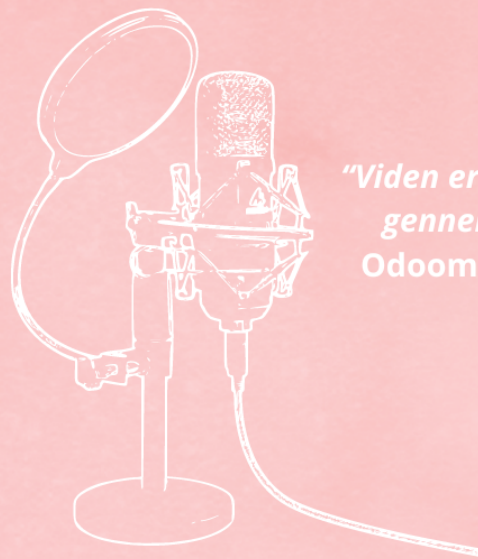


PODCASTS AS A DECOLONIZING PRACTICE

Exploring how podcast conversations can decolonize epistemologies, and foster shared knowledge cultivation



*"Viden er noget som skal filtreres
gennem kroppen og sjælen"*
Odoom, Protest tilægget 2020

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TABLE OF CONTENTS

1. INTRODUCTION	2
RESEARCH QUESTIONS & SUB-QUESTIONS	4
WOMEN TALKING (HISTORICAL)	5
CONTEXTUALIZING PODCAST	8
Genre and themes in podcasts	10
Voices and words in podcasts	11
2. GROUNDWORK AND LITERATURE REVIEW	12
Coloniality and Decolonisation in the Nordic Region	13
Decolonizing podcasts	14
Podcasts as a Pedagogy of teaching critical race theory	17
3. PHILOSOPHY OF SCIENCE	19
Epistemic Racism	19
Epistemologies of the South and knowledge cultivation	21
4. THEORETICAL-METHODOLOGICAL FRAMEWORK	23
Race, language and knowledge	24
Intersectionality	25
Conversation as method	27
5. Selection and Reflections on Chosen Data	30
Podcasts	30
“Protests tillægget”	30
“A Seat At The Table”	31
“Perkerlogi”	32
Focus group interview:	33
Reflections on choosing “Focus Group Podcast”	34
Survey	35
Survey result	36
Methodological delimitations	37
6. ANALYSIS	38
“Knowledge is something to be filtered through the body”	38
Participants:	39
“Sitting by the communal fire” -when listening to podcasts	47
Participants:	47
“Are you listening to this everybody? My dear lovely white friends and your parents”	54
Participants:	54
BIBLIOGRAPHY	64

Abstract

This thesis aims to engage in a critical examination of epistemic racism and to explore avenues for transcending the dominant Western paradigms that dictate what forms of knowledge are deemed valid and significant. By directing attention towards alternative spaces of knowledge cultivation beyond traditional institutional frameworks, with a specific focus on anti-racism podcasts, this research sheds light on the potential for these platforms to serve as sites or practices of knowledge generation. Empirical data for this thesis has been gathered from three different podcasts: Perkerlogi, A Seat At The Table, and Protesttilægget. In addition, a focus group podcast and a survey were conducted as part of the data collection process. In line with the philosophy of science adopted in this thesis, the analysis illuminates the articulation and presentation of knowledge by acknowledging the importance of drawing attention to epistemic racism and epistemologies of the South when understanding how podcasts can serve as an instrument for decolonization. To address the research questions of this thesis, namely (1) How knowledge is articulated in the selected data, (2) How podcasting can serve as a meeting place and a space for decolonizing epistemologies, and (3) How ethnic white Danes understand conversations in the aforementioned podcasts, theoretical frameworks on race, language and knowledge by Stuart Hall, knowledge cultivation by Robbie Shilliam, and intersectionality drawing on the works of Sirma Bilge are applied.

The analysis provides insights into the process of internalizing knowledge, the effects of systemic racism, the role of emotions in engaging with the project of decolonizing epistemologies, and the responsibilities of white podcast listeners. Ultimately, podcasts have the potential to foster shared knowledge cultivation among their listeners, but this requires active engagement and internalization of the knowledge being produced in these podcast spaces.

1. INTRODUCTION

This thesis focuses on epistemic violence/racism and the possibility of going beyond Western hegemonic understandings of what valid and relevant knowledge is. It pays attention to spaces of knowledge cultivation beyond established institutions, with a specific interest in anti-racism podcasts as places/practices of knowledge cultivation. The thesis explores how knowledge emerges in relationships, with feelings, reactions, and reflections, with a particular focus on how women create and share knowledge. My interest in this theme relates specifically to podcasts that challenge norms through conversations on anti-racism, intersectionality, LGBTQ+ positivity and the working class. Podcasts that aim to expand the audio catalogue that has been available, expanding through in-depth conversations on lived experiences between people who are marginalized, racialized and often represented as ‘the other’ in general public media. Conversations that mimic conversations that would otherwise have happened in intimate, safe spaces between friends now have a larger span and reach. And therefore, I see these conversations having the possibility of affecting a much larger scope of audiences.

As I began the process of writing my thesis and developing different ideas, I kept returning to the notion of conversations between women, this spear of thought originated in my personal life living in a collective of other white and IPOC single mothers, every night debating societal structures, contemplating how we would tear down the racist, patriarchal hegemonic society we are raising our children in. In these conversations, I saw my knowledge horizon expanding. The hallways of the collective created a safe space where our children would run and play while we mothers talked about politics, breastfeeding and everything in between. The constellation has also created relations I could turn to in despair with my thoughts and experiences as a white mother of brown children. These conversations revolved around the lived - and different - experiences of racism from my black and brown friends in whom my children could mirror themselves while simultaneously being a central space for me to share thoughts and worries on my limitations in my motherhood concerning being a white mother. These conversations have also been a source of information and knowledge sharing. Both in terms of experiences, but also recommendations on articles and more. And especially, the medium of podcasting has been something we shared. Podcasts that, as we did in our conversations, challenge norms and critique the capitalist racist and misogynist society we

live in. When talking about the content of the podcasts, I realized how this medium was indeed an important tool in our efforts to decolonize discourses and structures of oppression in Denmark.

Currently, podcasting is the fastest-growing sector in digital publishing and includes a vast diversity of podcast producers. These span from larger national broadcasting of contemporary voices in digital media that reproduce hegemonic knowledge agendas and ‘truths’ to podcasts produced by racialized and minoritized people where thoughts and ‘truths’ from the voiceless and underrepresented are aired and shared. As I started diving into state of the art on research on podcasts, I realized that very little had been studied about how marginalized communities and individuals can utilize the medium of podcasting as a tool in decolonization. As my literature review will show, while some research has been carried out in the US, there is still much to be done in the European context. Research on podcasting in Denmark focuses more on numbers than on how they are used, by whom and for what purpose, including the societal and cultural impact of the content. The existing research is mostly quantitative and does not consider differences in race, class and gender. Therefore, as will be unpacked in chapter 5, this thesis includes a small quantitative survey that intends to provide a hint as to who listens to anti-racism podcasts. However, since my focus is on spaces for knowledge cultivation (Shilliam, 2015) among women across differences, conversations where knowledge from lived experiences is recognized and valued, in a forum where different perspectives and different narratives coexist, the thesis is deeply qualitative. Throughout my time as a university student, my research interest has been in subaltern narratives and stories. As we know from Gayatri Spivak, in the dominant society, the subaltern cannot be heard because the dominant society is built upon hegemonic understandings of what knowledge is and whose voices can be taken seriously. Indeed, she further concludes, "Within the effaced itinerary of the subaltern subject, the track of sexual difference is double effaced. The question is not of female participation in the insurgency or the ground rules of the sexual division of labour, for both of which there is ‘evidence’. It is, rather, that, both as an object of colonialist historiography and as the subject of insurgency, the ideological construction of gender keeps the male dominant. If, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in the shadow." (Spivak, 1988 p. 28). In Denmark, racism and coloniality remain largely unacknowledged and reproduced, as well as in the Danish media (Jørndrup, 2022). Hence, studying anti-racist podcasts as spaces

where subaltern women can narrate their own stories and share their lived experiences is relevant.

Indeed, while emerging internationally in the Scandinavian context, there is a vast, diverse and complex plethora of perspectives that engage with the issue of ‘other epistemologies’ and decolonizing knowledge. These include but are not limited to the fields this thesis engages: postcolonial and decolonial perspectives from the global south, critical race theory and black feminism. Common to these fields is that engaging with subaltern knowledges requires different methods than those which are dominant in the westernized university (Tuck, Yang, 2014b). In this thesis, I take inspiration from Chris Sheehy and Surya Nayak’s paper on “ the method of conversation as a tool of living activist struggles to end social injustice” (Nayak, Sheehy, 2016, p.237). This method inspired me to make one of the conversations with my co-roomies/neighbours into a podcast-focus group conversation that revolves around our different experiences with the podcasts we have shared and discussed with each other. This conversation is then, in the analysis, put into further conversation with the anti-racist podcasts we share, with the theory and the texts included in the literature review. The podcasts mentioned are A Seat at the Table and Perkerlogi and Protestilægget, that through their atmosphere and contexts, deal with anti-racist conversations.

In the analysis, I bring this knowledge and perspectives into the conversation in order to explore the following questions:

Problem formulation & research questions

-In what ways can podcasts and conversations on anti-racism in Denmark work as a decolonizing practice?

Research questions:

- How is knowledge articulated in the chosen data?
- In which ways can podcasting become a meeting place and, thereby a space for decolonising epistemologies?
- How do the ethnic white Danes understand conversations in podcasts in the above-mentioned podcasts?

The thesis is organized as follows. In the next section of this introduction (Chapter 1), I will dedicate some space to the concept of gossip and its historical association with negative connotations. Understanding the historical perception of gossip is crucial as it sheds light on its relevance within the context of podcasting and the dynamics of knowledge exchange and production, particularly among women. Furthermore, I will delve into the relationship between women, knowledge, and intersectionality, as these aspects form the core of this thesis. By examining the relationship between podcast conversations, gossip, women's knowledge, and intersectionality, this thesis seeks to uncover the significance and potential of these elements in shaping discussions and expanding our understanding of knowledge production and sharing. Then I will contextualize podcasts, meaning that I present some of the elements of podcasts that interest my problem formulation, including how podcasts are understood in current research and how decolonizing thoughts, voices and themes present themselves in Danish podcasts. Then follows the literature review (chapter 2), in which I present the relevant (and scant) research on how podcasts can be utilized in the processes of decolonization. As this thesis seeks to contribute to breaking the hegemonic understandings of what knowledge is and whose voices can be taken seriously, it is anchored in a philosophy of science critical to Eurocentrism, specifically decolonial perspectives, which I present in Chapter 3. Chapter 4 outlines my theoretical-methodological framework that includes Stuart Hall's theory on Language, Representation and decoding. Furthermore, it presents the term intersectionality and the critique of its depolitization. Finally, it explains Sheehy and Nayak's 'conversation as method', unpacking how I understand it in light of my theoretical framework. Chapter 5 details how I precisely unfold my 'data' through the method of focus group and survey. The analysis in Chapter 6 uses conversation as a method and functions as an analysis/discussion of the research questions. Finally, the concluding chapter 7 is organized around the research question and hence discusses how podcasts and conversations can be utilized as tools for decolonization. I approach this question by including the insights and discussions in the texts presented in the literature review and, of course, in the analysis/conversation.

Women talking -in a historical perspective

*“To those who oppose us, we say, 'Strike the woman, and you strike the rock” -
Winnie Madikizela-Mandela (1936-2018)*

In this section, I present the feminist connection between women and knowledge that is a central outset for this thesis. This I do by unpacking the significance of gossiping as a way of knowledge cultivation among women and then by linking this to intersectionality. At the same time, this section serves as an acknowledgement of shared knowledge between women, which by hegemonic society has been belittled and disavowed. Indeed, a dictionary definition of gossip tells us that it involves *“unconstrained conversation or reports about other people, typically involving details that are not confirmed as being true”* (Oxford Language accessed 23.04 2023). This definition reflects a common perception of gossip as inherently unreliable or frivolous, often associated with spreading rumours or idle chatter. However, this limited understanding fails to acknowledge the complex social and communicative functions that gossip can serve, also as a community cohesion practice in the medium of podcasting. Therefore, this section seeks to delve into why gossip historically has been associated with idle talk and why women exchanging knowledge has been seen as a threat to the patriarchal hegemonic society.

According to Silvia Federici (2018), the term gossip stems from the dawn of modern England and originated from the word god-sib or “godparent”. It was a title given to a woman's closest friends after she had given birth; the term was back then a reflection of a respectful and powerful bond between the woman who had just given birth and her ‘gossips’. Federici connects the transformation of the meaning of “gossip” to the deterioration of women's position related to witchcraft accusations in the 16th century. The act of women engaging in conversations and sharing knowledge posed a significant threat to the emerging capitalist patriarchal church during the 16th century. Prior to this period, women had been regarded as essential contributors to the collective knowledge and resilience of local communities. However, as the church's power grew, women became targets of persecution, often accused of practising witchcraft.

This historical shift reflects the oppressive dynamics of a patriarchal system seeking to suppress the agency and intellectual autonomy of women. The capitalist patriarchal church perceived women's participation in knowledge sharing as challenging its authority and

control. By labelling them as witches, the church aimed to discredit and marginalize women, effectively eradicating their influence and relegating them to subservient roles. This historical context highlights the deliberate attempts to undermine women's voices and suppress their knowledge within the patriarchal structure. (Federici, 2019) Federici argues that the portrayal of close female friendships as idle talk and discord was a deliberate tactic employed by the church to further capitalist aspirations. In a society that confined women to reproductive roles, knowledgeable women acting as guides were perceived as a threat.

The notion of gossips and its relevance in social engagement and knowledge production between women, can be researched in different parts of the world. When examining the practice of "Chismeando" (Spanish for gossiping, 'chismear') among a group of women from the Dominican Republic, Joan Hall (1994) argues that gossiping is a repository of sociocultural knowledge, and women's participation in the practice provides them with a framework for understanding and displaying this knowledge. Hall advocates for contextually nuanced interpretations of the significance of these very important patterns and productions of knowledge between women. Furthermore, Hall posits that chismeando, is far from being mere casual conversation among women, but serves as a space of significant sociopolitical engagement.

In 1980, Kitchen Table: Women of Color Press was established by black feminist writers and activists, such as Audre Lorde and Barbara Smith. This publishing venture aimed to address the systematic exclusion of women, feminists, and lesbians of colour from predominantly white journals, including white feminist publications (Haddix, Marcelle et al., 2016). The phrase "kitchen-table conversations" emerged from the knowledge-sharing and discussions that black women engaged in around the kitchen table, similar to how gossip or chismeando can generate knowledge and empower marginalized women. (Ibid)

Barbara Smith referred to a slogan of the black feminist movement: "*An early slogan of the women in the print movement was 'freedom of the press belongs to those who own the press.'* This is even truer for multiply disenfranchised women of colour who have minimal access to power, including the power of media, except that which we wrest from an unwilling system." (Smith, 1980, p. 153) The press emerged as a response to the lack of representation and visibility of Indigenous, African, Latina, and Asian women's writing in literary and academic circles, setting the groundwork for the current resurgence of writing by black and other

women of colour (Haddix et al., 2016). By providing a platform for marginalized voices, the press played a vital role in amplifying underrepresented groups and creating opportunities for the dissemination of meaningful and recognized knowledge (Haddix, Marcelle et al., 2016).

