

# *UNEARTHING MULTISPECIES INTELLECTUAL HISTORY*

16-17 NOVEMBER 2023, Aarhus University, Denmark

An interdisciplinary workshop

Funded by the Rachel Carson Center for Environment and  
Society, Munich, Germany

Part of the *Unearthing Multispecies Intellectual History:  
Earthing Trajectories of Area Studies (2023-2026)*, Funded by  
the Aarhus University Research Foundation

Rachel  
Carson  
Center  
ENVIRONMENT AND SOCIETY



AARHUS UNIVERSITY

## LOCATIONS

- ◆ **15 November PRE-WORKSHOP EVENT: Nobel Park Campus, Auditorium 1441-112 (auditorium 2) \*across the road from Building 1461**
  - ◆ **16 November DAY 1: NOBEL PARK CAMPUS, Building 1461 - Room 516**
  - ◆ **17 November DAY2: MOESGAARD MANOR HOUSE, Building 4215 – Room 032 (basement)**
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## PROGRAMME

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### **WEDNESDAY, 15 NOVEMBER PRE-WORKSHOP PUBLIC EVENT**

LOCATION:

- Nobel Park Campus, Auditorium 1441-112 (auditorium 2)
- For online attendance: <https://app.zoom.us/jc/61775807839/start?fromPWA=1>

2:00-3:30pm

**The Humanities-Science Lecture**

***Reality, Technology and Power: The Deep Relationship of Modern Japan with Physics and Physicists***

Lecture by Sonia Contera (University of Oxford)

3.30pm-4.00pm *refreshments*

6-8pm: *Dinner* at Vesterlauget, Vestergade 50

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### **THURSDAY, 16 NOVEMBER DAY 1**

LOCATION:

- Nobel Park Campus, 1461-516

**Morning Session: 9:00 am - 12:00 pm**

8:30–9:00am

Arrival *tea & coffee*

9:00-9:15am

Opening Remarks by Eiko Honda (Aarhus University)

9:15-10:15am

*Plants, memories and botanical knowledge in Colombia*

Keynote by Diego Molina (Royal Holloway, University of London)

10:30-10:45am

Coffee Break

10:45-12:15am

Panel 1: **Translating Plural Epistemologies**

*The catch-22 of Indigenous knowledge advocacy: "Guardians of biodiversity" or anthropomorphist romantics?*

Rithma Kreie Engelbreth Larsen (Aarhus University)

*Translating ecological knowledge as a site of slow epistemic violence*

Jeremy Farr (The University of Queensland)

*Lunch Break: 12:15pm - 1:15 pm*  
(OPEN LUNCH JOINED BY AU FACULTIES)

**Afternoon Session: 1:15 pm - 5:00 pm**

1:15-2:45pm

Panel 2: **Historical Epistemologies of Plants**

*Herbaria, natural history museums, and the question of multispecies intellectual history*

Casper Andersen (Aarhus University)

*From plant geography to ecology: Danish scientists and the Brazilian Cerrado in the nineteenth century*

Georg Fischer (Aarhus University)

2:45-3:00pm: *Coffee Break*

3:00-4:30pm

Panel 3: **Historical Epistemologies of Animals**

*Pig History: Some preliminary thoughts on the potential for multi-species perspectives on the history of food and farming in Denmark, C19th-C20th*

Mary Hilson (Aarhus University)

*Of Whales and Turtles: Multispecies Perspectives and More-Than-Human Agency in the Study of Religion*

Aike P. Rots (University of Oslo)

4:30-5:00pm

Wrap-up and Day 1 Summary

- Recap the day's discussions and insights.

6:00-8:00pm: *Dinner* at Nögen, Banegårdspladsen 4, ground floor t.r.

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**FRIDAY, 17 NOVEMBER**  
**DAY 2**

## LOCATION

- Moesgaard Manor House, 4215-032 (basement)
- Info on pick-up Friday, see p. 17 for details

### **Morning Session: 9:00 am - 12:00 pm**

9:00-10:30am

#### **Panel 4: Narrativising Science with the Humanities**

*Settler Colonials and Invasive Species: Multispecies Invasion and the Possibility of Life Amidst Anthropocene Ecologies: A Biocultural Approach*

Hatib A. Kadir (Aarhus University)

*Physics led Japan from Edo's analog robots to modern cyborgs*

Sonia Contera (University of Oxford)

