**26-27 September 2022**

Retreat at *Lindholmen Conference Centre*

**1. Historical trajectories**

**Monday 26 September**

Arrival latest by 9.00 am

9:00-9:05 Welcome and outline of the retreat (Tommaso)

9:05-10:05: Lecture – Lourdes Ortega: *Southern and Decolonial Turns in Applied Linguistics* <https://gu-se.zoom.us/j/61429397270>

**Southern and Decolonial Turns in Applied Linguistics**

Applied linguists have engaged in revisionist and critical work (e.g., the social and the multilingual “turns”) for three decades. Most critiques, however, continue to be rooted and oriented towards Eurocentric ideas, and many still remain bound to modernist and postpositivist intellectual traditions. As of recently, we have seen a steady increase in explorations of alternative ontologies and voices/identities, in what could be viewed as aspirational new "turns" guided by the two central notions of Southern epistemologies and decolonial theories. Why do we need any Southern/decolonial turns in the field? Here one can think of ontological erasures and epistemic injustices that need to be disrupted. For example, in my field of second language acquisition (SLA), we researchers have become virtuosi of research methods and open science values, which on the other hand has only made us become even more proficient in methodologies devoid of any interrogation of race/racism. What strategies might we devise to de-link ourselves from Western Modernity, if that is even possible, and what strategies can make decolonizing efforts have a lasting impact? Here it is important (a) to educate oneself in the different genealogies and distinct commitments of circulating concepts (e.g., intersectionality versus assemblages; endangered languages vs. sleeping languages; etc); (b) to learn to cultivate epistemic disobedience (Mignolo), refuse abyssal thinking (de Sousa Santos), and engage in world-traveling (Lugones) and in-betweenness (Bhabha); and (c) to force ourselves to unpack the whiteness embodied in our research habitus and the coloniality wedded in our disciplinary commitments and our conceptualizations of Self, Other, authority, and truth. I discuss dilemmas surrounding these questions, with most of my examples drawn from the field I know best, SLA. I conclude by reflecting on the rewards and challenges that await us, if we are finally willing to unlearn our settler colonial ways of relating and understanding, and we attend to how to integrate meaningful subjectivities of difference into explanations of language learning, social practices, and systems of oppression.

10:05-10:35 Discussion

10:35-11:00 Coffee break

11:00-12:00 Executive Committee meeting

11:00-12:00 PhD meeting

12:00-13:00 Lunch

13:00-14:00 Lecture – Stefan Helgesson: *North-South and South-South Intellectual Legacies* (see literature below) <https://gu-se.zoom.us/j/64659857940>

**North-South and South-South Intellectual Legacies**

If, as Robert Young has argued, the global intellectual history of decolonisation should be considered a “tricontinental” phenomenon, what does this history look like from different localised perspectives? In response to that question, my talk will have two main points of anchorage. The first is the anticolonial discourse in Sweden that emerged in the late 1950s and 1960s, the second is the African (mainly southern African) participation in the tricontinental intellectual commons – also in the post-1945 era. These histories will then lead to a reflection on where we might locate transcontinental dialogues today, in our moment of post-globalisation.

14:30-15:00 Discussion

14:30-15:00 Coffee break

15:00-16:30 Publish Roundtable

16:30-19:00 Free time

19:00-21:00 Dinner

**Tuesday 27 September**

9:00-10:00 Lecture – Tommaso Milani: *On Angry Alliances*<https://gu-se.zoom.us/j/68477473301>

**On Angry Alliances**

While anger is often treated as a ‘dirty’ feeling or a pathology, queer anger holds the potential for a renewed politics of (self-)discomfort. I draw upon queer theory in order to strategically highlight that anger is what constitutes queer both as a homophobic slur and as a reclaimed label of self-identification. Put differently, it is impossible to understand how ‘queer’ works pragmatically without its affective loading. Moreover, inspired by the Black feminist tradition, I argue that it is imperative to forge angry coalitions with other activist and academic projects against discrimination. Current research in Sweden and elsewhere needs to build a broader defying alliance that not only marshals together various streams of anger directed at different sides of the same Leviathan, hegemony, but also does not shy away from internal annoyances and is not afraid of constantly discomforting itself.

10:00-10:30 Discussion

10:30-11:00 Coffee break

11:00-12:30 Workshop – Applying Southern and Decolonial Approaches to Language and Literature

12:30-13:30 Lunch

13:30-14:30 Summing up and future directions

14:30-15:00 Coffee break