Understanding the historical marginalization of gossip and recognizing the significance of women's conversations and knowledge sharing is a fundamental premise of this thesis. Women's ability to speak and be heard as bearers of important knowledge have historically been oppressed. Women talking and being listened to as a source of important knowledge can not be taken for granted. This is also why I have chosen to investigate mainly quotes from female hosts and guests in podcasts.

Audre Lorde wrote: *“For each of us as women, there is a dark place within where hidden and growing our true spirit rises, “Beautiful and tough as chestnut/stanchions against our nightmare of weakness” and of impotence.”* (Lorde, 1977, p.25). I believe that in this place of hidden and growing spirits lies strengths, resources and knowledge that needs to be shared, listened to, and most importantly, acknowledged as valid - and vital knowledge. In extension to this, then, I see the production of auditive media, such as podcasts, as part of the growing trend towards inclusivity and diversity in knowledge production. By providing a platform for individuals from a variety of backgrounds and perspectives to share their ideas, podcasts can challenge dominant power structures and epistemologies and help to create a more nuanced and inclusive understanding of the world.

Having coined the feminist connection between women and knowledge brings me to intersectional feminism, *“a prism for seeing the way in which various forms of inequality often operate together and exacerbate each other”* (The Times, accessed 07.04.2023). Intersectional feminism can contribute to breaking the knowledge barriers between women, including white women who, like myself, do not live the same experiences as black women do, whereby it also requires us a continued engagement in conversation and listening to each others' experiences, not taking them to be 'the same for all'. And as my thesis operates within decolonial processes in Denmark, particularly focusing on how these processes take place in conversations between IPOC (Indigenous and People of Color) female podcast hosts - and how these inform other conversations around the kitchen table, intersectionality is key.

Indeed, allowing and acknowledging knowledge that does not circulate only on Eurocentric male understandings and experiences of life serves as an ongoing theme within this thesis. As Maria Meneses notes *“The experience of the world is much broader than the Eurocentric understanding, and what is known as the Global South has been for centuries—and remains in contemporary times—an inexhaustible source of experiences, knowledge, political and social innovations, and celebrations of difference.”* (Meneses, M. P. (2019 p.4). As I will also elaborate further in the theoretical framework, this understanding of ‘epistemologies of the South’, speaks to the above-mentioned theme of seeing and listening to stories of black and brown individuals. The south is here understood not to be a geographical location, but more a social-economic-cultural-racial location. Hence, the global south is also in Denmark, the centre of attention of my thesis.

Contextualizing podcasts

The medium of Podcast offers a platform for individuals to share their stories, opinions, and expertise in a setting that is accessible and engaging. Importantly, podcasts also have the potential to reach audiences beyond traditional academic circles, making knowledge production more inclusive and accessible. In current research, any definition of the medium Podcast will depend on its historical and user-defining context (Adler-Berg, 2022). And therefore, studies on podcasts will have to delimit some aspects to provide a definition. As this thesis does not operate within the field of Media Science but has its base in Cultural Encounters, it is important that I articulate how I read and understand podcasting through the lens of cultural encounters. This section will therefore provide the reader with, first and foremost, a definition of how podcasting will be understood within this thesis. Additionally, I will begin a conversation ‘so to speak’ of how podcasting is intertwined with emotions I find similar to when I read literature or consume other art forms. The importance of a ‘voice’ that is not Eurocentric and how different stories and conversations (in podcasts) have different voices and perspectives on things.

Literature on podcasting often reads as fragmented and shifting. According to Adler-Berg, this is because the podcast medium is relatively new and will be defined differently from shifting theoretical perspectives, characteristics and delimitations.(Adler-Berg, 2022, p.

23) For example, some approaches argue that podcasting can be understood as literature (Gill, 2020; Waldmann, 2020). Despite this, however, Llinares et al. propose that a collecting definition could be that the medium of the podcast is “*a collection of cultural work and practice that spans journalism, performance art, comedy, drama, documentary, criticism and education*” (Llinares et al, 2018, p. 5) Indeed, although there are similarities between radio and podcasting in terms of technological qualities, the medium of podcast consists of extensive cultural practices and meanings, and there is a gradual consensus among podcast researchers that podcasting increasingly has its own identity, definition and media practice. In Berry's words, it is a medium "distinct from radio" (Berry, 2018, p. 29). “*a cultural product that is defined by participants and listeners*” (Ibid). The involvement of the listener in specific podcasts even further defines how the medium of podcasting can reach and rearrange or broaden its listener's knowledge horizons. Drawing on Giddens' concept of structuration, Adler-Berg moreover argues that: “*podcasting can be described as a structure that regulates and reproduces the social actions of actors, at the same time that these actors' actions create and change the structure.*” (Adler-Berg, 2022 p.25). In other words, podcasting can be understood as both structures and processes that are shaped by the actions of its participants. In this view, podcasting is not a static medium but rather a dynamic one that is constantly adapting and evolving to changing needs and interests of its users. The involvement of the listener in podcasts can take many forms, such as through interactive segments, call-ins, or social media engagement. The podcast A Seat At The Table for instance effectively utilizes various forms to engage its audience, employing strategies such as active Instagram involvement and organizing events that align with their topics, representation, anti-racism and intersectionality (ASATT podcasts 2023). For instance, just before the premiere of The Little Mermaid, ASATT hosted a special preshow event featuring a recorded talk on the meaning of representation, that would later be transformed into a podcast episode. The discussion included voices of black and brown Danish female actors, that expressed their thoughts on the new disney live-movie where the main character Ariel is played by the black actor Halle Bailey (ASSAT Instagram, accessed 29.05.2023) The event was extensively promoted on their personal Instagram accounts, ensuring that all attendees of the preshow were avid listeners of the podcast. By employing this approach, the podcast

not only deepens its impact but also expands its listeners' collective pool of shared knowledge.

By engaging with their listeners in these ways, podcast hosts can create a more dynamic and interactive form of knowledge production that can challenge dominant narratives and power structures. This perspective aligns with my argument that podcasts also can serve decolonial processes that seek to challenge and transform dominant power structures and epistemologies by creating more inclusive and democratic forms of knowledge production. By incorporating diverse perspectives and engaging with their listeners in new and innovative ways, podcast hosts can possibly help create a more just and equitable world.

Genre and themes in podcasts

As the medium of podcasting is approachable for everyone and can be used for any knowledge-expanding field, I find it essential to delimit what genre I am exploring to narrow down my field of interest. As mentioned earlier, today the term podcast can be understood as an umbrella term that covers profoundly and broadly different types of podcasts, which have completely different objectives, production practices, beneficiaries and economic and political conditions. (Adler-Berg, 2022 p. 16) As Adler-Berg also argues, there's a need for a higher differentiation within media science between the different forms and genres of podcasting.

Podcast research is a growing interdisciplinary field that includes researchers from radio and digital sound studies, media studies, cultural studies, pedagogy, literary studies, performance studies, and gender studies. Generally Adler- Berg argues that there are three approaches to and definitions of the medium in podcast research: podcast as a technology, podcast as an aesthetic expression, and podcast as a socio-cultural phenomenon. (Adler-Berg, 2022 p. 16) For example, Adler-Berg argues that the perception of podcasts as an aesthetic expression can be limited by only considering individual podcasts or podcast genres rather than looking at how aesthetic commonalities can describe podcasting as a medium in itself. (Adler-Berg, 2022 p. 16) Similarly, podcasting as a

socio-cultural phenomenon can overlook the crucial role of technology in shaping the medium's meaning and use by podcasters, listeners, and other actors. However, podcasts have been used in various fields, such as teaching foreign languages, developing students' communicative competence, disseminating evidence-based information, and discussing innovative research projects. These diverse uses of podcasts demonstrate the medium's versatility and interdisciplinary nature.

Voices and words in podcasts

Another essential attention to the medium of podcasting and how my interest in this field has been drawn is the voice. In comparison to the medium of radio, where hosts are often trained to talk without expressing emotions and in a lower tone of voice, as the lower (male) tone of voice is often associated with authority (Mottram, 2016), voices in podcasts are filled with emotion, laughter and the voices and choice of words come together in an almost art-like sense.

“Viden er noget som skal filtreres gennem kroppen og sjælen vi skal også vandre gennem aha oplevesen alene uanset hvad der trender på nettet.” (Odoom, 2020.)

I can hear the voice of Lucia Odoom in this quote when I read it inside my head; she utilises her voice beautifully and personally while constructing sentences that move something inside the listener. The medium of podcasting provides unconventional paths of resistance for the female acousmetre, enabling her to preserve her embodied identity. (Greer, 2018) Naima Yassin and Ingrid Baraka (the hosts of A Seat at the Table) utilize their voices so that I, as a listener, can feel both a sense of authority and friendship. Yassin and Baraka acknowledge how “the congenital aspects of their voices, thereby approving that vocal authority in independent podcasts is about sounding “real” and “authentic” (Adler-Berg, 2022, p. 102). One way this also comes across is how their voices are high-pitched in many podcast episodes, and therefore also nonconforming to the notion of radio voices being low-toned and without emotions. The dialect and aural quality of black podcasters challenge the hegemonic production practice of what Kumanyika articulates as “the whiteness of public radio” (Kumanyika, 2015). When listening to public radio, he would find that he and other black hosts would conform the tones of their

voices to sound “white”, leading many “*to imitate the standard and hide the distinctive features of your own voice.*”(Kumanyika 2015). What I find prevalent in Kumanyika's article, and when I listen to Baraka and Yassin, is the argument that “Different hosts with different voices tell different kinds of stories”. (Kumanyika 2015). Stories of different auralities and dialects potentially have more margin of manoeuvre within the field of podcasting, as authenticity in podcasts makes them unique to their listeners.

Syntax, or the ways of combining sentences, normally related to written language, also applies to how podcast conversations are understood or perceived from the listeners' perspective. The choice of words and themes within podcasts creates the ‘space’ of authenticity for the listeners. Through the use of language and themes that resonate with their audiences, podcast hosts can create a sense of community and belonging for their listeners, which can foster a deeper level of engagement and understanding, adding an extra layer of depth to decolonial processes.

Similar to Odoom, Baraka and Yassin use an extensive collection of intellectual terminologies (e.g., socialization, anti-racism, racialization, Eurocentrism, white fragility, and intersectionality). These concepts are used in sentences that can be academic and/or poetic and in debates on different pop culture trends or happenings. In reference to Odoom, who uses the term “conscious expansion” in the protesttilægget from 2020, as a white listener tuning into conversations where these terminologies are used, could result in a conscious expansion. (Odoom, Protesttilægget, 2020)

Choosing not to compromise on how to ‘sound’ or which words to use as a black podcaster signifies an area or at least a potential of the medium of podcasts where the black identity has ‘meaning’ or is allowed to take up space in general media. From a US perspective, Fox, Dowling, and Miller also highlight such tendencies stating that in such podcasts, a “*potent articulation of Black identity and experience in media history, one reaching an unprecedented range of audiences, dialogues, and online communities.*” (Fox, Dowling, and Miller, 2020, p. 300). Black podcasters create “*a nuanced sense of African-American trends, cultures, and lifestyles, which are now accessible to non-Black audiences*”. (Ibid) This also speaks to one of my research sub-questions: "How do the

ethnic white Danes understand conversations in podcasts in the above-mentioned podcasts?''.

2. GROUNDWORK AND LITERATURE REVIEW

In order to conduct thorough research on how podcasting and conversations can work as a tool in the processes of epistemic decolonization in Denmark, creating a reflective groundwork and literature review on previous work is an inevitable step. However, as mentioned in the section on 'contextualizing podcast', research on podcasts *and* decolonization is limited. Therefore, the following literature review focuses on three different texts which, taken together, can be seen as providing the research framework within which this thesis moves. These texts include Groglopo and Suárez-Krabbe's introductory chapter to the anthology on "Coloniality and decolonization in the Nordic region" on the one hand, and two texts by US-based scholars on 'decolonizing podcasters' and podcasts as tool for critical race theory teaching on the other. These latter are Baham and Higdon's book "Podcaster's Dilemma, Decolonizing Podcasters in the Era of Surveillance Capitalism", and Jasmine L. Harris paper on "Podcast Talk and Public Sociology: Teaching Critical Race Discourse Participation through Podcast Production". This literature review takes inspiration and direct statements from my exam essay for the MA thesis preparatory course "Research Design and Tools". (Moeslund, 2023)

Coloniality and Decolonisation in the Nordic Region

In their introduction to "Coloniality and decolonisation in the Nordic region" Groglopo and Suárez-Krabbe remind us that the "*idea of race and racism as an organising principle of the modern/colonial capitalist world -permeates not only the social, political, economic, and environmental systems of this region but also social relations in areas such as labour, nature, sex/gender and sexuality, subjectivity and authority, and the very process of knowing and knowledge production*" (Groglopo, Suárez-Krabbe, 2023, p. 1) They further underline how racism, capitalism, and sexism are interconnected with the ways in which Western academia has historically approached knowledge production and the understanding of colonialism (Groglopo, Suárez-Krabbe, 2023). This has led to a particular way of understanding and

producing knowledge that reinforces these systems of domination and inequality. For example, Western academic disciplines may have tended to view non-Western cultures and societies through a lens of superiority, reinforcing notions of racial hierarchy and colonialism. Similarly, capitalist and patriarchal values may have influenced the types of research questions that are prioritized and the methods used to answer them (Groglopo, Suárez-Krabbe, 2023). By highlighting these interconnected issues, the authors aim to challenge and critique the dominant paradigms in Western academia and push for a more inclusive and equitable approach to knowledge production. In order to do this, they call for engagements with perspectives and experiences of marginalized communities in the Nordic region, including non-Western migrants, refugees, Afro-Nordics, Muslim communities, and Indigenous communities such as the Sami and Inuit. According to the authors, much of the decolonial scholarship in the Nordic region has overlooked the political projects and concepts emerging from these communities, leading to a lack of critical engagement with the materiality of colonial politics in contemporary Nordic societies. These include the imperial investments and political economy of Nordic societies. This approach involves reclaiming the political and recognizing the radical political projects and concepts emerging from marginalized communities. The authors also critique the poststructuralist and postcolonial lens through which much of the decolonial scholarship in the Nordic region is approached, arguing that it can reproduce the coloniality of knowledge by ignoring and depoliticizing the perspectives and experiences of marginalized communities.

Groglopo and Suárez-Krabbe's call for approaching knowledge production with a higher engagement with perspectives and experiences of marginalized communities in the Nordic region speaks into a key perspective within this thesis. Thus, working and acknowledging in much higher degree experiences and knowledges of non eurocentric or/and subaltern people relates very directly into the problem area of my thesis, of acknowledging the knowledge that is being produced within conversations in podcasts where racism and intersectionality is discussed.

Decolonizing podcasts

Baham and Higdon explore how modern podcasting can be used as a tool for decolonization. They do so by connecting contemporary podcasting to a wider history of how radio broadcasting has been employed in anti-colonial struggles and revolutions.