10:30-10:45am

*Coffee Break*

10:45-11:45am

#### **Panel 5: (Bio)diversifying Methodologies for Intellectual History**

*'Learning How' with Animal Partners: Incorporating Multispecies Participant Observation and Multisensory Experiential Knowledge into Pre-Modern History*

Ryan Mealiffe (University of Oxford)

*Historicising Planetary Thinking with Multispecies Intellectual History: The Case of Cellular Paradigm of Buddhist Science in Modern Japan*

Eiko Honda (Aarhus University)

*Lunch Break: 11.45am - 1:30 pm*

*(including free time to explore the Moesgaard Museum, if preferred)*

### **Afternoon Session: 1:30-5:00pm**

1:30-3:30 pm

*A Walking Seminar: Walking as embodied research in emergent Anthropocene landscapes*

Nick Shepherd (Aarhus University)

3:30-5:00pm

#### **Workshop Wrap-up and the Next Step**

- Collectively summarize the workshop's key takeaways and future directions.

**Return to Aarhus: 5.00pm**

**Closing Dinner at Mellemfolk, Mejlgade 53, 1<sup>st</sup> floor: 7:00-9:00pm**

- An informal occasion for networking and further discussions.

## PRESENTATION ABSTRACT (IN ALPHABETICAL ORDER)

### **Of Whales and Turtles: Multispecies Perspectives and More-Than-Human Agency in the Study of Religion**

Aike P. Rots, Asian Studies, University of Oslo, Norway  
[a.p.rots@ikos.uio.no](mailto:a.p.rots@ikos.uio.no)

Does the bowhead whale willingly give her life to the Iñupiat hunter who depends on her for his livelihood? Do the leatherback turtle and humpback whale purposefully choose their final resting place in Mũi Né, knowing that people will pray to them, knowing that the presence of their graves may thwart plans to build another beach resort? Was the last dugong sent by the gods to prevent the construction of a military base in Okinawa? Will the Vietnamese nation lose divine protection when the turtles of Hoàn Kiếm Lake go extinct?

What will happen if we take non-human animal agency seriously in the study of religion? By “taking seriously”, I mean thinking of them as historical actors, as ritual participants, and as stakeholders in larger more-than-human networks that incorporate humans, gods, spirits, and physical environments; not merely as human-made symbols or ritual victims. The very suggestion often provokes unease: many scholars of religion to whom I have spoken about this topic in the past few years reacted sceptically to the idea that non-human animals can possess agency, let alone shape religious practice. In fact, the non-confessional study of religion (aka religious studies) is probably one of the most staunchly anthropocentric disciplines in present-day academia. This is understandable, as the spectre of theology is never far away, and generations of scholars have grown up trying to explain to their colleagues in other disciplines that, unlike theologians, *they do not study God; they only study “religion” as a human-made social phenomenon*. But when we ruled out divine intervention as a historical variable, we also closed the door to other types of non-human agency. Within mainstream religious studies, we only acknowledge talking trees, protective turtles, or self-sacrificial whales when they appear *in the imagination of the people we study*. We do not consider them “real”.

How can we acknowledge and account for non-human agency, without resorting to magical thinking? How do we make sense of environmental change, multispecies entanglements, and more-than-human plurality, without becoming vulnerable to accusations of doing “God talk”? How can the study of religion incorporate insights from the environmental humanities while maintaining methodological rigour and critical distance?

### **Herbaria, natural history museums, and the question of multispecies intellectual history**

Casper Andersen, Philosophy and History of Ideas, Aarhus University, Denmark  
[ideca@cas.au.dk](mailto:ideca@cas.au.dk)

The Danish national herbarium contains 400 years of shared global histories of nature in the form of preserved plants: what are its cultural meanings and colonial pasts? How can this be uncovered and understood, and what does it mean today, both in Denmark and in the societies and nations where Denmark has left a mark? The project ‘Field/Work in the Archive - Herbaria as Sites of Cultural Exchange’ (funded by Augustinus) asks these questions.

The project potentially links with the issue of Multispecies Intellectual History in several ways. First at methodological level it connects intellectual history with attention to the study of scientific practice we find in historical epistemology, especially through Lorraine Daston's notion of "archive sciences/science in the archives". Secondly, herbaria are products of colonial contact zones, and they offer a "plant-centered" historiographical window to the asymmetrical processes in which epistemologies and ontologies of Western/colonial science and indigenous knowledge have been negotiated. Thirdly, like other natural history collections, the large herbaria in Western institutions have been created in situations of asymmetrical power which today raise many questions of epistemic justice/injustice pertaining to access, participation in knowledge production and regarding different ways of knowing - such as indigenous and experiential ways of knowing in addition to scientific ways of knowing. How do these crucial issues relate to Multispecies Intellectual History?

