutions of low quality. Thus, there are often paradoxes between different countries' formal declarations and the practice. In this talk, such paradoxes will be highlighted and discussed through examples from the Swedish project *Participation for All?*, social media, and other media, among others. The examples illustrate that participation for all is, in fact, an imagination and that disabled people, or as in the case for this presentation, deaf and hard-of-hearing (DHH) people, seldom are involved or consulted regarding their requirements and experiences. The presentation will also discuss that DHH people's dual status (as both a cultural-linguistic minority and a disability group) needs to be considered when talking about participation and accessibility. Thus, the importance of taking a third-position perspective will be highlighted.

Jon Fox, professor, University of Bristol, UK

Everyday Integration: The local contexts, practices, and mobilities of integration

Integration is supposed to be a good thing. It takes people who are unintegrated – somehow 'outside' of society – and tries to bring them into the fold of society. So why has integration been subjected to so much criticism in academic and policy circles? Some argue that integration policies and practices don't lessen difference, but strengthen it. Others criticise governments for being too coercive in their efforts to integrate outsiders. And still others see integration policy as being out of touch with the lived experience of the people it seeks to integrate. These concerns with integration have led some observers to conclude that the best thing to do with integration is to get rid of it. We agree with these critiques, but not with their conclusion. Binning integration ignores the real world issues integration can address and risks side-lining academics from policy debate. Rather than abandon it, our aim is to fix it to make it a positive force in the world. We begin by redefining the integration 'problem' as social distance – not immigrant difference. From there we propose a new approach to integration that 1) includes everyone (not just immigrants), 2) sees people as the agents of integration (not the state), and 3) begins locally (not nationally). Ours is an inclusive, bottom-up, and local approach to integration aimed at lessening the barriers of social distance so that people can get on with the everyday work of integration.

Ulrike Zeshan, professor, University of Central Lancashire, UK

Participation in contexts of diversity: The effects of Serious Games

This presentation discusses how creative facilitation with Serious Games opens up spaces for more equitable dialogue in highly diverse groups of people. Serious Games are games that are played not merely for entertainment but for other purposes such as improved collaboration, education and learning, or awareness-raising.

My work with Serious Games development has its origins in projects on 'Deaf Multiliteracies' from 2016 onwards. This research focuses on flexible repertoires for meaning-making through using different languages and modalities, including signing, literacy, and visual media (Webster & Zeshan

2021a, b). The same ideas are also central to Serious Games that are designed to improve collaboration in diverse groups (Zeshan 2020).

The research has highlighted how Serious Games enable more accessible, equitable and non-threatening communication, particularly between people who do not normally work together. Such a shift in the norms of communication and social interaction is an initial step towards more equitable participation.

Moreover, playing games is a cultural universal, and the urge to play is a strong motivation common to all humans. As players take on different roles when interacting in games, there is much potential for dissolving traditional dichotomies (e.g. academic-layperson, deaf-hearing, northern-southern, foreign-indigenous). In a game context, it becomes more viable to bring 'the whole person' to the interaction in ways that fixed societal categorisations do not readily allow.

References:

Webster, Jenny & Ulrike Zeshan (eds.) (2021a, b). *READ WRITE EASY: Research, practice and innovation in deaf multiliteracies (Vol. 1 & 2)*. Ishara Research Series No. 5 & 6. Lancaster, UK: Ishara Press.

Zeshan, Ulrike (2020). *Serious Games in Co-creative Facilitation: Experiences from Cross-sectoral Work with Deaf Communities.* Lancaster, UK: Ishara Press.

Tobias Hübinette, associate professor, Karlstad University, Sweden

Researching race in a colour-blind country. Mixed race Swedes inhabiting a third position in colour-blind Sweden

This presentation consists of an account of a study on mixed race people in Sweden as inhabiting a third position. The presentation starts by introducing Sweden as a colour-blind country governed by a sharp dichotomisation between the so-called Swedes and immigrants and thereafter accounts for a study on mixed race people based on individual interviews and autobiographical texts. The study illuminates the limitations of researching race in a colour-blind country and the difficulties of being of mixed race in contemporary Sweden with the background of the official silence on race, the absence of a public discourse on mixed race people and the difficulties of inhabiting a third position between or beyond the so-called Swedes and immigrants.