In the book's introduction, Frantz Fanon's powerful statement sets the tone: "Having a radio meant engaging in a profound battle" (Fanon, 1965). By using this quote as the opening statement, the book aptly encapsulates its atmosphere. It effectively captures Baham and Higdon's ability to grasp the emotions and aspirations of those fighting against oppression, aligning with Fanon's words and the essence of his writings. Baham and Higdon explore how contemporary podcasting is similar to revolutionary radio: "*where content producers and communities of listeners engage in the interrogation and critique of dominant ideologies and ultimately arrive at their own reconstruction of the truth.*" (Baham, Higdon, 2021 p. 7) This aligns as they argue with an academic terminology of decolonization, which involves: "*raising critical questions about "identities, social location, representations, and material conditions of subaltern populations."*" (Ibid, p. 7)

Their methodological approach involves conducting a comprehensive survey of over 100 podcasts, which were selected through an extensive search across various podcast platforms. The selection criteria focused on identifying podcasts that addressed key issues such as neoliberalism, racism, sexism, male patriarchy, heterosexism, classism, and ableism (Ibid, p. 8). The analysis presented in the book draws upon specific examples extracted from the chosen podcasts. However, it may be challenging to discern the precise criteria used to narrow down the vast number of podcasts and their episodes. Nonetheless, the book convincingly argues that decolonial podcasters create counter-narratives within dominant media discourses, aiming to empower marginalized and oppressed social groups. This argument is supported by a wide range of examples across various podcast episodes, exploring themes of race, gender, socioeconomic status, ableism, and more.

The analysis of the book is anchored in three activities of decolonization podcasting, interrogation and critique, counter-narrative, and call to action. Through this, Baham and Higdon produce a lens they can reflect and evaluate the decolonizing potential of current podcasts. Baham and Higdon seek in their analysis to understand some of the implementations of decolonial practices within podcasts through practical elements. Elements

such as monologue, conversations, personal stories, serialized storytelling, and humour, are all elements that as the authors suggest work as tools in deconstructing dominant cultures and colonial ideologies. The podcast medium, they conclude, is effective for constructing “a way to engage and connect with audiences at a more intimate and human level” (Ibid, p. 30).

One of the final points made in the book, which speaks to sort of the dichotomy of podcasting, discusses the podcasts dilemma at the end of the book, Baham and Higdon: argue “*that podcasters resist dominant ideologies, but these are the very ideologies that control and shape many of the tools and platforms they rely upon for producing and disseminating the media*” (p. 9). Consequently, and unavoidably podcasters (also decolonizing podcasters) are dependent on the predominant, neoliberal tech platforms, whose primary mechanism and/or purpose is data surveillance. This links to the increased pressure from government and legacy media for big tech to censor problematic content has generated a conflation with content that is alternative to dominant media narratives” (p. 138) Which Baham and Higdon note to have an effect of the decolonizing potential of podcasting. In that continuum, they stress that decolonising podcasters will be forced or pressured away from bigger podcast platforms, as these platforms become crowded with celebrities and corporate news media.

Furthermore, Vrikki and Malik (2019) suggest that in a 'post fact' international climate of disinformation that bolsters populist rhetoric around minority cultural groups, podcasts have become a rare space for articulating the lived experiences of these groups whilst also challenging broader patterns of racialized disenfranchisement, including in the creative industries (Vrikki, Malik, 2019). Vrikki and Malik argue that podcasts facilitate new forms of social affiliation and anti-racism, which can be analyzed through the concept of "subaltern counter publics" to unveil the interruptive potentiality of the medium for marginalized communities seeking to make accessible alternative representations and perspectives on the relationship between race and society. (Vrikki, Malik, 2019).

The notion of using elements such as monologue, conversations, personal stories, serialized storytelling, and humour, is something I would like to explore within my thesis as well. As I draw my attention to the listeners instead of the podcast hosts and producers, I will employ these elements within my analysis of my collected data, from both my survey and my podcast focus group. The results from Baham and Higdon have not been exercised on listeners directly, so I believe my thesis analysis builds on their results. However, my perspective is

anchored in the listener's perspective, and therefore my methodological choices will provide me with completely different results. Also, as I will be employing focus groups and web surveys, I can examine some of their arguments against my respondents.

Podcasts as a pedagogy of teaching critical race theory

The possibilities of podcasting are beginning to win more and more recognition, however, as the medium is still new in modern society, as I have mentioned before, there is still not much research anchored in its potential. Dr Jasmine L. Harris an Associate Professor of African-American Studies at Texas, San Antonio, researches pedagogical innovations in teaching racism and privilege in higher education classrooms. (Jasmin Harris's own Webpage, assessed 2023) Harris wrote the article: "Podcast Talk and Public Sociology: Teaching Critical Race Discourse Participation through Podcast Production" (Harris, 2019) The article centres on one of the possibilities one can find within podcasting, as she presents us with a project she tried in her classroom, where she brought the medium of podcasts as a part of her teaching. The idea for the project originated when she noticed a challenge when teaching the construction of race and its impact on her students who were predominantly white. *"White students, in particular, are less likely than non-white students to contribute consistently to the in-class discussion in these environments; the belief in their "right" to disengage from discussions of racism is an example of the institutional racism built on hundreds of years of structural and cultural exclusion of black people from higher education. White students' privileged expectations about course engagement in these PWCs have a direct impact on my courses' success."* (Harris, 2019, p. 1) Harris decided therefore to try out new forms of pedagogical tools in order to improve critical thinking related to racism among the students.

Harris, therefore, assigned her students to repackaging what she was teaching them in her course in a podcast, encouraging them to reflect on the subjects of racial theory. The process of podcasting, Harris argues, teaches students to create associations between the material she's teaching in her classroom, and then current events happening in the real world. Moreover, she argues the development of podcasts is an effective tool for learning how to build solid arguments with diverse material and creating *"critical analyses of the world around them."* (Ibid, p.3)

Although Harris already had podcasts in her curriculum, she learned that only listening to podcasts would not create the engagement from the white students that she wanted: *“In courses where students are likely to disengage, like the courses on race I teach, it’s not enough to assign podcasts as something to listen to; instead, I challenge them to create their own. In the process, students add to critical race discourse in both mainstream and academic settings; challenging what counts as knowledge”* (Ibid, 2019, p. 5)

Harris's argument for choosing the assignment of developing and producing podcasts, as a tool to increase the engagement of white students, was found in the five tenants of critical thinking: *“ public engagement skills, combining critical thinking, listening, and talking”* (Ibid) Deciding to teach critical race discourse through podcast production, Harris found that the focus on race and racism as a subject for the podcasts forced white students to challenge normative expectations. Moreover, it improved their understanding of social injustice and the value of individual experiences, conclusively allowing the students (all students) interdisciplinarity to work together on reframing learning on the concepts of race and racism.

Another research done within the field of the effects of podcasting presents itself in the article "Podcasting for social justice: Exploring the Potential of Experiential and transformative teaching and Learning through social work podcasts", where the authors Lorenzetti, Shaw and Ferrer explore the potential of podcasts for experiential and transformative teaching and learning in social work education. (Lorenzetti, Shaw, Ferrer, 2019) They argue that podcasts can be used as a tool for social justice education, as they provide a platform for marginalized voices to be heard and for critical reflection on social issues. Finally, they presented a case study of a social work course that used podcasting as a teaching tool and found that students developed their professional and generalist social work identity, engaged with critical reflective practice, and made links between theory and practice (Ibid).

Harris's article provided me with concepts and notions that I found relevant in my own research, especially how white students are not active in her course when she teaches theory on race and racism *"White people do not need to engage in subjects that do not affect them"* (Harris, 2019), speaks perfectly to my curiosity about white people not engaging in matters of racism in Denmark, however as she proved the medium of podcasts allowed her (white) students to distance themselves in some way. The article amplifies how podcasts and knowledge production can go well together. Similar to how the effects of using podcasts in

education can be successful, proven by Lorenzetti, Shaw and Ferrer, it helps me understand how my research can operate and navigate the potential of podcasts.

3. PHILOSOPHY OF SCIENCE

As mentioned in the introduction, my focus in this thesis is on spaces for knowledge cultivation (Shilliam, 2015) among women across differences in a forum where different perspectives and different narratives coexist. As such, the thesis seeks to contribute to breaking the hegemonic understandings of what knowledge is, and whose voices can be taken seriously. Therefore, the thesis is anchored in a philosophy of science critical to Eurocentrism, more specifically in decolonial perspectives. In the following, I present this critique through the concept of ‘epistemic racism’, and the calls to move beyond such problems with ‘epistemologies of the South’, and ‘knowledge cultivation’.

Epistemic Racism

While in the introduction I mentioned how Spivak’s seminal essay on what she calls epistemic violence, especially against subaltern women, I have chosen to use here Ramón Grosfoguel’s notion on epistemic racism because it complements Spivak’s critique namely by highlighting how hegemonic understandings of what knowledge is are deeply embedded in a specific identity politics. To Grosfoguel, epistemic racism is the most hidden form of racism in what he refers as the Westernized, modern Christian, capitalist world system (Grosfoguel, 2008, p. 29). Epistemic racism is the foundation of racism, which rests upon the understanding of non-Western people as subhuman that emerged and evolved through the processes of colonization starting in 1492 among the colonial powers. Epistemic racism is an identity politics in the sense that it rests upon a particular identity (that of the white, Western, Christian and male) and also upon a particular political project (the one that defends the Westernized, modern/colonial, Christian, capitalist world system). This understanding takes place on the premises of a conception of the colonized as being similar to animals, and hence with inferior intelligence and lack of rationality, and has been used to justify colonialism, slavery, and other forms of exploitation throughout history. The concept of epistemic racism emphasizes that these attitudes and biases are not just individual prejudices but are deeply embedded in the structures of knowledge production and cultural representation.

As aforementioned, epistemic racism works by privileging a particular perspective - that of the white, Western, Christian, and male identity - and elevates it to the status of being the only legitimate tradition of thought. This perspective is then used to determine what counts as knowledge, what is considered valuable, and what is deemed worthy of study. The result is, as Spivak also implies, a form of cultural hegemony in which the voices and perspectives of non-Western peoples and cultures are marginalized or excluded altogether. This privileging of Western thought has been institutionalized in fields such as philosophy, social science, and education, where Western theories and methods are often presented as universal and objective. At the same time, the perspectives of non-Western cultures and peoples are often dismissed or ignored. This creates a situation where certain groups are excluded from participating in the production of knowledge and from having their experiences and perspectives taken seriously. This privileging of the white, Western, Christian and male perspective as a starting point for knowledge also ends up working as a self-fulfilling prophecy in the sense that it a priori marginalizes and excludes other forms of knowledges on the grounds of these being deemed inferior, irrational and/or particular, perpetuating the notion that Western thought and knowledge is superior and universal. In other words, the naturalization of the white, Western, Christian and male knowledge perspective as science and as rational leads to a perpetuation of biases and stereotypes that reinforce the power structures that maintain and underpin racism.

The white, western, male identity politics is so normalized through the discourse of objectivity that the power and position from which knowledge regimes and structures emanate are rendered invisible - namely, the white, western, male epistemology. The consequence is that this starting point is naturalized and universalized and understood as the place from which everything else originates, which is why contemporary discussions about everything from knowledge, cultures, religions, human rights, forms of government, beauty and sexuality can be described as epistemic racism. As epistemic racism intersects with other forms of oppression, such as gender, class, and sexuality, compounding the marginalization experienced by individuals and communities. (Grosfoguel 2011, p. 29). In other words, epistemic racism refers to the fact that (social) science is always already racist. This is where the decolonizing perspectives that make up my theory of science approach come in, namely epistemologies of the south and knowledge cultivation. Both notions are grounded on the critique of Western science as deeply embedded in the legitimation and reproduction of the

global racist system, and both give some important clues about how we can work to transcend it.

Epistemologies of the South and knowledge cultivation

The concept of "epistemologies of the South ", whose most famous proponent is Boaventura de Sousa Santos (2016), refers to a framework that seeks to challenge the hegemonic eurocentric view of knowledge production and recognizes the contributions of marginalized and non-Western communities in the creation of knowledge. This perspective acknowledges that knowledge is not neutral. Instead, it has different identities in the sense that it arises from the needs and the objectives of social struggles. In this sense, one can say that all knowledge carries with it identity politics because it is shaped by power dynamics and social struggles. The South is not understood as a geographic category; rather, it refers to such struggles for liberation and mirrors a constellation of political, ontological, and epistemological aspirations. It is, therefore, an epistemological rather than a geographical South, consisting of multiple epistemologies produced when and where those struggles occur, both in the geographical North and in the geographical South. (Santos, 2016).

One of the key features of the epistemologies of the South is the emphasis on cognitive diversity, which recognizes the value of multiple ways of knowing and understanding the world. This perspective promotes the exchange and integration of different types of knowledge, including scientific, indigenous, and experiential knowledge, to address complex global challenges, setting up procedures aimed at promoting inter-knowledge and inter-intelligibility. Hence, the importance of concepts such as the ecologies of knowledge, inter-cultural and inter-political translation, and the artisanship of practices. (Ibid p. 188–211). In this way, the epistemologies of the South have a constructive perspective that can work as a bridge between different kinds of knowledges. *“Instead of polarization or the dogmatism of absolute opposition, so frequent in academic disputes, the epistemologies of the South choose to build bridges between comfort zones and discomfort zones and between the familiar and the alien in the fields of struggle against oppression.”* (Santos, Meneses 2019, p. 18) Meneses and Santos hereby exemplify an ecology of knowledges, which is essential for alternative thinking and offers alternatives of capable and renewing and strengthening social

resistance struggle against three major forms of domination: capitalism, colonialism, and patriarchy.

As mentioned in the introduction, we are currently seeing an upsurge of decolonizing perspectives across the world, also in academia that is engaged in thinking practices against the global capitalist, racist and patriarchal hegemony. Among these, I find Robbie Shilliam's contributions to the term 'knowledge cultivation' useful - and complementary to epistemologies of the south. Shilliam's work engages the "Black Pacific", a term he uses to describe the complex and ever-changing relationships between African Americans and North-Pacific Asians, particularly in the context of the US imperial ambitions in the region. It is a comparative reference to the term "Black Atlantic," which was popularized by Paul Gilroy as a means of rethinking Western modernity through the lens of the double consciousness experienced by diasporic Africans living in North American society. It is on the basis of his work around the anti-colonial struggles of peoples in Oceania (the region encompassing Polynesia, Melanesia, and Micronesia) that Shilliam, akin to Santos and Meneses, notes how these have often involved resistance to the imposition of Western cultural, economic, and political systems, and have highlighted the importance of maintaining connections with traditional knowledges, practices, and values. These struggles have, at the same time, been connected to African American communities who have also faced ongoing struggles against racism and oppression in the United States and have often found solidarity with other marginalized communities across the Pacific. To these knowledge-making practices across struggles Shilliam refers as 'knowledge cultivation', a term that is also critical of the notion of knowledge production as it links to extractive, capitalist practices. (Shilliam, 2015)

According to Shilliam, knowledge cultivation involves a process of critically examining the ways in which knowledge is produced, circulated, and valued within different social, cultural, and political contexts. This includes interrogating the underlying assumptions, biases, and power relations that shape what counts as "legitimate" knowledge and who gets to produce it. Shilliam argues that knowledge cultivation is particularly important in the context of decolonization and anti-colonial struggles, where dominant forms of knowledge production and dissemination have often been used to legitimize colonial power and suppress indigenous knowledge and ways of knowing. By *"re-examining the ways in which knowledge is produced, circulated, and legitimized, and inquiring into the assumptions, norms, values, and*

interests that underpin these processes" (Shilliam, 2015, p. 3), knowledge cultivation can help to build more equitable and just societies. Moreover, Shilliam argues that knowledge cultivation is a collective process - thus radically distinct from the capitalist individualizing of knowledge. Hence, it requires active engagement and participation in the struggles of diverse communities and perspectives. It involves creating spaces for dialogue, debate, and collaboration and valuing the contributions of those who have been historically excluded from dominant forms of knowledge production.