### **Plants, memories and botanical knowledge in Colombia**

Diego Molina, Department of Geography, Royal Holloway, University of London, UK  
[Diego.Molina@rhul.ac.uk](mailto:Diego.Molina@rhul.ac.uk)

How do plants contribute to the formation of memory in a highly biodiverse country? To answer this question, I explore the integration of plants into both individual and collective histories and how this process gives rise to specific botanical knowledge in Colombia—a country boasting more than 30 thousand plant species. This interaction of plants with the past can be viewed through a multi-layered perspective, involving: i) personal memories, ii) scientific recollections, and iii) ecological memory. I view personal memories of plants as predominantly shaped and perpetuated through oral communication, often woven into cultural expressions like songs, poems, and sayings. These memories of plants within the collective consciousness are structured with flexible boundaries closely tied to local narratives and domestic traditions. The history of interactions with plants in Colombia is also preserved in a scientific form of memory, crystallized within herbarium collections. These botanical archives serve as repositories of stories related to collectors, plants, and locations. Nevertheless, accessing this information in herbaria often requires familiarity with a complex set of codes, limiting its availability to trained individuals. Once released, these records become valuable sources for understanding environmental, economic, and scientific histories. Furthermore, plants themselves contribute to the Earth's memory. Their continual efforts to establish and thrive in various locations provide insights into geological events and the historical movement of plants by human beings. For instance, introduced and invasive species, fossils, and pollen offer biological fragments that shed light on historical transformations. The spectrum of botanical memories spans from individual recollections to geological eras, and they are interconnected, resulting in a rich tapestry of botanical knowledge. The creation of plant memories is also influenced by power structures that validate certain forms of knowledge production while marginalizing others. This modulation shapes our perceptions of plants as historical actors.

### **Historicising Planetary Thinking with Multispecies Intellectual History: The Case of Cellular Paradigm of Buddhist Science in Modern Japan**

Eiko Honda, Global Studies, Aarhus University, Denmark  
[eiko.honda@cas.au.dk](mailto:eiko.honda@cas.au.dk)

In his recent critique of Dipesh Chakrabarty's *The Climate of History in a Planetary Age* (2021), the historian Christophe Bonneuil argued that "planetary thinking" is not a novel presence that follows "global thinking" of the Western modernity as the author articulates.

Environmental historians, Bounneuil continues, have uncovered “historically situated forms of planetary environmental reflexivity” rooted in temporalities of various time and space. I argue that less historicised is the experience of planetary thinking in intellectual history. How might we, scholars of the present-day who grapple with epistemological experience of the past, make sense of reflexibilities of historical actors who is no longer physically present in a transformed environment that bear traces of what they may have felt and witnessed? Drawing on Reinhart Koselleck’s discussion on historical-political semantics, Kate Raworth’s use of systems thinking, interdisciplinary conversations, and multispecies studies sensory research methods, this exploratory talk will reflect on various sensemaking methodologies that I employed beyond classical archival research. The case study will focus on the process of uncovering what I call ‘cellular paradigm’ of Buddhist science and an early environmental movement at the turn of the late 19<sup>th</sup> to early 20<sup>th</sup> Japanese intellectual history.

### **From plant geography to ecology: Danish scientists and the Brazilian Cerrado in the nineteenth century**

Georg Fischer, Global Studies, Aarhus University, Denmark  
[fischer@cas.au.dk](mailto:fischer@cas.au.dk)

Claiton Marcio da Silva, Universidade Federal da Fronteira Sul, Brazil [won't be able to attend the workshop]