Tobias Hübinette has a Ph.D. in Korean studies, is an Associate Professor in Intercultural education and a Senior Lecturer in Intercultural studies and Swedish as a foreign language at Karlstad University, Sweden. His research concerns critical race and whiteness studies in a contemporary Swedish context and he currently involved with a research project titled "The Swedish r-word: Uses and negotiations of the terms race and racism in contemporary Swedish" which examines how Swedes of today understand and relate to issues of race, whiteness, racism and antiracism.

Kristoffer Gansing, International Center for Knowledge in the Arts, Royal Danish Academy of Fine Arts, Denmark

Beyond (Re-)presentation: Transversal Thinking & Doing in Art & Culture Institutions

Linear and representational ways of thinking often stand in the way for processes of cultural transformation, even within the supposedly creative sphere of art and culture. Institutional protocols, organizational hierarchies and the professionalization of cultural management often disable as much as they enable artistic and creative expression. This presentation takes a practice-based approach to rethinking art and culture events, with a transversal approach in mind that is non-reductive in terms of concepts, participation and inclusion. I critically explore my own hybrid experience in between art, curation and research in which the artistic or creative practice is not always clearly separated from the curatorial. The creation of environments for cultural emergence is something I have strived for using a transversal methodology, working across aesthetic, technological and discursive concerns. Outlining projects and experiences from the transmediale festival and artistic research, I will discuss the challenges that curatorial and theoretically informed cultural production face today, through which such work needs to become more inclusive while also tackling issues of societal polarization and reductive political agendas.

Dialogical keynote 1:
Alexandra Royal, team leader, teacher, Sima Folkhögskola, Örebro, Sweden, and **Mindy Drapsa**, artistic leader, Riksteatern Crea, Swedish National Touring Theatre

WHOSE competence is considered an asset when EVERYONE is to be included? Reflections on participation and marginalization in and of visual and auditory communication

Alexandra and Mindy live and work in deaf-hearing worlds and in their multiple active roles as chief's, teachers, politicians, cultural-workers, family members, etc., they have a long history of experiences regarding being included and excluded in different contexts. In this dialogical keynote, Alexandra and Mindy will describe conditions for good communication between different languages, especially when it comes to interaction between auditory and visual communication. They will take up their own experiences as points of departure for illuminating issues regarding participation and marginalization in different contexts in contemporary Sweden. Based on a conversation-based presentation, they will invite the audience to reflect on what EVERYONE needs to think about in order to facilitate and create equal conditions for EVERYONE's participation. Alexandra and Mindy challenge us to think about solutions that contribute towards the PARTICIPATION FOR ALL.

Dialogical keynote 2:
Zahra Bayati, associate professor, Göteborgs universitet, Sweden, **Helen Eriksen**, PhD research associate, University of Agder, Norway, and **Gry O**. **Ulrichsen**, PhD candidate, Norwegian University of Science and Technology