The critique of epistemic racism and the calls involved in epistemologies of the South and knowledge cultivation are important as they precisely spring from and are indebted to theoretical-practical perspectives born out of struggle - such as those I use as my theoretical-methodological framework, namely Stuart Hall's important work on race, language and culture, intersectionality and conversation as a method.

4. THEORETICAL-METHODOLOGICAL FRAMEWORK

In approaching my main question regarding the ways in which podcasts and conversations on anti-racism in Denmark work as a decolonizing practice, I chose to work with Nayak and Sheehy's paper on "Black feminist methods of activism are the tool for global social justice and peace". (Nayak, Sheehy, 2019). This involves an 'analysis' shaped by conversation - a conversation that includes quotes from other relevant theories and perspectives, including my own podcast, the chosen anti-racist podcasts, Lewis Gordon, Audre Lorde and other anti-racist and decolonial thinkers-activists whose complex theories/perspectives who will inform the conversation. I cannot present them all here, but as mentioned in the previous chapter, they can all be said to be part of the struggles that involve epistemologies of the south and knowledge cultivation. This chapter therefore presents some overall theoretical takes that have informed the way in which I have shaped the conversations (analysis). These pertain to issues of how unequal power relations are also reproduced in cultural representations and knowledge, intersectionality and the critiques of its depoliticization in white feminist academia, and conversation as a method that precisely works as an intersectional approach to knowledge cultivation.

Race, language and knowledge

Language allows us to represent and communicate our shared understandings and meanings about the world. It is through language that we are able to make sense of our experiences and convey them to others, which in turn shapes our cultural practices and beliefs. Language is not just a tool for communication but also a medium for constructing and shaping our reality. (Hall, 1997, p. 1). Hall's idea of representation as a key moment in the circuit of culture highlights the importance of how cultural practices, beliefs, and meanings are both represented and constructed through language. This suggests that representations are not just passive reflections of reality but rather actively contribute to shaping our understanding and perception of the world around us. Moreover, language also plays a significant role in shaping our individual identities and the way we interact with others. The shared meanings and understandings that are constructed through language help to create a sense of community and belonging within cultures while also reinforcing social hierarchies and power relations. Language constructs meaning due to our shared conceptual maps, which is, *“translated into a common language, so that we can correlate our concepts and ideas with certain written words, spoken sounds or visual images”* (ibid, p. 18). Overall, language is an essential component of culture and meaning-making. It allows us to represent, communicate, and construct our shared understandings and experiences of the world while also shaping our individual and collective identities.

Stuart Hall's "Encoding and Decoding in the Television Discourse" is a 1973 essay that discusses how television messages are encoded with meaning by producers and decoded by viewers, and how this process is influenced by social and cultural factors. The essay offers a theoretical approach to how media messages are produced, disseminated, and interpreted. Hall argues that there are three positions that people may take upon decoding a television message and that decodings do not inevitably follow from encodings. Hall's point is that dominant cultural institutions, such as the media, often produce messages that reflect the interests, values, and perspectives of those in positions of power. *“The 'object' of these practices is meanings and messages in the form of signvehicles of a specific kind organized, like any form of communication or language, through the operation of codes within the syntagmatic chain of a discourse”*. (Hall, 1973, p. 3) Which can result in the underrepresentation or misrepresentation of marginalized groups, including racial or ethnic minorities, women, and LGBTQ+ individuals. It is important to consider the social,

historical, and cultural context in which literature and other forms of media are produced, as this can inform how these messages are encoded and decoded. By understanding the context, we can better analyze and respond to the underlying perspectives in a text and broaden our perspective to approach any topic. In addition, it is essential to recognize the responsibility of the press and other cultural institutions to represent all layers of the population and not perpetuate stereotypes or marginalize certain groups. Although the essay operates with television, and therefore also visual media, I do believe that some of the concluding remarks can be used in understanding the effects of podcasts as well. Despite the fact that I have chosen to delimit my research and therefore not doing a reception analysis, such an approach could also have been an interesting discussion in this thesis. However, because conversations and language is a key component within this thesis, I see it inevitable to delimit and nonetheless argue for how I acknowledge the power of language within my analysis further down.

Intersectionality

"Intersectionality" is a term that originated in critical race theory and was developed by legal scholar Kimberlé Crenshaw in 1989. It refers to the interconnected nature of social categorizations such as race, gender, class, sexuality, and other social positions and how they overlap and intersect to create unique experiences of discrimination and privilege.

Intersectionality recognizes that individuals can experience multiple forms of oppression or privilege simultaneously and that these intersecting identities shape their experiences and social realities. For example, a black woman may face discrimination based on both her race and gender, which cannot be fully understood by solely examining race or gender separately. (Crenshaw, 1989) The concept highlights the importance of considering intersecting identities and experiences when analyzing social issues and advocating for justice and equality. It emphasizes the need for inclusive and holistic approaches that address the complexities of individuals' lived experiences.

Within her paper "Intersectionality Undone, saving Intersectionality from Feminist Intersectionality Studies", Sirma Bilge highlights a critique of how power dynamics within contemporary feminist academic debates on intersectionality lead to its depoliticization and to the neutralization of its critical potential for social justice-oriented change. It suggests that within the context of neoliberal knowledge economies, certain trends in academic feminism

can undermine intersectionality. (Bilge, 2014) *“I seek to counteract this trend by encouraging methods of debate that reconnect intersectionality with its initial vision of generating counter-hegemonic and transformative knowledge production, activism, pedagogy, and non-oppressive coalitions.”* (Bilge, 2014, p. 405) Neoliberalism, which emphasizes free markets and individualism, can reframe social and political values as market values, thereby transforming identity-based radical politics into commodified diversity tools that serve the interests of dominant groups. Indeed, according to Ward (2007) and Duggan (2003), neoliberalism incorporates a range of minority struggles into a market-driven and state-sanctioned governmentality of diversity. "Diversity" becomes a feature of neoliberal management, promoting the idea of efficient business operations and good governance. Additionally, Bilge notes that the knowledge and understanding of "diversity" can be seen as marketable expertise, positioning individuals as professionals with sound judgment. This transforms intersectionality into a sought-after signifier of professionalism and a means to navigate and deploy various forms of difference simultaneously.

As a result of these dynamics, intersectionality has become an "open" term that can be used in different debates and political projects, both counter-hegemonic (challenging dominant power structures) and hegemonic (reinforcing existing power structures). *“Commonplace discourses assume that western societies have largely overcome problems of racism, sexism, and heterosexism/homophobia. Political myths of “posts” postraciality, postfeminism, and fantasies of transcendence, are espoused by both liberal and conservative forces.”* (Bilge, 2014, p. 407) In particular, Bilge elaborates on the confinement of intersectionality to an academic exercise of metatheoretical contemplation, divorcing it from practical application and activism. This narrow framing can limit its transformative potential and relegate it to a mere theoretical concept.

Another trend mentioned by Bilge is the "whitening" of intersectionality, wherein claims are made that intersectionality is solely a creation of feminism and should be situated within a narrower genealogy. This perspective disregards the origins and interdisciplinary influences of intersectionality, thereby erasing its connections to marginalized communities and social justice movements beyond feminism. Bilge argues that these trends within feminist academic debates can diminish the political power of intersectionality, dampening its ability to challenge systemic inequalities and promote transformative change (Ibid). In order to avoid

falling into this whitening and depoliticizing trap, I have chosen to lean on the ‘conversation as method’ which is also a highly intersectional one.

Conversation as method

As announced earlier, Nayak and Sheehy employ the method of conversation as a means of exploring the experiences of Black feminist activists. This method is rooted in the Black feminist concept of ‘the transformation of silence into language and action’ (Lorde, 1977) and is grounded in over eighty years of combined activist experience by the authors. The conversations include both real and imaginary dialogues with activists from the past, such as Audre Lorde, the Combahee River Collective, Gloria Anzaldúa, June Jordan, Claudia Jones, Fannie Lou Hamer, and Sojourner Truth (Nayak, 2017; Sheehy, 2016). Informed by critical feminist theory and Black feminist epistemology, the conversations are a theoretical, political and methodological practice of linkage, connecting the past with the present and the personal with the political (Nayak, 2019). Nayak and Sheehy apply thematic analysis to identify recurring patterns and themes across different conversations. This methodology allows for an exploration of the experiences of Black feminist activists that is grounded in both personal and political contexts. It also provides a way to connect with and learn from the struggles of the past while considering the contemporary issues and challenges facing Black feminist activism today. In my thesis, I take great inspiration from this method, also applying a thematic analytical strategy to identify recurring patterns and themes within the conversation in this thesis analysis. Furthermore, the analysis of this thesis will activate voices from the past, while considering current struggles.

I see a connection between podcasts and the emotions and authenticity that conversations in podcasts often convey. The emotional aspects add depth and a sense of realness to the discussions, which resonates with the concept of authenticity in the paper by Nayak and Sheehy. When constructing their conversations, they write: “*We had heated, painful and tearful exchanges about what voices and themes were foregrounded.*” (Nayak, Sheehy, 2019, p. 237) These emotional exchanges contributed to a more authentic and meaningful engagement with the voices and themes they were exploring.

Nayak and Sheehy also account for what their heated conversations also brought with them: “*At the same time, the process enabled a rigorous, honest sharing of our joint and separate*

activist struggles and commitment to ending social injustice. In Lorde's words, our experience of creating this conversation 'formed a bridge between [us] which can be the basis for understanding much of what is not shared between [us], and lessens the threat of [our] differences' (Lorde, 1978 p. 56)." (Nayak, Sheehy, 2019, p. 237) As mentioned in the introduction, this quote captures exactly my motivation and interest in this subject.

Lorde's essay, "Poetry is Not a Luxury," Nayak and Sheehy argue, reminds them that poetry can be a powerful source of radical ideas (Lorde, 1977, p. 37). Barbara Smith, a founding member of the Kitchen Table Press, which I have also addressed in the section "Women talking", believes that writing is crucial to movement building (Smith, 1989). Nayak and Sheehy view writing as a legitimate form of activist action, comparable to marching on the streets, and the method of conversation as one that also illustrates the potency of breaking the silence by voicing one's experiences and opinions and showcases the effectiveness of recording activist movements and actions through history. Similar to my inquiry into how to podcast conversations can be a tool in activist struggles of decolonizing epistemologies, my analysis draws closely upon these insights, constructing conversations between the real-time interactions in my focus group podcast, the interactions in the chosen anti-racism podcasts, decolonial thinkers while also; "*summoning activists to the conversation*" (Nayak, Sheehy, 2019, p. 237).

5. Selection and Reflections on Chosen Data

The following section will present my chosen data and reflections on why I chose these specific episodes and quotes from specific podcasts. First, I will present the three different podcasts that I have chosen to work with, being; "The protest edition" (DK: Protesttilægget), "A Seat At The Table", and "Perkerlogi"; I will contextualize each podcast to explain why I found them relevant for this thesis. Then I will present the different tools I have chosen to apply in the research design: the focus group podcast and survey as a method, including reflections on these choices.

Podcasts

As aforementioned, I have chosen to work primarily with three different podcasts. And although the analysis could have been inspired by plural episodes of each podcast, this would

have taken up too much space. Therefore I have chosen to apply one episode from ASATT, which is called "AT BEVÆGE SIG UD AF SIN SOCIALE KLASSE - OG BLIVE BELØNNET FOR DET" (Eng: "To move out of one's social class - and be rewarded for it feat. Lone Aburas"). And from Perkerlogi, I have applied quotes from her first episode: "Perkologi": "Det her er en podcast, jeg ønskede eksisterede, da jeg kom til Danmark" (Eng: "Perkology": "This is a podcast I wished existed when I came to Denmark. feat. Sivas Torbati, Ayşe Dudu Tepe and Mohamed Yusuf). Finally, I have chosen two episodes of the podcast series Protesttillægget, being: "#1: Black Lives Matter-bevægelsens protester fra gadeplan til popkultur" (Eng: "#1: Black Lives Matter Movement's Protests from Street Level to Pop Culture." feat. Sade Yde Johnson, Moussa Mchangama og Emma Holten. Medvirkende: Gudrun Marie Schmidt.) And #4: Kulturkanon, (Eng: #4CultureCanon, feat. Amelia Høy, Aydin Soei og Line Miller.) Further elaboration of each podcasts will be presented below:

"Protest tillægget"

The podcast series originated from the podcast "poptillægget", a podcast produced by the Danish newspaper Politiken. Poptillægget is a pop culture-enthusiastic podcast, where the host Lucia Odom and guests discuss everything from movies, TV series and music to obscure pop phenomena, books, podcasts and current "noise" from the internet. (politiken, accessed 05.05.2023)

In 2020, the main host Lucia Odom dedicated five podcast episodes to a series named "Protesttillægget". Post the murder of George Floyd in May 2015, Black Lives Matter protests spread to the globe. Politiken's Poptillæg presented the series 'Protesttillægget', where five changing panels talk about protests and racism. The podcast series aimed to elaborate on the culture's impact on and responses to the Black Lives Matter protests, and to unfold cultural and societal perspectives and look at different movements of literature, music and language. In panels, the podcasts would relate these tendencies to mirror current events related to racism and black bodies. Moreover, the different panels told the story of the Black Lives Matter movement, its ramifications since 2012, and its influence on the mobilization of Afro-Danes in Denmark. Additionally, the podcast provided the listeners with recommendations, songs and historical perspectives on what was happening in the summer of 2020.

I have chosen this series as my data mainly due to the approach that the host, Lucia Odoom, has as she leads the conversation of the panel. I remember that when I listened to this podcast back in 2020, I was caught off guard with how “real” and transparent the conversations on racism and its effects felt. The finished edited version of the podcasts also has clips of music that respond to struggles and activism, speeches and sounds of different protests. As a white listener, I could feel the struggles; I could feel the frustration in another way than I had felt when reading or seeing a movie portraying these things. Additionally, I have chosen this podcast series because it was produced and published by a large Danish newspaper Politiken, and there it had a larger reach than other activist podcasts potentially have.