The nineteenth century saw the emergence of plant ecology as a scientific discipline that combined plant physiology, geography and the study of complex interactions of plant societies with soils and climate, decisively influenced by Darwinian notions of competition and selection. While German zoologist Ernst Haeckel first introduced the concept "Oekologie", it was Danish botanist Eugen Warming who significantly contributed to a dynamic notion of vegetational distribution and change as well as to systematization of the new field. Warming, in turn, was part of a group of Danish scientists who carried out research in Brazil between the 1830s and the 1860s, and in 1892 he published the first major study about the vegetation of the Brazilian Savanna biome, the "Campos Cerrados" of Minas Gerais. Therefore, some authors have argued that modern Ecology was "born in the tropics", without, however, substantiating this claim. In the article which we would like to write, we plan to trace the significance of the Brazilian experience in Warming's conceptualization of plant ecology, by analysing debates about Cerrado vegetation in Danish academia and Warming's role in European networks of botanists dealing with the flora of Brazil. A background question which aligns with the purposes of UMIH is whether there was something specific, or "agential", about the vegetation of the Campos Cerrados which informed speculations about dynamics between "plant communities" and the intricacies of human/non-human entanglements. We would like to use the workshop primarily to formulate some initial questions and outline possible analytical pathways.

### **Settler Colonials and Invasive Species: Multispecies Invasion and the Possibility of Life Amidst Anthropocene Ecologies: A Biocultural Approach**

Hatib A. Kadir, Global Studies, Aarhus University, Denmark  
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In many reports on the entanglement of invasive species and settler colonials, they both are materially persistent; they can hardly be removed from the places they occupy or eliminated altogether (Nyquist, 2016; van Dooren, 2013). Furthermore, both settlers and invasive species deplete the biodiversity of the landscapes and knock out native ecologies. However, I believe it is crucial to narrate tales of devastation and ruination as well as hope. Drawing from Brown

(2020) and Tsing (2021), who illustrate the unexpected commodities that flourish in the wake of catastrophe, deforestation, and the industrial era, my presentation aims to examine what kind of unexpected realities emerge from the encounters between these invasive species and the native ecology? In other words, how hope and optimism be found amidst the ruination and hegemony of invasive species that have dominated the narratives of the Anthropocene?

To unearth surprising and unexpected realities, I propose a collaborative effort between humanities studies (particularly anthropology) and natural scientists (primarily in biology). Commencing from their shared concerns and curiosity, natural scientists tend to illustrate how human activities have impacted the natural world within the context of the Anthropocene era, revealing stories about feralities or non-human activities that evolve beyond human control. Meanwhile, humanities aim to identify hope trajectory and possibility of life amidst these Anthropocene catastrophes. Utilizing "arts of noticing" methodologies, such as a walking method and narrating approach (Mathews, 2023), my presentation in this workshop will challenge how we can transform the shared concerns of natural scientists and humanities into storytelling. Can we consider that turning natural science observations and reports into a story telling as a new genre of translation? So that, beside narrating the devastating stories of invasive species, it also to envision an improved design of human and non-human coexistent live together in the Anthropocene era.

### **Translating ecological knowledge as a site of slow epistemic violence**

Jeremy Farr, School of Social Science, University of Queensland, Australia  
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The multiple intersecting crises of climate change, food insecurity, and mass extinction, offer a research frame for institutions and scientists engaged in botany, conservation, and environmental sustainability. In practice this involves building comprehensive records of floras, the range and distribution of taxa, and the collection of ethnobotanical information and ecological knowledge (EK) to identify local conservation priorities but also significantly to appraise market potential. For the Global South this continuity with activities established under colonialism that have been practiced ever since. In recent years there has been greater acknowledgement of EK, however, this greater regard is rooted in recognition of practices and observations that can be translated into Western empirical epistemology. It is this act of translation, where a species and their properties undergo a process of distillation, that separates them from their ecological contexts, their relationships with millions of other organisms, and from the knowledge of these interactions held by people who share long histories with them in the form of EK.

For this workshop I will be discussing examples of these acts of translation, starting with multispecies ethnographies, and exploring how they encounter and are encountered by scientific institutions, international bodies, and by extension governance and legal frameworks. A focus on these interactions using a multispecies approach highlights the agency and interconnectedness of all actors in the processes of translation of information. This presentation aims to initiate a discussion on scientific translations as a potential site of slow epistemic violence where certain knowledges are excluded, marginalised, reduced, misrepresented or metamorphosised.

