

**THE AUSTRALIAN  
CRITICAL RACE  
& WHITENESS STUDIES  
CONFERENCE 2020**

**RACIAL LITERACIES VS WHITE  
SUPREMACY:  
EDUCATING AND RESEARCHING  
TOGETHER AGAINST RACIAL  
SILENCING, RACIAL VIOLENCE AND  
RACIAL CAPITALISM**

**BOOK OF ABSTRACTS AND SPEAKER BIOS**

**FEBRUARY 6 2020**

**9AM - 6 PM**

Sydney Mechanics' School  
of Arts, 280 Pitt St, Sydney,  
New South Wales 2000.  
Fully accessible. Near Town  
Hall Station.

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**Australia Critical Race & Whiteness Studies Association Annual Conference 2020**

*Racial literacies vs white supremacy – educating and researching together against racial silencing, racial violence and racial capitalism*

**BOOK OF ABSTRACTS & SPEAKER BIOS**

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## KEYNOTE SPEECH

Patricia Hill Collins.

Distinguished Professor Emerita Patricia Hill Collins is a social theorist whose research and scholarship have examined issues of race, gender, social class, sexuality and/or nation. Her first book, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (Routledge), published in 1990, with a revised tenth year anniversary edition published in 2000, won the Jessie Bernard Award of the American Sociological Association (ASA) for significant scholarship in gender, and the C. Wright Mills Award of the Society for the Study of Social Problems. Her second book, *Race, Class, and Gender: An Anthology*, 8th ed. (2013), edited with Margaret Andersen, is widely used in undergraduate classrooms in over 200 colleges and universities. *Black Sexual Politics: African Americans, Gender, and the New Racism* (Routledge, 2004) received ASA's 2007 Distinguished Publication Award. Her other books include *Fighting Words: Black Women and the Search for Justice* (University of Minnesota Press, 1998); *From Black Power to Hip Hop: Racism, Nationalism, and Feminism* (Temple University Press 2005); *Another Kind of Public Education: Race, Schools, the Media and Democratic Possibilities* (Beacon Press, 2009); the *Handbook of Race and Ethnic Studies*, edited with John Solomos (Sage, 2010); and *On Intellectual Activism* (Temple University Press, 2012). She has published many articles in professional journals such as the *Journal of Speculative Philosophy*, *Qualitative Sociology*, *Ethnic and Racial Studies*, the *American Sociological Review*, *Signs*, *Sociological Theory*, *Social Problems*, and *Black Scholar*, as well as in edited volumes. In 2008, she became the 100th President of the American Sociological Association, the first African American woman elected to this position in the organization's 104-year history.

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## PERFORMANCE

### ***God Is A Black Womban***

Sista Zai Zanda

*God Is A Black Womban* is a poem that honours and reclaims the tradition of African women's naked protest. Written in the context of #sayhername, the poem offers an Afro-centric and womanist critique of misogynoir and ends with a assertion of a Self that thrives despite (and not just survives and reacts to) oppression.

Sista Zai Zanda is a storyteller, educator and curator. She has facilitated poetry and storytelling workshops in Australia, Zimbabwe and Denmark and contributed to defining the strategic direction for Melbourne as a UNESCO City of Literature. In 2011, Zai founded Stillwaters Storytelling Collective, a platform for diverse women's voices led by Black African women. Stillwaters performed at the Emerging Writers Festival, the Big

West Festival, La Mama Theatre and the Light In Winter Festival. Currently, Zai hosts and curates the Pan Afrikan Poets Café, the home of new, cutting edge and classic Afrikan literature. This is a pop up literary event for stories by and about Afrikan and First Nations' storytellers. Zai established the Pan Afrikan Poets Café in 2015 with the intention to celebrate Africa's rich literary legacy and diverse storytelling traditions while showing love and respect for First Nations peoples. Since 2015, Zai has spoiled audiences in Melbourne and Sydney with over 100 performances by Afrikan, First Nations and Pasifika artists. Recently, she co-produced a Pan Afrikan Poets Café event, #BlackGirlMagic at the Arts Centre Melbourne and it sold out in less than 5 days bringing a highly diverse audience to Australia's largest performing arts venue. Zai is also known for a literary dance party called Sankofa The Love Vibration, a celebration of Motherhood, female ancestry and the Divine Feminine within us all, which debuted at Next Wave Festival as a sold out show. You can catch an afternoon of beats, performance and community conversation at Zai's monthly Afrikan High Tea party, an interdisciplinary platform for artists which also serves as a practice-based mentorship for new and emerging literary curators who are driven by an ethic of community self-care and collaboration.