“A Seat At The Table”

A Seat at the Table is an award-winning podcast, and among some of the first published and acknowledged in the Danish podcasts scene. This is one reason for my choice of including it as data. Since 2017, they have produced more than 60 episodes, discussing emotions, opinions on men, hair, mental health, and politics without a filter. The two hosts, Naima Yasin & Ingrid Baraka, continuously seek to create and enter into safe communities that revolve around the feelings and experiences that black women (with African roots in thier case) in Denmark experience. Experiences and feelings do not always exist in public discourses or internally among ourselves. (Baraka and Yasin in Ladies First, accessed 05.05.2023)

ASATT (A Seat At The Table) endeavours to fulfil its title's intention of securing a place and presence in both literal and intellectual realms. Their objective is to occupy spaces in the public sphere and advocate for better representation of IPOC (Indigenous, People of Color) individuals, as explicitly expressed in each episode. This commitment is reflected in their choice of guests, as they deliberately invite individuals who contribute diverse perspectives. As mentioned earlier, ASATT also fosters engagement with their audience through social media platforms, predominantly Instagram, thereby fostering a connection between listeners and podcast hosts. Adler-Berg suggests that this bond is often a strength more commonly observed among female hosts than male hosts. I have chosen ASATT also because it operates without centring on the experiences of the dominant group, and they do not cater to the

fragility of white listeners when addressing topics such as racism, intersectionality, or white feminism. While ASATT primarily targets Black women as their audience, they acknowledge and welcome white listeners who engage with their content.

“Perkerlogi”

The podcast Perkerlogi is a series of five episodes, where the host Fatimah Gabriella creates a safe and non-prejudiced forum for anyone with a minority background (Heatbeat, Perkerlogi, accessed 2023). Each episode presents the listener with a conversation on navigating between two cultures, separating from childhood and taking ownership of it; the guests that are invited into the podcasts also have minority backgrounds and share their experiences in the podcast. The Host, Fatima Gabriella, also shares her stories and, with this, invites the other guests to do the same; she emphasises that nothing is to be explained or defended, and the aim is not to convince anyone that their stories are real (As Gabriella explains stories of minorities often are) (Gabriella 2022, Perkerlogi, episode 1#). Each episode's theme has been suggested by a network of the audience of the podcast with minority backgrounds, and from this the conversations in the podcasts take their starting point.

The tone of the podcast shifts from being very serious, with tragic stories and experiences of racism in the Danish school system, for example, to a light and humoristic tone. The host and the guests often laugh and acknowledge each other's experiences, which constitutes the safe space that Gabriella also has argued the podcasts entail. I have chosen to include this podcast as my data because of the angle of racism that is not only exercised through skin colour but also religion.

Focus group interview:

The research methodology utilized in this study involved conducting a focus group interview, a qualitative approach that gathers insights from a targeted and cohesive group of individuals (typically 6 to 10) who participate in a guided discussion on a specific topic or issue. The purpose of a focus group interview is to gain in-depth insights into the participants' opinions, attitudes, beliefs, and experiences regarding the topic under investigation. Focus group interviews are often used in social sciences, and healthcare research. They can be conducted in-person or virtually, and they are usually led by a skilled moderator who asks open-ended questions and encourages participants to share their thoughts and ideas with each other. The data collected from focus group interviews can provide rich and detailed information about

the topic of interest. The group dynamics that emerge during the discussion can reveal patterns of agreement or disagreement among participants and highlight the diversity of perspectives on the topic. (Krueger, R. A., & Casey, M. A. (2014)

I applied the method of focus group through a recorded podcast, where I enacted the role of the host and contributed to the knowledge that was produced. This means that I, as the researcher, also led the group dynamic and patterns discussed. This choice could seem non-adhering to traditional qualitative interviewing methods, as my participation in the focus group also allowed me to contribute to the production of knowledge in it. However, my own participation was important if we take my decolonizing philosophy of science seriously and understand the podcast focus group as a place of knowledge cultivation.

Reflections on choosing "Focus Group Podcast"

When deciding to create or construct a podcast that would, in some sense, work as a focus group, it made me wonder which questions I would like answered concerning what makes the listener partake in difficult conversations on (anti-)racism and white fragility. For me, as a researcher conducting the focus group as a host allowed me to fall into the conversation and therefore, I also contributed to the knowledge production and the final data from the focus group. My position in the data of the focus group podcasts is therefore inevitable to discuss and acknowledge as a researcher and as a white woman researching racism and intersectionality. My positionality as a white female significantly influences my research and shapes my understanding, interpretation, acceptance, and beliefs regarding the writings, research findings, and theories I encounter. I recognize in this thesis that the positionality of each researcher impacts the entire research process, including the outcomes and interpretations.

In "Decolonizing Methodologies: Research and Indigenous Peoples," Linda Tuhiwai Smith highlights the inseparability of a researcher's positionality from their research findings, challenging the notions of objectivity, authority, and validity of knowledge (2003, p. 436). She additionally discusses the need to challenge and transform traditional research methodologies that have historically marginalized and oppressed indigenous peoples, and argues that decolonizing methodologies involve a critical examination of power dynamics, knowledge production, and how research has been used as a tool of colonization. Smith

highlights the importance of recognizing indigenous peoples' unique perspectives, knowledge systems, and experiences in research. She emphasizes the need to centre indigenous voices, agency, and self-determination in the research process rather than treating them as objects of study. Decolonizing methodologies involve dismantling Eurocentric frameworks and valuing indigenous ways of knowing, being, and doing.

Furthermore, Smith critiques the extractive nature of research that has often exploited indigenous communities and resources without offering meaningful benefits or reciprocity. (Smith, 2003) This thesis draws on the notions of positionality coined by Smith. Therefore I have activated myself in my data collection, and I acknowledge my role in the knowledge I have constructed with my participants and collected data in the podcasts.

My focus group podcast consists of my current or former neighbours of the collective of single mothers that I referred to earlier on. Some of the group members have worked in academia or in some way touched upon subjects of inequality in their life; one thing they (and myself) have in common is our desire to talk about injustice and societal structures. One reflection that kept returning to me was whether or not I should do divided focus groups, meaning a group of ethnically white women and one of POC women. Deciding to conduct the focus group podcast together lies within the fact that it is not a focus group that is investigating own personal experiences, meaning that the women who are black or brown do not work as an instrument of talking about racism through their personal life. But only consider and reflect on the knowledge about racism produced within certain podcasts. Also, another point I find relevant in this reflection is that we all know each other well. Hence, the focus group podcast consisted of a safe space where everyone is respectful to each other and our different stories and life experiences. The idea of creating a podcast as a focus group originated from my supervisor while I struggled to decide which approach to my empirical collection I should choose. This idea would prove to be an alternative method, providing me with reflections on how to conduct and produce a podcast and having the forum or setting of a focus group. When choosing the participants, I also thought that they should be participants I knew regularly listened to podcasts.

Finally, I would like to contextualize a bit on their background in order to give more sense to their comments in the analysis. All the participants that participated in the 'focus group

podcasts' have allowed me to apply their names within this thesis, and also for the recorded podcast to be a part of my appendix. :

- Maria is a white woman, a mother to a son and studying to become a screenwriter; she is very active in current media debate and listens to podcasts weekly.
- Zakiya is a brown woman, mother to a son and a published author; she is updated on current debates in Danish society and listens to podcasts weekly.
- Katrine is a white woman, also a mother to a son, with a background in activism, and holds a master's in Cultural Encounters; she also updates on current debates and listens to podcasts a couple of times a month.
- Rosa is a brown female, a mother to a girl, and studying to become a social worker. Rosa is also updated on current media debates and listens to podcasts weekly.

Survey

In order to answer the final research question that revolves around understanding what experiences the listener has with podcasts that include conversations on anti-racism, structural racism and so on was of great importance, and I chose the questionnaire method to help answer this. Thus, I wanted a broad response that could provide a quantitative response, a result that could help strengthen the results I gained in my focus group podcast. I chose the questionnaire form of a web survey. However, being a quantitative research method, the web survey I constructed also incorporated qualitative qualities, as six of the thirteen questions allowed the respondent to write down their answer. Even all the multi-answer questions had a text box for further elaboration. This provided me with a broad scope of quantitative responses that I could also analyse and match with other forms of results of a more qualitative kind.

Constructing this survey and reflecting on how I phrased my sentences forced me to continuously reflect on my position and how I could gain insight and responses that were not hindered by fear from especially white podcast listeners. Thus, how could I ask if they felt uncomfortable listening to conversations about white fragility without making them feel uncomfortable? How could I gain honest and reflective responses from this target group without making them uncomfortable? This is one challenge with the method of web surveys, as I can not, with my body language, change a feeling or comment on something that I can

sense is uncomfortable when they answer the questions in private. Moreover, I can not challenge my own position, as I can again not interact with the respondents. This awareness emerged in questions that primarily drew attention to their relation to podcasts, such as “Which podcasts are you currently listening to? Or maybe a podcast you usually recommend to friends?” (Appendix p. 3) Followed by “ Can you think of a podcast that has changed your viewpoint on something?”(Ibid, p.4) and then “Have you listened to podcasts that have touched upon subjects of anti-racism and structural racism or generally talked about lived experiences of racism?”(Ibid, p. 11) to finally ask:” If you answered yes to the previous question, can you maybe reflect a bit on how these conversations affected you?

Additionally, as I am interested in how conversations on racism and anti-racism affect white individuals, I had to differentiate between ethnicity within the survey. Otherwise, I would not have results that represented that research curiosity. So, I decided my second question would state, "Which of the following would best describe your origin/background/ethnicity?" then listed: Ethnically White, IPOC (indigenous, people of colour), or Other. (Ibid, p. 1)

Survey result

The questionnaire has 58 respondents, in which most of whom were white females. Respondents could choose how they **identified their origin/background/ethnicity, where 86.21% per cent identified as white, 12.07% identified as IPOC, and the remaining 1.72% identified as other and had commented “Adopted” in the category other.** Moreover, the respondent could choose between gender categories such as Female, Male, Non-binary, and Other. Out of 58 answers, **83.05% were female, 3.56% male and 3.39% identified as Non-binary.** Respondents could choose an age group and the largest age group chosen was between **20-25 consisting of 23 (38.98%), the second largest group was 25-30, consisting of 15 (25.42%), then the group between 30-35 consisted of 5 (8.47%), 35-40 consisted of 4 (6.78%), and the group 50 plus had 5 (8.47%),** the final answer other, people replied with their age, as their age did not show in the responses, here it became vivid that three respondent were under the age of 20, and three were either between 45-50 or above.

After asking basic questions about who the respondents are, the following questions were focused on their relationship with podcasts. I asked how often the respondents listened to podcasts, where **34 (57.63%) respondents answered every day, 15 (25.42%) answered**

once a week, 6 (10.17%) respondents listened to podcasts a couple of times a month, and three answered in other, two listened 4-5 times a week, and one answered never.

Then I moved on to ask the respondent What is an interesting or important factor when listening to podcasts? They could choose multiple. **33 (56.90%) answered good humour/funny**, and **31 (53.45%) answered knowledgeable and academic**. Most respondents **40 (68.97%) replied that what mattered the most was the feeling of being relatable, i relate to the subjects of these podcasts**, and **20 (34.48%) replied excitement/entertainment**. For **24 (41.38%)**, a feeling of "friendships space" (I am invited into a room of intimacy) mattered the most, and **30 (51.72%) replied current updated news, orientate myself**. And **18 (31.03%) replied to the language use, language I relate to**. **4 (6.90%) replied other**, and one respondent replied: *"A way to peek into human experience or parts of the world that only sound can "show" "*(Appendix p.8)

When asked, "How would you describe your experience or maybe feelings when listening to some of your favourite podcasts?" **24 (41.38%) answered Warm, emotional, and moved**. **27 (46.55%) replied Understood included (feeling of community)**, **45 (77.59%)** said they felt **Enlighted, new knowledge, (44.83%) Easy to listen to, light atmosphere, funny 26 (44.83%), Intimacy, "friendship space" feeling 15 (25.86%)** and finally **Desire to debate, (Maybe you answer back, or feel the desire to be in the conversation) 19 (32.76%) Other 3 (5.17%)**. When asked: "Can you think of a podcast that has changed or maybe added something to your viewpoint on something specific?": **30 (51.72%)** answered yes.

Then when asked: "If you answered yes to the previous question, can you maybe reflect a bit on how these conversations affected you?" Only **8 (25%) "Understood, feelings of a narrative you could relate to"**. Which makes sense considering the high percentage of white participants. **15 (46.88%) answered: A necessary perspective that is currently not present in the Danish media,** and 15 (46.88%) answered: **"Added new perspectives to how I understand racism**. However, only **18 (56.25%)** answered that the podcast anti-racism: **"Made me think about my own position"**. Finally, the survey thought upon representation within the Danish podcast scene: "In your opinion, do you feel or see enough podcast hosts who are not ethnic white Danish male hosts (In the Danish Podcast market)?" **8 26 (45.61%)** replied: **"Mixed feelings, I see some representation of both gender diversity and IPOC (indigenous, people of colour) hosts in the Danish podcasts market."** Whereas, **26**

(45.61%) said: **No, I feel there is a big misrepresentation of gender and IPOC (indigenous, people of colour) within the Danish podcast market.** Others replied:

- *“If you want to find them, there are definitely BIPOC podcast creators. But not enough and not enough from the big media corporations. And in my opinion, there needs to be represented not only when talking about structural racism or BIPOC experiences, but also in objective journalism!”* (white respondent)
- *“I never check the host colour or gender identification”* (white female)
- *“I have never felt white men were overrepresented...”* (white female)

Overall, the survey provided limited insights into the impact of anti-racist conversations in podcasts on different individuals, as the number of responses was low. However, I found that white female podcast listeners valued personal relationships and a sense of inclusion, along with shared narratives. However, since the survey primarily included white respondents, the significance of narratives and representation of IPOC individuals was only relevant to a small percentage of white female participants. It is important to note that the small sample size of this survey restricts the generalizability of findings regarding the effect of anti-racism conversations in podcasts on white listeners. Nonetheless, these findings can offer some preliminary reflections for further analysis.

Methodological delimitations

In view of the limited time and, finally, the limited amount of counts available for this thesis, certain delimitations have been made, which will be outlined in this section. Firstly, I recognize that this subject could have been further expanded by incorporating a reception analysis, possibly focusing on white listeners of the podcast ASATT (A Seat At The Table), or by employing a media scientific perspective that combines theories of decoloniality and epistemic racism with quantitative results. Moreover, it is important to clarify the rationale behind selecting only podcasts that adopt an anti-racist approach in their knowledge production. As highlighted in the focus group podcast, the medium of podcasting allows for easy access and, consequently, can also be accessed by individuals associated with incel and far-right ideologies. However, a conscious decision was made not to include podcasts that perpetuate racist and sexist epistemologies, as this thesis operates within a field that centres

non-Eurocentric and intersectional narratives in knowledge production. Therefore, podcasts that do not promote anti-racist knowledge are not directly related to the research question.

Finally, I decided to translate the data into English, and taking into account the significance of language in knowledge production, this is of relevance to this thesis - but also a discussion I cannot assume here. Indeed, certain sentences and conversations in Danish carry specific contextual meanings, but given the methodology employed, which draws upon the works of thinkers such as Audre Lorde, Toni Morrison, Lewis Gordon, and others, it was deemed necessary to maintain linguistic consistency within the analysis. Hence, the data in Danish was translated into English.