### **Pig History: Some preliminary thoughts on the potential for multi-species perspectives on the history of food and farming in Denmark, C19th-C20th**

Mary Hilson, History and Classical Studies, Aarhus University, Denmark



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There were over 11 million pigs living in Denmark in 2023, twice as many as the number of humans. However, pigs are often conspicuous by their absence, either from the landscapes of contemporary Jutland, or from accounts of Danish agrarian history. In this short presentation I would like to share some preliminary ideas for researching a pig history of Denmark ('Grisens Danmarkshistorie'). It is well-known that the years after c.1860 saw a fundamental transformation in Danish agriculture, as farmers shifted from grain to animal production, with far-reaching implications for human and non-human lives. Using sources from co-operative organisations in Denmark and Britain, I seek to follow pigs through changes in breeding and husbandry to slaughter and the production and consumption of pork products. I am interested in how agricultural changes shaped pig lives, but just as importantly, how pigs shaped agricultural changes, and how we can study these.

### **The catch-22 of Indigenous knowledge advocacy: "Guardians of biodiversity" or anthropomorphist romantics?**

Rithma Kreie Engelbreth Larsen, Philosophy and History of Ideas, Aarhus University, Denmark  
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Earlier this year, the UN Secretary-General António Guterres declared that Indigenous Peoples are "the guardians of biodiversity," and he even stated that they hold "many of the solutions to the climate crisis." This statement encapsulates a development toward plural epistemologies in recent decades: An increased inclusion of Indigenous knowledges in international science-policy institutions, particularly on questions of climate mitigation and natural management.

This development gives rise to a range of questions – notwithstanding the overarching question of how these discursive changes (mis)translate to practical inclusion. Nonetheless, in this short presentation, I will focus on drawing up some of the more theoretical questions that arise particularly in a lens of multi-species intellectual history. Firstly, these are questions pertaining to the general and historical relationship between Indigenous knowledge and science, their integrate-ability and (in)commensurability. Secondly, important questions arise about the (historical) connections between the "Ecological Indian" stereotype, and the newly arisen global actor of "Indigenous knowledge holder" or "natural resource manager".

While it certainly is not the case for all Indigenous knowledge holders, many across different regional contexts describe their epistemology as embedded within a non-dualist understanding of the world not easily aligned with Western science. For instance, when agency is not exclusively reserved for humans, it gives rise to accusations of anthropomorphism and romanticization. Yet, as more and more advocate for cultivating more multi-species awareness, if not outright entanglement, many Indigenous knowledge holders already inhabit epistemologies and ontologies with less or no distinctions between the human and the non-human.

But if the above statements are true, then doesn't that amount to a certain form of essentialism? Or is it an acknowledgement of the performative agency by certain Indigenous advocates and scholars who take up a particular vocabulary to gain access to powerful institutions that have otherwise excluded them? These are all questions that have difficult answers, but I argue they are increasingly relevant within the environmental humanities broadly, and that it is pertinent to be wary of accusations of anthropomorphism.

## **'Learning How' with Animal Partners: Incorporating Multispecies Participant Observation and Multisensory Experiential Knowledge into Pre-Modern History**

Ryan Mealiffe, Medieval History, University of Oxford, UK  
[ryan.mealiffe@wolfson.ox.ac.uk](mailto:ryan.mealiffe@wolfson.ox.ac.uk)

Multispecies and environmental history challenge the anthropocentric focus of history and acknowledge the production and maintenance of knowledge not just in the human mind but in the material environment and embodied relationships between human and non-human agents. However, there is a tendency to recognize these multispecies connections and seek to 'rewild' the content of history without (bio)diversifying our methodologies. To decenter the anthropocentric not just in the content but the production of history, it is necessary to seek out animals as partners and teachers and incorporate experiential ways of knowing into our research methodologies. Becoming intimate with other species can provide a 'history from below' perspective, enrich our writing with personal know-how and subjectivities that must be learned experientially rather than propositionally, and expand our small circle of 'compassionate' mammals by empathizing with species of significant evolutionary divergence from humans. Drawing upon my multisensory research of piggy banks and observations of European birds, I explore two ways historians, particularly those working in pre-modern periods dissociated from present ethnographic contexts, can incorporate multispecies participant observation and experiential learning with non-human animals and associated objects into their research methodologies.

### Key Questions:

How to practice multispecies participant observation and incorporate experiential knowledge into history sources and methodologies (especially pre-modern history)?

What are the limitations and benefits of doing so?