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## **BLACKFULLA FEMINIST THOUGHT... ON RACE, HEALTH & JUSTICE**

*US Black women's efforts to grapple with the effects of domination in everyday life are evident in our creation of safe spaces that enable us to resist oppression, and in our struggles to form fully human love relations with one another and with children, fathers, and brothers, as well as with individuals who do not see Black women as worthwhile. Oppression is not simply understood in the mind – it is felt in the body in myriad ways.*

-- Patricia Hill-Collins

This panel brings into conversation a group of Aboriginal women working in varying locations culturally, politically and intellectually; who are each seeking to tackle racism within health in a shared commitment to justice for Blackfullas. We seek to illuminate an anti-racist praxis that centres the labour, love and lives of Aboriginal women through an intimate and honest conversation about oppression, domination, resistance and endurance. Drawing from our personal and professional experiences, we consider the usefulness of critical race scholarship, strategies of combat and survival, and the futility of hope. Lastly, we consider the centrality of accountability to Blackfellas in anti-racist action and theory.

*Bond, Chelsea (Yugambeh)*

Associate Professor Chelsea Bond is a Munanjahli and South Sea Islander woman and a Principal Research Fellow within the School of Social Science at The University of Queensland. She has worked as an Aboriginal Health Worker and researcher in communities across south-east Queensland for the past 20 years with her work focused on interpreting and privileging Indigenous experiences of the health system. Her current research supported by the

Australian Research Council seeks to examine how race and racism operate within the health system in producing the persisting health disparities experienced by Indigenous peoples. A/Professor Bond is a board member of Inala Wangarra (an Indigenous community development association within her own community), and one half of the Wild Black Women on Brisbane's 98.9FM and NITV's The Point.

*Clague, Liesa (Yaegl, Bundjalung & Gumbaynggir)*

Liesa Clague is an Aboriginal woman of the Yaegl, Bundjalung and Gumbaynggir peoples from the North Coast of New South Wales on her mother's side and on her father's side has Manx heritage from Isle of Man. Liesa has worked in Aboriginal sector such as Aboriginal Health Medical Research Council of NSW and Aboriginal Medical Service (AMS) in NSW, and non-government sector with organisations such as Family Planning NSW, and Family Planning NT, Cancer Council NSW. She has worked in Darwin Hospital as midwife and Centre for Disease Control in Northern Territory. Liesa came from leading role in the Faculty of Medicine and Human Science, at Macquarie University as the Aboriginal and Torres Strait Islander health educator and curriculum development for the Medical program as well as embedding Aboriginal and Torres Strait Islander health across some of Macquarie University departments.

*Davis, Jazlie (Birrby)*

Jazlie has worked with NJP for two years providing paralegal support to NJP's Aboriginal Health Justice Project and Copwatch programs. Jazlie is a Birrbay woman born and raised on Warrimay country on the mid-north coast of NSW. She graduated from the University of NSW with a degree in science aviation and worked as a commercial pilot for three years in the Yolngu communities of North East Arnhem Land. She spent a further five years working for Yolngu People in community lead social and economic enterprises. Jazlie left Arnhem Land to pursue law and is now in her second year of a Bachelor of Laws at Southern Cross University. Jazlie is focusing her studies on Indigenous jurisprudence, and racism and injustice experienced by Blackfellas in the legal system.

*Pollard-Wharton, Nellie (Kooma)*

Nellie Pollard-Wharton is a Kooma woman born in Townsville and raised in Brisbane and Sydney. She has grown up on Cadigal Wangal country and is proud and grateful to call it home. A graduate with a Bachelor of Social Work (Hon) at UNSW, Nellie has a strong sense of social justice and human rights with a primary focus on eradicating inequality for Indigenous people.