6. ANALYSIS

Applying Chris Sheehy and Surya Nayak's work on Black feminist 'conversations as a method', I construct conversations from my chosen data, the theories, and other thinkers. The analysis is parted into three conversations, divided according to each of my research sub-questions. Hence, the first section is called "*Knowledge is something to be filtered through the body*" and addresses the ways in which knowledge is articulated while paying attention to the conversation, the responses and the places of tension in the data. The second section, "*Inviting the listener to sit by the communal fire*", explores the ways in which podcasting can become a meeting place and a space for decolonizing epistemologies. Finally, the third section, "*Are you listening to this everybody? My dear lovely white friends and your parents*", inquires into the ways in which ethnic white Danes understand conversations in podcasts on anti-racism in Denmark. The conversation, unlike Sheehy and Nayak's, includes some pauses along the way in which I insert thoughts and analytical reflections in order to unpack/translate what is taking place. This I do in order to ease the reader's understanding of the analysis. Finally, each section ends with a recap of the main points in the conversations. Through these three sections, my research questions will be analyzed and answered in the concluding chapter.

“Knowledge is something to be filtered through the body”

Shilliam’s notion of knowledge cultivation aims to address the intentional and systematic process of acquiring, developing, and expanding knowledge and understandings in a particular subject or field. It involves actively seeking out information, engaging in learning activities, and reflecting on one’s own experiences to deepen one’s knowledge. (Shilliam, 2015, p. 70). In my thesis, the particular field of knowledge cultivation is the process of understanding what anti-racism is and how it works as a process, and how this process takes place, particularly when listening to podcasts that engage knowledges on anti-racism. Therefore, this first part of the analysis will focus on how knowledge is articulated in the chosen data while paying particular attention to feelings, places of tension and what is acknowledged as knowledge.

Lucia:

“Knowledge is something that needs to be filtered through the body and soul; we also need to journey through 'aha' experiences alone, regardless of what trends are on the internet.” (Odoom, protesttilægget #4)

Zakiya:

“I remember when I heard Lucia Odoom, who is the host of the podcast Poptillægget, made a summer edition called “Protesttilægget” in 2020, after the murder of George Floyd“... “They talked on racism, in a way that I had almost never heard in bigger news media. Which was also brave and strong, as she (Lucia) potentially risked her job and career.” (Focus group podcast, 2023)

Amelia:

“We black and brown people also pay media license fees to big media houses, but what do we get from it? BBC spends millions of pounds on diversity, hiring, etc., but what about DR? When the news chief says that 150 murders are committed in Denmark, but only those of special public interest are covered, only those of special public interest he said, just like that, OK! So you're telling me that you are the chief of the people because you are paid by the people, so you're telling me that when a murder happens that is important to me and to others, you decide that it wasn't important enough.” (Høy, protesttilægget #4)

Audre:

'As if we have made a secret pact between ourselves not to speak, for the expression of that unexamined pain might be accompanied by other ancient and unexpressed hurtings embedded in the stored-up anger we have not expressed.' (Lorde, 1983: 171)

Maria:

"Those who do not count as human and whose knowledges are not valid in the face of the hegemony of Western modern thinking can then claim their humanity only by representing their own experiences of being within the world and in then creating their own narrative in the world" (Meneses, 2019, p. 18)

Amilia:

"Now it's about how we can address some of these things, it's about bringing new voices to the table. And perhaps some narratives that are not just about how terrible and miserable life has been. It's also about one's knowledge, contribution to art, self-worth, and fantastic creative tools. I think there is a great need to involve 'ordinary' people in the conversation and allow them to talk about what they are skilled at, instead of discussing how society has exploited them... and us". (Høy, 2020, Protesttilægget, #4 KulturKanon)

Linda:

"I am arguing, every aspect of the act of producing knowledge has influenced the ways in which indigenous ways of knowing have been represented. Reading, writing, talking, these are as fundamental to academic discourse as science, theories, methods, paradigms". (Smith, 1999)

By asserting their own experiences and constructing their own narratives, marginalized communities challenge prevailing narratives that often reinforce stereotypes and reassure oppression. What language and which terms are applied in conversations in podcasts on anti-racism are not and cannot be neutral, as language actively shapes our reality and influence how we perceive and interpret our experiences. (Hall, 1997) Zakiya addresses this, as she notices how Lucia dealt with racism within her podcast "Protestedition" (protesttilægget). As a black woman, talking about racism Lucia enables other black women

and marginalized groups to affirm their humanity, agency, and distinctive perspectives. Especially, as the permission to narrate for oneself is not granted to every group of society (Spivak 1988). Spivak draws on Edward Said's work to emphasize how power structures can either restrict or grant permission to individuals or groups to articulate their experiences and shape their own narratives (Spivak, 1988, p. 87). This raises the crucial issue of who holds the right to produce knowledge, and makes visible that epistemic racism is still in place (Grosfoguel, 2009).

Lewis:

“Whiteness, understood here, is a consciousness imposed on the world in which to be normal is to be white” (Gorden, 2022, p. 28)

Sade:

“I think it's important that we, as a society, start thinking about how we connect with our history. Today, the power of definition lies within the white Danes, and they control who can produce and reproduce knowledge and culture! “ (Johnson, protest tilægget, 2020, episode #1)

Moussa:

“I think it is really important to have something in our feed that is angry and something that we cannot escape from.” (Mchangama, 2020, protesttilægget, episode 1#)

Zakiya:

“Some of the strongest podcast experiences I’ve had, have been the confrontational and almost attacking ones, where nothing has been wrapped in or is afraid of hurting someone's feelings.” (Focus group podcast, 2023, m.) ...” For me, it really does something when someone really dares to be aggressive and angry.” Also, like they do in A Seat at The Table when they do not attend to the white listeners.” (Focus group podcast 29.21)

Audre:

“My anger has meant pain to me, but it has also meant survival, and before I give it up, I'm going to be sure that there is something at least as powerful to replace it on the road to clarity.” (Lorde, 1984, p. 119)

Zakiya:

“Oftentimes, when women show anger, they are punished. You are somehow indoctrinated since childhood to hide your anger and compromise with your own feelings, which actually makes us physically sick, which furthermore, leads to an economic effects, as we will have to take time off work.” (Focus group podcast 29.21)

Zakiya mentions an audiobook she’s currently listening to “Rage becomes her” by Soraya Chemaly, where it is the author herself who reads the book.

Zakiya:

“In the audiobook, she (the author) explains very brutally how statistics prove that women suppress their anger in their workplace. (Ibid, 30:37) the author just tells all the things that are, but at the same time, she is just so much in touch with her own anger that sometimes she also just sounds really angry when she reads the audiobook. I think that's just so powerful and really inspiring to me that it's okay to be angry, and it's okay to make other people sad or hurt other people's feelings because it's a justified experience that you have. (Ibid, 30:37)

Soraya:

“Anger is an assertion of rights and worth. It is communication, equality, and knowledge. It is intimacy, acceptance, fearlessness, embodiment, revolt, and reconciliation. Anger is memory and rage. It is rational thought and irrational pain. Anger is freedom, independence, expansiveness, and entitlement. It is justice, passion, clarity, and motivation. Anger is instrumental, thoughtful, complicated, and resolved. In anger, whether you like it or not, there is truth.” (Chemaly, 2018, p. 295)

Lorde encouraged marginalized people to embrace and express their anger as a way to challenge oppressive systems and assert their own worth and agency. She believed that anger could be a transformative force that leads to self-empowerment and collective action. Lorde's perspective on anger emphasizes its value in confronting and dismantling systems of oppression and advocating for social justice. (Lorde, 1984)

Fatima:

"Of course, I have a certain anger within me. It just doesn't have room. In Denmark, such feelings are communicated very passively. So one would say: 'Well, that made me quite upset...' There's nothing wrong with that, but there should be room for anger. It doesn't have to be negative, just: Right now, I'm frustrated. Listen to what I have to say. When I talk to you, I'm just trying to package it a little." (Heatbeats.dk, accessed May 2023)

In line with Santos, there is an opportunity to create a more inclusive and equitable understanding of the world by embracing, or as a minimum, allowing space in auditive media for cognitive diversity that challenges Eurocentric biases in knowledge production, such as knowledges anchored in anger and oppression (Santos, 2014, p. 188–211). The conversation in the words of Fatime, Zakiya, Lorde, Sade and more resonate with Santos' "Epistemologies of the South", indicating a need for reshaping knowledge production (Santos, 2014, p. 188–211). For,

During my podcast focus group, the conversation falls on another podcast, "Klog på sprog" (Smart on languages) (Klog på Sprog, episode "Wallah, jeg chopper dig!" 2023), where the host (a white man) Adrian Huges, has invited Fatima, the host of Perkerlogi, a language researcher, and one of the authors of Gade Dansk Ordbog (Street Danish Dictionary) to talk about street danish. Ali Sufi and Tobias Cadin's; Street Danish dictionary includes more than 1,000 words, expressions, and phrases with origins, word class, pronunciation, and examples. It also includes a comprehensive reference index. The dictionary is a tribute to the culture that has interpreted international trends in a Danish context and made them relevant to the youth in an appealing way. (Bibliotek.dk accessed 18. May 2023). During the podcast focus group, Rosa addresses that specific episode.

Rosa

"he (Adrian Huges) ridicules the whole premise of Gade Dansk, neglecting how Fatima is talking about the nuances and importance of the accent or language. Adrian Hughes can be allowed to do this show, it just goes to show that it is because he is a white man and has a power position." (Focus Group podcast, 33.53.)

The podcast "Klog på Sprog" explores and delves into the fundamental nature of language and its outcomes (DR, assessed 2023.05). However, the host, a well-known journalist with previous experience in working with language on various television programs, diminishes and criticizes the dialect referred to as 'Street Danish'. In doing so, he employs his privileged position as a wealthy white male to dehumanize non-Western individuals.

Fatima:

"My podcast Perkerlogi is about knowledge and what it means to be called "Perker." When I use the word with my siblings and friends, I take ownership of the word... But also, in reality, how one can use it to their advantage. It contributes something beautiful that we have belittled for a long time, but it's actually something that occupies a significant space among the youth. And it adds nuance to the Danish language." (Klog på sprog podcasts episode Wallah, jeg chopper dig! d. 17. Feb 2023)

Adrian:

"It sounds like something from Haribo... a linguistic way of saying gibberish? - refers to broken or otherwise unintelligible language?" (Klog på sprog podcasts episode Wallah, jeg chopper dig! d. 17. Feb 2023)

Fatima:

"I would actually like to interrupt. I have a hard time being in here because I feel like we're throwing pearls before swine... Sorry. It's ridiculing something that actually means something to others." (Klog på sprog podcasts episode Wallah, jeg chopper dig! d. 17. Feb 2023)

The power dynamics in the conversation raise questions about who has the authority to define and categorize language and what language is legitimate to know. Hughes' position adheres to the presumed linguistic norm, and he erects himself as the arbiter of what constitutes intelligible or acceptable language. This reinforces a hierarchical structure where dominant Western language standards are privileged over others, in this case, Street Language. This contributes to reinforcing dominance over certain cultural, social, and linguistic groups. (Hall, 1997). Additionally, by framing certain forms of language as "gibberish" or

unintelligible, Hughes displays epistemic racism by devaluing diverse linguistic expressions that tie to non-dominant groups and their knowledge systems. (Grosfoguel, 2009)

Ingrid:

“As a white man like Gleen Bech, (author of the book “I no longer acknowledge your authority” (Jeg ankernder ikke længere jeres autoritet), where he deals with class issues.) who, yes, has intersections of class and sexuality, he still resembles the typical white Dane! This is not to disregard his experiences, but he can only criticize the society that has affected him because he is a white man. What I hope we can address here is that it is actually physically dangerous for a brown or black man if they become a threat to the welfare state.” (ASATT, Moving out of one's social class and being rewarded for it - featuring Lone Aburas. 2022)

Intersectionality aids in recognizing the ways in which epistemic racism operates as a form of oppression, particularly for individuals who experience racism along with other forms of marginalization. It acknowledges that the production and dissemination of knowledge can be influenced by intersecting systems of power and privilege, leading to the silencing and erasure of certain voices and experiences.

Ingrid:

“Ironically, we have a distant attitude towards class struggle becoming a trend again because it is not a privilege we have had. One can roll their eyes a bit when this class struggle now becomes a thing because, as an immigrant, it has always been a part of my identity.” (ASATT, Moving out of one's social class and being rewarded for it - featuring Lone Aburas. 2022)

Naima:

“Social class and intersectionality are two essential concepts that play a significant role in shaping individuals' identities and experiences in society. Social class refers to a person's economic and social status, while intersectionality recognizes that individuals have multiple intersecting identities, such as race, gender, sexuality, and abilities, that cross and interact

with each other. It hasn't always been popular to discuss social class and its impact on other intersections. Yayha Hassan tried to address this issue but was often asked to focus on his cultural background.” (ASATT, Moving out of one's social class and being rewarded for it - featuring Lone Aburas. 2022)

When the conversation on class struggles does not allow space for different intersections, it reproduces epistemic violence. When white men such as Glenn Beck or Edward Luis become central voices on the subject of class struggles, the conversation only allows space for the white, male, Eurocentric experience.

Naima:

“Isn't it a bit easy to blame the public? Because I also feel that when you stand on the shoulders of these conversations, you go in and say, "I want to talk about social classes and intersections, and I look at myself in the mirror and think, I don't represent all sections, so I'm making sure that when I walk into this room, all other intersections are represented because of course I'm not supposed to speak for them. And I think that's where it sometimes goes wrong, where I think: don't you get tired of yourself? Because you fall short when we talk about the problems because what is also the solution? It requires that we somehow get the large middle class represented for the social without us taking the microphones away from them!” (ASATT, Moving out of one's social class and being rewarded for it - featuring Lone Aburas. 2022)

This first section of the analysis explored how knowledge is represented within the chosen data by contextualizing the words spoken in the podcasts into theory on intersectionality, language and representation, epistemic violence and epistemic racism. Spivak underscores the significance of power in determining who wields the authority to produce and represent knowledge. She critiques the notion of "speaking for others" and the inherent violence of representing marginalized groups without their consent or meaningful involvement.

Epistemic violence emerges when the dominant group appropriates the knowledge and experiences of the subaltern, disregarding their agency and denying them a platform to speak. Zakiya brings attention to the way Lucia handled instances of racism within her podcast, highlighting that this way of speaking about racism is not the 'norm' in Danish media. Furthermore, the analysis dealt with how anger and knowledge are connected: “*Anger is an*

assertion of rights and worth. It is communication, equality, and knowledge.”(Chemaly, 2018, p.), which was expressed by Zakiya, Moussa, Audre, Fatima and Soraya. This included becoming angry when white male journalists, who have platforms through their privilege, diminish certain marginalized groups’ linguistic forms. Finally, Ingrid and Naima dealt with who has the right to produce knowledge on different matters without inviting different voices representing all intersections into the debate on other subjects, such as class struggles.

“Sitting by the communal fire” -when listening to podcasts

As aforementioned, Lucia Odoom suggests that knowledge should be critically assessed and internalized. But what does that mean, and how can podcasts create a metaphorical ‘communal fire’ and, thereby, a space for decolonising epistemologies? This second part of the analysis seeks to answer these questions.

Dea:

“Engaging with the audiovisual media and their epistemic value... as I suggest that the YouTube-videos with abuelo Rodolfo (indigenous elder) are openings of time-space inviting the listener/watcher to sit by the communal fire.”(Knudsk, 2021)

The ‘epistemic value’ that Knudsk refers to addresses the quality and desirability of engaging with subaltern knowledges and beliefs as potentially guiding epistemic endeavours that can inform our judgments about what constitutes valuable or justified knowledge. Additionally, the metaphorical communal fireplace relates to knowledges passed down through spoken communication rather than written sources. Such knowledges encompass information, skills, traditions, and cultural practices that are passed from one generation to another, often through storytelling, discussions, conversations, or teachings (Romero, 2018). This also relates to the spoken knowledge produced - or rather cultivated - in conversations in podcasts.