## **Physics led Japan from Edo's analog robots to modern cyborgs**

Sonia Contera, Physics Department, University of Oxford, UK  
[sonia.antoranzcontera@physics.ox.ac.uk](mailto:sonia.antoranzcontera@physics.ox.ac.uk)

Technology is the core of the human quest to understand nature and our relationship with our environment; we learn how things work by making them. And we learn how reason and intuition, analog and digital intertwine in life and in humans by making robots. Analog robots (からくり, *karakuri*) have been around in Asia since at least the third century CE; the first written mention of one of them in Japan (a south-pointing chariot) is already in the *Nihon Shoki* (日本書紀, 720 CE). *Karakuri* persisted in Japan till the Edo period and beyond; Hisashige Tanaka, the founder of Toshiba and one of the most prominent technologists of the Meiji period, produced *karakuri* master pieces, including one representing the calligrapher Kobodaishi, a robot that is able to draw a Chinese character, *kanji*, in the air.

In the Meiji era, Japan also became a country of physicists. Japanese physicists made their way to forefront of physics very quickly, succeeding in bringing Japan to the intellectual and scientific modernity. But, also, I argue, they identified Physics as a tool to reconnect with Japan's pre-Meiji era world's vision of nature and how humans and non-humans relate to it. Japanese physicists succeeded to intertwine Japan's cultural history and identity with physics, focusing on problems of "complexity" and "intelligence", doing physics that was conscious of the interconnectedness nature. This story has been interpreted by Japanese artists and writers since the XIX century. In my talk I will explore how, with the arrival of solid state physics, materialised in Japan by Leo Esaki's development of the tunnelling diode in 1959 at

Tokyo Tsushin Kogyo (now Sony), and micro-chip based computing after WWII, Japanese robots started to be controlled by digital computers... which prompted Japanese artists to explore how these digital computations would inevitable become analog again, as we incorporate them in our complex, analog, biological lives. Their artistic predictions turn us into disoriented cyborgs as in Kobo Abe's novel 他人の顔 "The face of another" (1964) or optimistic technological artists as in TeamLab's stunning "Spatial Calligraphy" installations, where as kanji are drawn in 3 dimensions the air (<https://www.teamlab.art/concept/spatial-calligraphy/>), bringing back to life Hisashige Tanaka's ideas to us in the XXI century.

## PARTICIPANTS BIO (IN ALPHABETICAL ORDER)

**Aike P. Rots** is Professor in Asian Studies at the University of Oslo. He is the author of *Shinto, Nature and Ideology in Contemporary Japan: Making Sacred Forests* (Bloomsbury 2017) and the co-editor of *Festivals in Asia* (special issue of *Religion*, 2023), *Sacred Heritage in Japan* (Routledge 2020), and *Formations of the Secular in Japan* (special issue of *Japan Review*, 2017). He has written numerous peer-reviewed journal articles and book chapters in the fields of religious studies, Asian studies, critical heritage studies, and environmental humanities. Recent articles include "When Gods Drown in Plastic: Vietnamese Whale Worship, Environmental Crises, and the Problem of Animism" (with Nhung Lu Rots; *Environmental Humanities*, 2023) and "Whaling on Stage: A Comparison of Contemporary Japanese Whale Festivals" (with Ellen Haugan; *Religion*, 2023). He is currently PI of the ERC-funded project *Whales of Power: Aquatic Mammals, Devotional Practices, and Environmental Change in Maritime East Asia* (2019-2025).

**Casper Andersen** is an associate professor in history of ideas at Aarhus University where he specializes in history of science in colonial and decolonizing context. He is CO-I in the Augustinus funded project *Field/Work in the Archive* which is housed at the Museum Natural History in Copenhagen with associate professor Martha Fleming as PI. See: <https://forskning.snm.ku.dk/research/research-groups/fieldwork-in-the-archive>

**Diego Molina** is a British Academy Fellow at the Royal Holloway, University of London. He is a botanist who turned to human geography and environmental history to understand the changing relationships between people and plants. He worked for several years as a botanist in Colombia, participating in scientific explorations, species discovery, and designing public policies for plant conservation. Before becoming a British Academy Fellow at the RHUL, he was a Rachel Carson Fellow in Munich.

**Eiko Honda** is Assistant Professor of Japanese Studies at the Department of Global Studies, Aarhus University. Her historical research interrogates boundary-defying works and (inter-)actions of Japanese scientist-polymaths whose epistemologies do not conform to the model of 'civilisational progress' led by the vision of human domination over non-human 'nature.' The most recent papers of this kind include "Minakata Kumagusu and the Emergence of Queer Nature: The Civilisation Theory, Buddhist Science and Microbes, 1887-1892" in *Modern Asian Studies* (2023). Prior to her present appointment, she received D.Phil in History at the University of Oxford (2021) and briefly served as the Landhaus Fellow at the Rachel Carson Centre for Environment and Society and Robert and Lisa Sainsbury Fellow at the Sainsbury Institute of Japanese Studies.