Pluralist Proximity to Articulate Racialising Silence
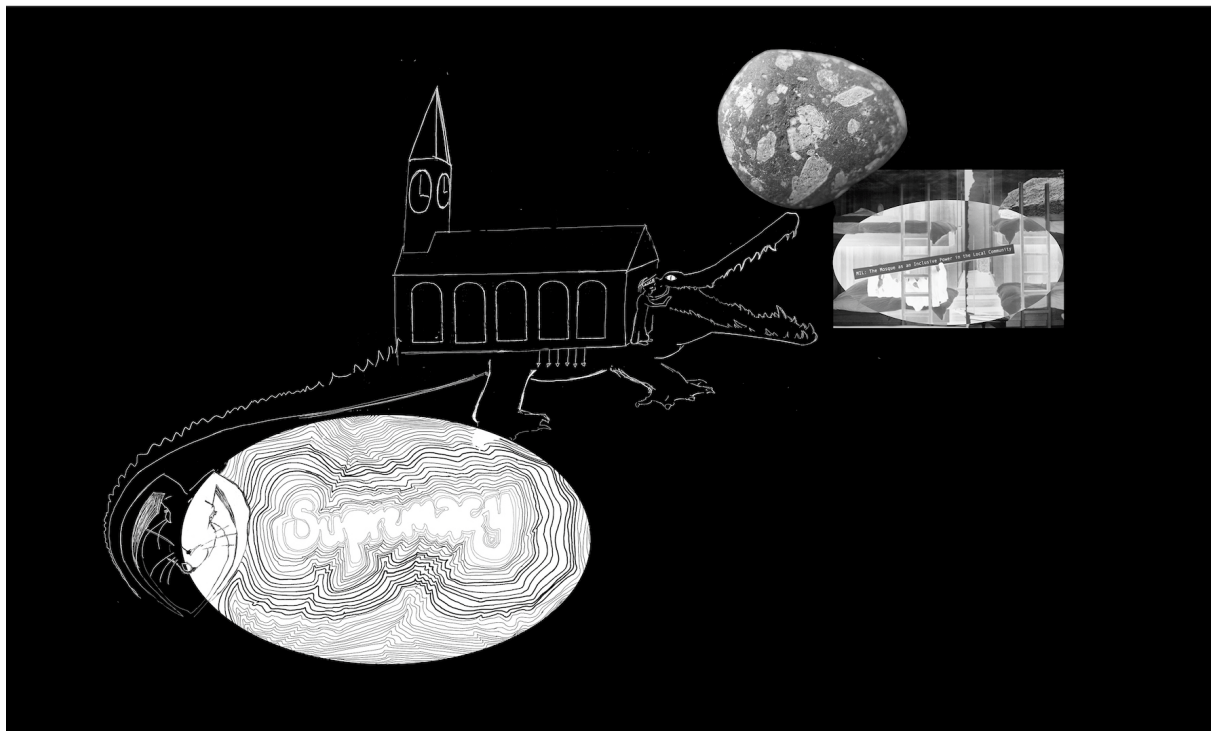
Throwing stones and hatching, 2020. © Helen Eriksen.

In this dialogical performance lecture with the emergent Solmaz Collective we will bring you closer to our longitudinal processual research creation. The process entitled pluralist proximity is founded on the understanding of the human as non-binary or singular. We consider the construction of boundaries between different knowledge and subject areas as entangled in the dominating patriarchal and colonial power structures. We have allowed the symbolic and discursive power of the image to challenge our

entangled positions within the colonial racially stratified systems of power. We are subject to same destructive colonising images and mindsets irrelevant of our racial, national, gender identities and not least privileges of power. We tweak Spivak´s question - How *does* the subaltern speak? What should we be listening for and to? How do we enter the silence of coloniality that suppresses the decolonising impulse for freedom?

> (...) in spite of the strong traditional, nationalist and colonial discourses and structures that exist – and which benefit the existing systems – there are many agents willing to embark on the transcending approach (…) stakeholders from teacher training call for conscious system-wide, progressive structural changes. This with the goal of changing the unequal conditions of study and creating a multi-dimensional, or with another word cosmopolitan, learning environment where the many can identify their knowledge interests in the contemporary era of globalization. (Bayati, 2014, p. 225)

Pluralist proximity is an ongoing challenging process of unlearning through the porous human with inner and outer conflicts, a commonality in all collective endeavors. It can be considered a method, practice and ongoing process for the everyday work of decolonisation from dominating mindsets. Differing positions stemming from differing historical narratives are contested as they converge. As the different positions emerge silence dominates. It is in those silences that the need for pluralist proximity prevails.

Bayati, Z. (2014). *The Other in teacher education – A study of the racialized Swedish student's conditions in the era of globalization.* [Doctoral dissertation, University of Gothenburg]. http://hdl.handle.net/2077/35328

Spivak, G. C. (1988). *Can the Subaltern Speak?* In Marxism and the Interpretation of Culture (pp. 271–313).