Fatima:

"I hope that we can, through our experiences, find strength through our differences." (Fatima, Perkerlogi 2#)

Audre:

"Difference must be not merely tolerated, but seen as a fund of necessary polarities between which our creativity can spark like a dialectic. Only then does the necessity for interdependence become unthreatening? Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways of being in the world generate, as well as the courage and sustenance to act where there are no charters" (Lord, 1977, p. 147).

By drawing on Shilliam, the emphasis on the importance of creating spaces for dialogue, debate, and collaboration between differences can be found in podcast conversations such as Perkerlogi, where the aim is to find strengths through differences. Thus, the significance of notions like ecologies of knowledge, and inter-cultural and inter-political translation, cannot be overstated (Santos, 2014, p. 188–211). These concepts are instrumental in fostering constructive perspectives that can enable the construction of bridges between diverse forms of knowledge. What Fatima and Audre speak about serves as an invitation to foster inclusive dialogues among diverse knowledge systems, ensuring equal recognition and value for different types of knowledge involved in extensive epistemological debates. Aiming to maximize the unique contributions that each knowledge system can offer. (Ibid)

In the introduction to the fourth part of her podcast "Protestedition" (protesttilægget) in the summer of 2020, Lucia Odoom asks:

Lucia:

"We are looking for societal analyses and guides, reflections and reprimands, we listen and share and read and talk about anti-racism, but what do these curriculum lists actually do to us? How does it affect authors to emerge in the world because of black death? And how can we as individuals recognize the group pressure?... what does 'Educating' yourself even mean?" (Odoom, 2020, Protesttilægget, #4 KulturKanon)

Amilia:

"Again, the issue of intersectionality is that one can easily be left-wing, easily be a feminist, easily be environmentally conscious, and all sorts of things..."

and still not understand that racism exists. Otherwise, we wouldn't need to be sitting here today.” (Høy, 2020, Protesttilægget, #4 KulturKanon)

Aydin

“I was involved in one of the largest studies on representation, “Those we talk about,” (Jørndrup, 2017) which points to ethnic minorities being someone we talk ABOUT and not WITH. We investigated Danish media houses and their representation. Politiken was actually the media with the least representation, even though they were the only ones who had implemented a diversity strategy. Basic journalistic craft, which I would say is also a journalistic obligation, is to contribute to a democratic conversation and represent all layers of the population, and the media does not live up to this. This is also why Danish media houses receive millions in media support, which is also what enables them to survive as newspapers”. (Soei, , 2020, Protesttilægget, #4 KulturKanon)

At the core of what Aydin addresses in his argument concerning the newspaper Politiken is what Bilge (2013) refers to as the depoliticization of intersectionality. By critically examining the power dynamics in feminist academic discussions on intersectionality, she highlights how these can result in depoliticization and neutralization of the potential of intersectionality for bringing about transformative social justice-oriented change. So, when media houses, or generally debates and discussions in newspapers, and also podcasts and social media, ‘pretends’ to be intersectionality inclusive by applying strategies for minorities, without doing so in reality, they incur the same problem Bilge addresses.

Audre:

“Did you ever read my words, or did you merely finger through them for quotations which you thought might valuably support an already conceived idea concerning some old and distorted connection between us?” (Lorde, 1977, p. 57)

Lucia:

“I can't be here; the protest edition (protesttilægget) is what makes it possible for me to be here. This is the final straw in terms of whether I should do something else with my life. I can't be a part of Politiken if they are making my children choose the white doll (referring to the doll test in a previous

conversation in the podcast); that's *where we are, I can't be here. So that's why we're here, and we need to talk about things, and we need to inform, and I also need to be really upset and angry this summer.*" (Odoom, 2020, Protesttilægget, #4 KulturKanon)

Lewis:

Indeed, when we think about it, the goal of all forms of oppression, of dehumanization, of attacks on the spirit and the freedom and dignity, they ultimately boil down to a goal of disempowerment, which includes our ability to relate to the world. And if we think of the logical conclusion to disempowerment, it reaches a point at which one cannot even breathe. (Gordon in podcast Leadership Center, Social Justice 2022)

Sade:

"Racism is the oxygen we breathe from birth; it is ingrained in our system."(Johnson, 2020, protesttilægget #1)

Lewis:

Frantz Fanon brings up the importance of oxygen and ultimately -to transform the fight for oppression, as a struggle to breathe... Possibilities and breath are related, they connect us to the world... We have seen this in terms of the holes of slave ships, in which breath was hindered, we know this in the chosen method of terror on African slaves (and other groups, but eventually mainly blacks) -Lynching, which breaks the neck and makes it impossible to breathe. It serves not only as a material act, but it is also an allegory, it's a statement a message that's being sent to people who are struggling for their humanity and dignity which is the idea that they do not have the right to the basics elements of what we need to live, with the dignity of human beings (Gordon in the podcast The Leadership Center for Social Justice Podcast, 2022)

Frantz:

"When we revolt, it's not for a particular culture. We revolt simply because, for many reasons, we can no longer breathe" (Fanon, 1961, p.226)

Toni:

"The people who do this thing, who practice racism, are bereft. That is something distorted about the psyche. It's a huge waste and it's a corruption and a distortion." (Morrison, played in 2020, Protesttilægget, #4 KulturKanon)

Lucia:

"I need us to talk about who is in the room, I need us to talk about the fact that I am in the room - it may not be my responsibility, but I just notice that it's very quickly over with talking about BLM in this newspaper (Politiken) if I don't talk about it. And I just want to ride out this storm. I feel like this is the biggest work-related crisis I've been in. I see it as a showdown in how I should be here and how others who come after me should be here, who listen to me every week and read the things that I write and who believe they should do the things that I should, how should they be able to endure being here? We need to talk about the responsibility of the press towards people. I feel it is so complex because I experienced the number of people reaching out to me after the murder of George Floyd and asking; what should I read and what should I do... To me it is the most complex time to be a podcast host" (Odoom, 2020, Protesttilægget, #4 KulturKanon)

When large media houses such as Politiken, and DR (Danish Radio) do not provide critical journalism that focuses on a non-Eurocentric experience, both by not hiring minorities, but also by dismissing specific stories on racism in Denmark, they uphold a system of racial oppression that manifests in what is being discussed and portrayed in danish media. In the context of dominant cultural institutions like the media, the messages produced tend to align with the interests, values, and perspectives of those who hold positions of power. (Hall, 1973). So Lucia addresses how she feels that if she stops talking about the murder of Floyd, the whole media house will as well. According to Gordon, the behaviour described by Lucia, characterized by a sense of superiority, excessive consumption, and a demand for special treatment while being highly sensitive to criticism can be seen as a well-orchestrated narrative of superiority. Additionally, he argues that when viewed from a different perspective, this behaviour actually reveals profound insecurity, boarding to a narcissistic behaviour if it was applied in any other case, of not showing empathy (Gordon, 2022).

Lucia

(Soundclip from her sitdown demonstration in 2020 at stairs at Politiken):

"So, therefore, you are invited here to write about the present and fill a space where one is often invisible or sharply angled on something. So therefore, we are here to show, just look around all of you who are here right now, how often

do we find ourselves in a situation like the one we are in right now? In buildings like this, and being here? Reflect on that, we will have this situation for the rest of eternity. So now, we will continue to stand in these kinds of spaces together, not alone. I no longer want to tolerate it." (Odoom, 2020, Protesttilægget, #4 KulturKanon)

As a way of being actional during the summer edition of ProtestEdition (Protesttilægget), Lucia held a Sit Down demonstration at the stairs of the newspaper house politiken, to invoke consciousness on the lack of representation in the Danish press. According to Fanon, being actional involves challenging and dismantling the structures of oppression, which includes confronting the psychological effects of colonialism and actively working towards the creation of a new and equitable society. It encompasses acts of protest, mobilization, solidarity, and resistance that seek to bring about real and meaningful change. (Fanon, 1961)

Amilia to Lucia:

"Because you are here, and because you have the platform you have, you are doing something! Pop narratives are built upon each other. White guilt, the moment one takes responsibility to uplift white people, we ourselves decline. It's not that we shouldn't also lift up others, and I also have a responsibility towards emerging actors who can't access these expensive educations. But you should not neglect your work either because just the fact that you are here means something." (Høy, 2020, Protesttilægget, #4 KulturKanon)

Speaking about taking action, Zakiya recommends a Podcast called "Dysfunctional" by Caroline Maier. A podcast on psychological abuse, where she invites women in to talk about their experiences while bringing in her own encounter with psychological abuse.

Zakiya:

"The podcast opens for some perspectives for me, that such a strong woman could talk about how it had been for her to be in relations of psychological abuse, that for me who have been exposed to psychological abuse myself, saw myself in another light because I could mirror myself in her." (Podcast focus gruppe, m. 12.15)

What Zakiya finds so interesting about this podcast is that the man whom Caroline Maier exposed is a well-known priest for a larger Danish church. However, after the podcast where Caroline shared her story, other women reached out to her with the same experience as the same man. Zakiya adds then that, the women went to the Church and with all the evidence, the man was fired, and he became a face of a #METOO case.

Lucia:

“I believe it is important to talk to people, have reading groups, and engage in conversations about what we read. It's not about the quantity of what the internet says or believes or endorses, but rather the relationships you have with the knowledge you filter. That's why I think it's great to create podcasts. Because you have a community around the knowledge that you possess and have filtered and engaged with – whether it hurts, brings joy, inspires, or gives hope. All these things are important to have as something interpersonal that we share and pass on to others and to each other.” (Odoom, 2020, Protesttilægget, #4 KulturKanon)

Bell:

“There is a quality of heartbrokenness in many of our lives.” (hooks, 1993: 65)

As mentioned earlier, when Lucia repeatedly says, ‘i can't be here’, she speaks into the suffocating effects of systemic racism, oppression, and violence on the lives and well-being of black people. Lucia has reached a point where she can no longer overlook the presence of systemic racism at her workplace. This realization is evident not only in her words but also in the emotional tone of her voice as she engages in conversations during the podcast. "I can't be here" resonates with Floyd's haunting words "I can't breathe." This parallel highlights the suffocating impact of systemic racism. The concept of "asphyxiation" metaphorically relates to the experiences of black individuals and communities (Gordon, 2022).

To sum up this second part of the analysis, the metaphorical communal fireplace that podcasting can simulate cannot be acquired or attended without everyone participating and being willing to do the work it takes. The effects of racism are, as Toni argues, “distorted”, and when listening to her speaking in that specific clip, her voice shackles, similarly to Odoom when she says “I can't be here”. And I argue from this section that a part of doing the

work is to get emotional when listening to experiences and discussions on racism. As Gordon notes, racism is set in place to dehumanize IPOC individuals by attacking their spirit, freedom and finally the ability to relate to the world. Doing the job cannot and should not be without any pain, although given our different intersections, the pain will feel different, but the violence that IPOC people live with also has to affect and pain white individuals. As a white woman writing this second part of the analysis, I had a breakdown, the breakdown occurred when Odoom said, *“I cannot be here if my children will choose the white doll”*. Emotions and psyche are a great part of sitting by the communal fire, and as Odoom suggests creating reading groups, or talking to your friends after listening to podcasts such as her own because knowledge cultivation only happens when it is critically assessed and internalized.

“Are you listening to this, everybody? My dear lovely white friends and your parents.”

As mentioned earlier, this thesis does not primarily belong to the field of media science but rather operates within the realm of cultural encounters. Consequently, the final section of my analysis does not primarily centre around reception theory. However, the objective of this final part of the analysis is to examine, through podcast conversations, the focus group podcast, and the survey results, how white listeners engage with and foster discussions on anti-racism in podcasts.

Freja:

“Podcast listeners' sense of community, like other groups of digital fan culture, is built on human relationships, interests, and values. Strong communities arise when members feel that they belong, matter, contribute, and invest emotions, time, and resources in the community, as well as when they receive help from the community and share common experiences with or identify with each other's experiences” (Adler-Berg, 2022, p. 42)

When asked in the survey: “How would you describe your experience or maybe feelings when listening to some of your favourite podcasts?”:

“41.38% expressed feelings of Warmness, emotional and moved.” (appendix, p. 9)

Drawing on Adler-Berg's perspective, attracting white listeners to listen to conversations where they cannot identify with experiences of racism, the *community cohesion* is then challenged.

Rosa:

”Are you listening to this, everybody? My dear lovely white friends and your parents?? I feel like it can have an effect, because I hope so, and it in some way does have, maybe when you listen to this, and it is not something you have experienced yourself, then maybe you can better connect to these stories.”
(Focus group podcast, 18.30)

When asked in the survey: “Does the representation affect you as a user? If yes, feel free to elaborate. (it is ok to type yes or no only)” (57 respondent)

White female listeners:

“No, I don't Think about it. I Think about the content”
“It does not make me stop listening to my favs”
“No, I don't Think about it. I Think about the content”
20 respondents replied no. (Appendix, p. 16)

Sirma:

“Commonplace discourses assume that western societies have largely overcome problems of racism, sexism, and heterosexism/homophobia. Political myths of “posts” postraciality, postfeminism, and fantasies of transcendence, are espoused by both liberal and conservative forces.” (Bilge, 2013, p. 407)

Amilia:

“It can be good to read something (on anti-racism), but it is bad reading something and then thinking that you are woke. (Amilia in protest tillægget, 2020)

Gordon posits that discourses surrounding race and racism frequently manifest in forms of white narcissism, perpetuating self-centered perspectives that overlook the experiences and viewpoints of marginalized communities, particularly those of Black individuals. He contends that assertions of colour blindness can be disingenuous and insincere, allowing white individuals to uphold a sense of superiority and entitlement. (Gordon, 2022) The white privilege is to read something or even attend the debates, without internalizing the knowledge, which Gordon refers to as then being self-centred and exercising white narcissism. Engaging with such knowledges is essential for societal change, and as mentioned in the second part of the analysis, merely touching upon or not giving them significance, such knowledges and experiences on anti-racism then become depoliticized.

Having a platform where she discusses art and pop culture, Lucia feels a need as a black woman to keep discussing racism. She insists on framing her podcast in an anti-racist framework, also in the 'normal' episodes of Popeditidion (poptillægget), when the conversations fall on other pop-related trends, movies, books and so forth. She is persistent in how she addresses racism that it is relevant and important in every conversation we have as a society. When Lucia, Naima and Ingrid, Fatima, and other black or brown podcast hosts continuously create auditive spaces where racism is not just a subtheme but always an underlying structure to discuss, they provide and allow their listeners to obtain certain discourses and languages to engage in anti-racist action.