**Georg Fischer** is Associate Professor of Brazilian Studies at the Department of Global Studies, Aarhus University. PhD (History) Freie Universität Berlin 2015. MA (History) University of Essex 2006. Magister studies in History and Economics at Freie Universität Berlin 2001-2005. I am broadly interested in nature-society relations, science and knowledge, and North-South inequalities. My ongoing research deals with state-led agricultural colonization in Cold War Latin America as materialization of contested visions of rurality. I have previously worked on the history of knowledge about Brazil's mineral resources, and I keep a strong interest in material history/Stoffgeschichte, natural collections, infrastructures and supply chains. I am further interested in frames of global justice and emerging transnational memory practices in the context of climate change.

**Nick Shepherd** is Associate Professor of Archaeology and Heritage Studies at Aarhus University and an Extraordinary Professor at the University of Pretoria. His most recent publication is the

volume *Rethinking Heritage in Precarious Times: Coloniality, Climate Change, and Covid-19* (Routledge, 2023).

**Mary Hilson** is Professor at the Department of History and Classical Studies, Aarhus University. I have previously worked on the shared political, social and cultural histories of the Nordic region, including ideas of a 'Nordic model' and their circulations; history of the co-operative movement in the Nordic countries and transnationally. I am a newcomer to the field of multi-species history.

**Rithma Kreie Engelbreth Larsen** is a PhD fellow at the Department of Philosophy and History of Ideas, AU. Her PhD project investigates how climate and nature imaginaries have changed within and beyond the UN, and how the local and global scales of climate knowledge have recently been re-negotiated as we have seen an increased inclusion of Indigenous knowledge holders.

**Jeremy Farr** is an interdisciplinary researcher working across environmental sustainability and social science, specialising in food systems, ethnoecology and archaeobotany. He recently completed his PhD: "The archaeobotany of food systems in southern-central Africa in the first and second millennium CE and its implications for food security in the region today". He is currently a CSIRO Early Research Career Fellow working on food system dynamics and the enablers and barriers for food system transformation.

**Hatib A. Kadir** is a cultural anthropologist. He finished his PhD from the Department Anthropology at University of California Santa Cruz. His current research project is in West Papua, Indonesia on the issue of settler colonialism, invasive species, infrastructure affecting ecologies, and science-humanities collaboration. Before coming to Aarhus, Hatib was a visiting researcher at BRIN (National Research and Innovation Agency), Indonesia. Hatib now is a post-doctoral researcher at the Department of Global Studies-Aarhus University.

**Ryan Mealiffe** is a second-year MPhil Medieval History student at the University of Oxford whose interdisciplinary research focuses on the animal history, material culture, cosmology, and environment of medieval Europe and beyond. He is currently working on two projects: a crossed history of pigs and piggy banks in Majapahit Java and medieval Europe and a dissertation on the avian history of the medieval west.

**Sonia Contera** is an experimental physicist working at the interface of physics, biology and nanotechnology. She is Professor of Biological Physics and Associate Head of the Physics Department (ED&I) at the University of Oxford. She studied in Madrid, Moscow, Prague and Beijing before obtaining her PhD from the Department of Applied Physics of the School of Engineering of Osaka University. She did a postdoc in Aarhus' iNano centre before moving to Oxford in 2003. She is the author of *Nano comes to life: How nanotechnology is transforming medicine and the future of biology* (2019). She has a strong interest in understanding how physics connects modern, pre-modern and ancient worlds and in Japan's history of physics. She collaborates with biomedical scientists, plant scientists, neuroscientists, engineers, artists, and architects and writes regularly for the Spanish newspaper El País.

## PRACTICAL AND LOGISTICAL INFORMATION

### Transportation to and from Aarhus

#### Aarhus Airport to Aarhus Central Station

Bus 925X runs between Aarhus Airport and Aarhus Central Station. Most bus departures from the airport match the flight schedule, meaning a bus is waiting for most arriving planes. If flights are delayed, the bus waits.

The same is true when going to the airport, meaning most departing planes have a dedicated bus taking you to the airport in good time. Enter your flight number at the Midttrafik website linked above to check when your plane's bus departs.