Maria:

“Both when you talk about feminism, or equality, or racism, one of the things that makes it easier to talk about it is that you are given a language. Something about understanding something and how to put words on experiences, something that you didn't have before, which is given to you, when listening to podcasts. And these are some words that you didn't know you were missing, because how would you know?” (Focus group podcast 40:53)

She furthermore notes how podcasts have been a way where she has become acquainted with terms she wouldn't have otherwise:

Maria:

“I lack insight, I lack knowledge, and maybe also i've had a fear of touch. How do I talk to my child about it? How do i talk to myself about this? ... Listening to podcasts that deals with race, both brings me discomfort, of course, but also a sense of, well, this is where I can maybe step in and do something, or make a change, or reflect on my own actions, reflect on my own position.” (Ibid, 47.24)

Freja:

“conversations on white fragility in podcasts such as A Seat at the Table, can be hard to listen to. However, I am put in a position where I really have to think about myself in the world” (Ibid 49.00)

When asked in the survey: “If you answered yes to the previous question, can you maybe reflect a bit on how these conversations have affected you? (relating to the previous questions: “Have you listened to podcasts, that have touched upon subjects of anti-racism, structural racism, or generally talked about lived experiences of racism?”):

75 percent of the respondents (White) answered:

“Made me think about my own position” (Appendix, p. 14)

Audre:

“Black and Third World people are expected to educate white people as to our humanity. Women are expected to educate men. Lesbians and gay men are expected to educate the heterosexual world. The oppressors maintain their position and evade their responsibility for their own actions. There is a constant drain of energy which might be better used in redefining ourselves and devising realistic scenarios for altering the present and constructing the future.” (Lord, 1981)

Mousa:

“If your actions do not actively reflect this, then we have the same problem for years to come. Therefore, we all need to step up. The point is to say that good intentions are not enough.” (Mchangama, 2020, protesttilægget, episode 1#)

Freja:

“It is also what I think about with podcasts that discuss experiences of racism or similar topics. As a white person, I'm also a white woman, when I sit and listen to these things, I can have a feeling that I might be somewhat invited

into a space where I don't necessarily belong, but I am also invited into a space where things that I really need to hear are being talked about. ” (Focus group podcast 18:23)

When I asked in the survey: “Have you listened to podcasts that have touched upon subjects of anti-racism, structural racism, or generally talked about lived experiences of racism?”:

One respondent wrote as a comment:

“Yes. An informative podcast about the lived experience of racism. Actually, I lack knowledge about structural racism.”(white female)

(Appendix p. 11)

Audre:

‘Our future survival is predicated upon our ability to relate within equality. As women, we must root out internalized patterns of oppression within ourselves if we are to move beyond the most superficial aspects of social change . . . The future of our earth may depend upon the ability of all women to identify and develop new definitions of power and new patterns of relating across differences. The old definitions have not served us, nor the earth that supports us . . . the master’s tools will never dismantle the master’s house. Change means growth and growth can be painful. But we sharpen self-definition by exposing ourselves in work and struggling together with those whom we define as different from ourselves, although sharing the same goals. For Black and white, old and young, lesbian and heterosexual women alike, this can mean new paths to our survival’ (Lorde, 1980: 123).

When discussing echo chambers and if far-right politicians should attend discussions that relate to anti-racism:

Maria:

“I have never really gotten that, I hate watching programmes on Danish television on subjects that are uncomfortable, subjects of racism or sexism, it is presented in a way where two very strong opponents stand directly across each other; it gets so aggressive... I feel that it is so okay that someone like Martin Henriksen (Danish far-right politician) is not invited into Perkerlogi. I

think it is so okay that the experiences guests bring in the Podcasts, allow to just exist in that space. Having a safe space where the counter-narratives can be presented, without any opening, allows the stories to exist, without anyone approving or disapproving.” (Ibid. 21.49)

Maria demonstrates a distinct reverence for the forums and environments where discussions on anti-racist knowledge take place. In line with Shilliam's insights, the cultivation of knowledge entails the establishment of spaces where individuals can internalize such knowledge. However, the presence of far-right politicians in these spaces can potentially hinder or completely impede the process of knowledge internalization, provoking adverse effects. Knowledge cultivation also implies a sense of continuous learning and personal growth, as individuals strive to expand their intellectual horizons and refine their understanding of various subjects. It is a dynamic and ongoing process that involves curiosity, and a willingness to question and challenge existing knowledge. (Shilliam, 2015)

Katrine:

”I think maybe with these norm-critical podcasts, it is not so much that they have to go out in the world and push to a lot of things, but maybe it is more in the community they provide? If you have an interest in it, you can educate yourself and observe how others are contemplating these matters and gaining new perspectives. Through engaging in conversations with others, it gradually expands, starting small. Eventually, it may evolve into something bigger...” (Focus group podcast, 40.04)

Line:

“It's a good thing to read and educate yourself, but it should also be done with the intention of taking action and then considering the position you have. And how you can make space for others and give voice to more people, using the power you have in your specific position. That's what educating oneself is about. It also means being willing to question oneself and to educate oneself. Even when it's no longer trendy, even when it's difficult, and it means having some really tough conversations with your friends... It requires some work, but for those of us living in it, the work happens whether we want it or not because we wake up and we exist in the world.” (Miller 2020, Protesttilægget, #4 KulturKanon)

Emma:

"I have spent the past 10 years unlearning the meanings of all the statues standing here in Copenhagen, which represent Europe's position in world-history as a leader in human rights and its self-perception as a wealthy and developed country, based on notions of intelligence, capability, or industriousness. However, it is astonishing how significant colonization has been in shaping Europe's current wealth from an industrialized perspective. We do not live in a postcolonial society; we continue to exist within colonial dynamics. (Holten, 2020, protesttilægget #1)

Mousa:

"It's extremely uncomfortable, but that's the whole damn point. If we want to move forward from this, it has to be uncomfortable.... Do the fucking work"
(Mchangama, 2020, protesttilægget, episode 1#)

In the important question 'how' to 'Do the fucking work' Julia Suárez-Krabbe, notes when addressing her students who have asked 'how' the world can be changed, wishing for a recipe:

Julia:

"there is no such recipe, and there cannot be at least not of the sorts they imagine. Such recipes, or methods, would be counterproductive, for the whole point is that we need to reinsert ourselves into the world, as Fanon (1963) said, and make the path by walking it together with our fellow human and other-than-human beings." (Suárez-Krabbe, 2021, p. 131)

Frantz:

"This huge task which consists of reintroducing mankind into the world, the, whole of mankind, will be carried out with the indispensable help of the European peoples, whom themselves must realize that in the past they have often joined the ranks of our common masters where colonial questions were concerned. To achieve this, the European peoples must first decide to wake up and shake themselves, use their brains, and stop playing the stupid game of Sleeping Beauty." (Fanon 1963, 106)

Audre:

“I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as one person of colour remains chained.” (Lorde, 1984, p. 117)

Angela:

“Wherever I am, whatever I happen to be doing, I try to feel connected to futures that are only possible through struggle.” (Davis, 2012, p. 36)

Julia:

*“The point is that the struggle against the racist, capitalist and patriarchal structures is the very practice of freedom; it is an exercise of life.”
(Suárez-Krabbe, 2020, p. 1)*

Shilliam:

*“I wish to encourage a political commitment among critical intellectuals (especially those occupying the Western academy) to displace current academic endorsements of privileged narcissism and, instead, to help make more intelligible the deep, global infrastructure of anti-colonial connectivity.”
(Shilliam, 2015, p. 186)*

Ruth:

“First, Lorde’s focus on tools requires us to concentrate on fundamental orderings in political economy. If the master loses control of the means of production, he is no longer the master. Thus, relations of production are transformed in the process. Second, her focus on the master’s house guides our attention to institutions and luxury. The house must be dismantled so that we can recycle the materials to institutions of our own design, usable by all to provide new, liberating work.” (Gillmore, 2022, p. 79).

In the context of knowledge cultivation, Lorde's statement suggests that relying solely on the existing tools and systems that have been created and controlled by those in power will not lead to the true liberation and dismantling of oppressive structures. It emphasizes the limitations of relying on established knowledge frameworks that have historically perpetuated inequalities and maintained the status quo. (Shilliam, 2015) (Lorde, 1977) Therefore, drawing on the notions of knowledge cultivation, Ruth’s interpretation of Lorde's assertion calls for a critical examination of who controls the existing tools and systems of knowledge production. It prompts ‘white’ individuals to question and challenge the dominant narratives and power structures that shape knowledge and understanding through an active - and actional -

engagement with diverse perspectives, voices, and epistemologies that have historically been marginalized or silenced. (Shilliam, 2015)

Mousa:

“And I also believe, as a person from the majority, that one must be aware that this movement, this mega-trend, must not be just a passing fad. It must not end tomorrow; it needs to create lasting societal change. Part of that is acknowledging that if you have only just realized the existence of structural racism in Denmark if it has only just dawned on you now, then it is truly regrettable, but the work begins now! It is not enough that people are starting to talk about this; this is the long hard, arduous haul” (Mchangama, 2020, protesttilægget, episode 1#)

Audre:

“The fact that we are here and that I speak these words is an attempt to break that silence and bridge some of those differences between us, for it is not difference which immobilizes us, but silence. And there are so many silences to be broken.” (Lord, 1984, p. 33)

Lorde posits that the conversion of silence into language and action holds immense significance within the realm of activism and social transformation. She underscores the imperative of acknowledging and contesting oppressive systems through collaborative endeavours while employing language as a potent instrument of resistance. This relates very directly to the medium of podcasting. And further, by elucidating the need for an active engagement with silenced narratives and deliberate disruption of oppressive norms, Lorde underscores the pivotal role of transforming silence into articulate expression and tangible deeds in effecting substantive social change, especially as white individuals. As an extension of the second part of the analysis, “Sitting by the communal fireplace”, this final part of the analysis has sought to understand how white listeners engage with anti-racist knowledge produced in podcasts. This conversation has emphasized the importance of white people recognizing and challenging our own complicity in systems of oppression, examining our own biases, assumptions, and privileges to stop playing the stupid game of Sleeping Beauty and actively working towards dismantling racist structures. ‘

7. CONCLUSION

In conclusion, this thesis set out to investigate epistemic racism by looking at the possibilities of going beyond Western hegemonic understandings of what valid and relevant knowledge is. This was done with a particular focus on how Danish podcasts that entail subjects of anti-racism and intersectionality in their conversations can serve as places or practices of knowledge cultivation. The introduction of the thesis highlighted a specific interest in the dynamics of knowledge exchange among women, leading to a predominant focus on female podcasters and their guests as the primary data sources. To comprehend the historical dynamics of knowledge sharing among women, the initial section of the introduction provided a historical perspective, drawing attention to concepts such as gossip, chismeando, and the establishment of Kitchen Table: Women of Color Press. Subsequently, the following section outlined the contextualization and understanding of podcasting within the framework of this thesis. Recognizing the diverse forms and accessibility of podcasts, it emphasized that the thesis primarily concentrates on exploring their socio-cultural potential. This entails paying close attention to emotions, voices, and the subjects of anti-racism and intersectionality and analyzing the specific words and terms employed within the podcast episodes.

By situating the underlying philosophy of science in this thesis within the frameworks of decolonizing epistemologies, particularly upon epistemic racism, epistemologies of the South and knowledge cultivation, I have consistently adopted a critical stance towards Eurocentric knowledge production. Furthermore, it has been acknowledged that the field of social science, in its current state, perpetuates racism by failing to incorporate epistemic perspectives that diverge from the centrality of the white Western male. (Grosfoguel, 2011) Throughout the thesis, an epistemological examination has been conducted, critically interrogating the dominant Eurocentric paradigms that shape knowledge production. The theoretical-methodological framework of this study incorporated key concepts related to race, language, and knowledge. Drawing upon the works of Stuart Hall, the theory of race and language was explored. Additionally, the concept of intersectionality was integrated into the framework as theorized by Sirma Bilge. These theoretical foundations provided the initial

basis for analyzing the subject matter. Furthermore, the analytical method of conversation, by Nayak and Sheehy was chosen due to its direct relevance to conversations in podcasting, where emotions and places of tension play a role in the outcome of the conversations. Recognizing the dynamic nature of podcasting as a medium, the analysis aimed to capture and interpret the conversational dynamics and emotional nuances present in podcasting as well. This method also allowed me to practice an intersectional analysis where different voices and experiences were captured.

The analysis presented the selected and collected data primarily consisting of quotes from podcast conversations. In analyzing this data, notable intellectual figures such as Audre Lorde, Lewis Gordon, and Toni Morrison were drawn upon to further enrich the theoretical framework employed in the thesis. The conversations brought different concluding remarks, each holding great significance in answering the problem formulation: “***In what ways can podcasts and conversations on anti-racism in Denmark work as a decolonizing practice?***”

Confrontational podcasts emerge as a potent medium capable of transforming knowledge and understandings, where anger asserts rights, communicates equality and allows marginalized individuals to challenge oppressive systems. Anger is also a vessel for marginalized individuals to challenge oppressive systems. (Lorde, 1984) The shift in how to discuss and talk about racism represents the lack of reflected and elaborate discussions on racism in dominant Danish media. In this context, the discussion of whose narrative is important and what knowledge is considered valid in the face of the hegemony of a Western racist, patriarchal society was exemplary. Moreover, as expressed by Amilia and others, the narratives on non-eurocentric people do not occupy space in the media, which was also argued for by Aydin, who expressed frustration on the issue of having massive media funds from the state while not representing all intersections of the Danish population. In the conversations, it was also argued that attempts at intersectionality, such as diversity strategies are insufficient, as they are not practised. This was in line with Bilge’s argument that some feminist deployments of intersectionality merely work to depoliticize it.

By drawing on Santos and Grosfoguel, the analysis also showed that the lack of representation in the media constitutes epistemic racism, which perpetuates and reinforces the

marginalization and erasure of the knowledge and experiences of IPOC individuals. By not allowing space for different intersections in debates on ‘social class,’ for instance, even progressive left representations reproduce epistemic violence. The second part of the analysis highlights Lucia’s poignant statement, “I can’t be here,” as a reflection of the suffocating effects of systemic racism, oppression, and violence experienced by black individuals. This was related to the haunting words of George Floyd, “I can’t breathe”, and further into Gordon and Fanon’s notions of breathing and asphyxiation in the struggles of decolonization. This can be said to further relate to Suárez-Krabbe’s, pointing to the fact that “*struggles against the racist, capitalist and patriarchal structures are the very practice of freedom; it is an exercise of life*” (Suárez-Krabbe, 2020, p. 1). The analysis additionally emphasized that the metaphorical communal fireplace created through podcasting requires active participation and collective effort. The sentence “I can’t breathe” needs to have an emotional effect. It needs to evoke a sense of shared vulnerability. Therefore, active participation in discussions surrounding racism and encountering emotional reactions are crucial components of undertaking the essential work involved in this process. Thus, white individuals should also be affected by and feel the pain of the violence experienced by IPOC. The final part of the analysis argued that what you read and listen to when educating yourself on anti-racism should be followed by a sensible promise of action. Julia also addresses this issue, as there is no such thing as a recipe, and listening to podcasts on anti-racism also does not constitute a recipe for decolonizing epistemologies. Dismantling the house (Lorde, 1984) means for white individuals to dismantle, recycle and reconstruct new ways of knowing and new ways of allowing space for knowledge that does not just cater to their world experiences (Gilmore, 2022). To conclude, knowledge cultivation is a necessity for decolonizing epistemologies. Furthermore, podcast conversation on anti-racism entails substantial knowledge on racism and its effects. Therefore, through this thesis, it has become evident that podcasts do indeed work as a decolonizing practice.

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