The bus accepts cash DKK, most cards with a chip, and you can buy a ticket online at the website.

#### Billund Airport to Aarhus Bus Terminal

Bus 912X runs between Billund Airport and Aarhus Bus Terminal, only a few hundred meters from the Central Station. Busses depart around once an hour, and you can check the timetable [here](#).

The bus accepts cash DKK, most cards with a chip, and you can buy a ticket online at the website.

#### Copenhagen Airport to Aarhus Central Station

There are several trains running directly from Copenhagen Airport to Aarhus Central Station, with a typical minimum of one departure per hour during the day. Additional departures from Copenhagen Central Station can be reached by taking a local train from the airport to the Central Station.

Tickets can be bought at the different stations, online at <https://www.dsb.dk/en/> or through the DSB-app (available in eng), where you can also see timetables and more information. Be aware that so-called "Orange" tickets are cheaper tickets that are only valid for a specific train departure, whereas standard tickets can be used for different departures on the same day.

### Transportation in Aarhus: To and from the university

#### Buses and Trams

The workshop will take place in Nobelparken at Aarhus University and at Moesgaard. This part of the university is located around 3 km north of the Central Station and the hotel. The fastest public transport option will depend on the time of the day.

The tram (Letbanen) L2 in the direction Lystrup/Universitetshospitalet/Lisbjergskolen leaves from the Central Station and arrives just outside Nobelparken at the stop "Aarhus Universitet (Ringgaden)". This will often be the fastest option. However, several buses depart close to the hotel, so it can be helpful to check places like Google Maps or [Rejseplanen](#) for the most convenient option.

Single-trip tickets for the tram can be purchased in automats at the tram stops NOT ONBOARD the tram and only with a payment card.

Single-trip tickets for buses can be purchased onboard the bus and only with cash DKK (coins).

Alternatively, you can download the [Midttrafik app](#) or [purchase tickets online](#). Here you will also have access to a larger variety of ticket types than just single-trip tickets.

## On foot

Aarhus is a very compact and walkable city. Despite the station and university being on each side of the city centre, the distance is only about 3 km. Despite Denmark's reputation as a flat country, Aarhus is a hilly city and the University is located uphill from the city centre, so please take this into consideration.

## Important Places

### The Aarhus University

The workshop DAY 1 will take place in Nobelparken campus and DAY 2 will take place at the Moesgaard campus. For navigating the campus, there is also an easy-to-use mobile app for IOS and Android called **AU Find**.

### Nobelparken Campus

The Nobelpark address is **Jens Chr. Skous Vej 3, 8000 Aarhus C.**

The intersection of Nordre Ringgade and Randersvej is where most buses and the tram stops.



### Moesgaard Campus

Workshop day 2 will take place in the old university buildings by Moesgaard Museum in a building called the manor house **building 4215 – Room 032 (basement)**. The address is Moesgård Allé 15, 8330 Beder.

NB: See below for information on pick-up from hotel.







## Hotel

Radisson Blu is located in walking distance to the Central Station at M.P. Bruuns Gade 27, 8000 Aarhus C. It is located at **Margrethepladsen 1 (Entrance from Thomas Jensens Allé 1)**.

The hotel is positioned near cultural attractions and public transportation. Guests can walk to a number of sites including the ARoS Art Museum and the central train station, which provides transportation to Billund Airport (BLL).

## Pick-up on Day 2 (Friday) Aarhus-Moesgaard

Friday morning we meet at the parking lot outside the hotel at 8am.

The car ride to Moesgaard takes about 20 minutes depending on traffic. This means we will likely be arriving to Moesgaard in good time for everyone to get settled in before the workshop starts at 9am. Please be on time.

In case you need to get in contact, you can reach Heidi (driver) on +45 20441721.

For those finding their way to Moesgaard on their own, please consult the maps of the manor house and the area included to locate the building and room.

## Optional post-event visit to Den Gamle By

In the morning of Saturday 18<sup>th</sup> November, there will be an optional visit to Den Gamle By, an open-air museum detailing Danish everyday life from the 1800s to 2014. The museum is located Viborgvej 2, 8000 Aarhus C, with a new entrance right at the intersection of Viborgvej and Silkeborgvej. Please speak with Eiko if you would like to join this.

The walk from the hotel to Den Gamle By is about 1 km (15 minutes walk).

**Emergency contacts:**

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