## RACE: POLITICS & THEORY

Brooks, Andrew. *Fugitive Listening*

This paper develops the concept of fugitive listening as a critical modality and praxis for considering how we might develop communities of solidarity and forms of political collectivity grounded in what Édouard Glissant calls ‘the right to opacity’. The paper mobilises Hortense Spillers’s concept of the flesh in order to develop a listening practice that foregrounds affective attunement as the basis for collectivity, thinking specifically of the sound of protest and riot. I will ask: what are we to make of those en fleshed voices that do not conform to the ideal voice of the self-possessed liberal subject? What are we to make of those voices that refuse the imperative of improvement that underpins social and economic contractualism? How might we attend to the sonicity of those voices that refuse to individuate, possess, and accumulate? And what fugitive modes of speech might be transmitted by such unformed and un-organised voices? Against the idealised voice of liberalism, and the gendered and racialised exclusions that this voice implies, I propose a mode of fugitive listening that allows us to open our ears to the noisy voices and modes of speech that sound outside the locus of politics proper. Indebted to the black radical tradition (and considering the relationship between blackness and Indigeneity), fugitive listening attends to sonic practices that refuse the given grounds of representation. I argue that fugitive listening is a practice that can be situated in what Fred Moten and Stefano Harney call ‘the undercommons’.

Andrew Brooks is a writer, researcher, artist, editor, and teacher. His work focuses on listening as a modality for attuning to the affective tonalities of our time and approaches the relationship between subjectivity, collectivity, and public feeling via critical race studies, black studies, noise, and mediation. Recent work has dealt with the politics of the voice and listening, infrastructural inequalities in relation to the ongoingness of settler coloniality, and the indefinite imprisonment of refugees. His work has been published in a range of publications and journals, including *Theory, Culture, and Society*, *Art + Australia*, the *Journal of Sonic Studies*, *Runway*, *The Lifted Brow* and more. He is currently working on a book project called *Fugitive Speech Acts and the Politics of Noise* which develops a vocabulary that attends to both minor and major expressions of dissent in relation to anti-racist struggles in both Australian and US contexts and draws on a wide variety of examples from contemporary media, art, poetics and literature. He is one half of the critical art collective *Snack Syndicate* and currently works at UNSW and WSU.

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McKenzie, Megan. *Blowback from Studying Racism and Implicit Bias Within Academia*

This paper maps the methods used to conduct a large-scale study on implicit bias-including racism and sexism- amongst academics across the ‘group of eight’ universities in Australia. It highlights the potential benefits, as well as the challenges-including methodological limitations, ethical dilemmas, and sparse existing research-

in using implicit bias research methods to study racism. Drawing on Malinda Smith and Sara Ahmed's work, amongst others, the paper also discusses the very serious challenge of writing about and conducting research amongst one's academic peer group. These challenges include blowback, isolation, and intimidation. Finally, the initial findings of the research are presented as an incomplete and imperfect reiteration of racism and sexism in Australian academia.

Megan MacKenzie is a Professor of Gender and War in the Department of Government and International Relations at the University of Sydney. Her research is broadly aimed at reducing war; it bridges feminist theory, critical security studies, and critical/post development studies. Megan has contributed research on topics including sexual violence in war, truth and reconciliation commissions, military culture, images and international relations, and women in combat.

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Palombo, Lara. *Abolition and Universities: Abolishing the transformation of racial penal technologies*

Universities and its communities are participant in a racial-colonial logic attached to the prison industrial complex. They have been and are still in a continuum with the production of ensembles of racial penal governance that maintains and adjust white supremacy- by surveillance, policing and expanding carceral technologies that interlock with violent systems of race, whiteness, islamophobia, gender, sexuality, poverty and disability within the multiple and varied contexts of the settler colony, settler state, communities and households (see McQuire, 2018; Ritchie, 2017; Richie, 2012). This paper focuses on the way universities are in this continuum with the prison industrial complex by examining how it assimilates and normativizes penal technologies in its daily governance and practices. It considers and grounds abolitionist theories of change and practices that aims to resist and undo the everyday intersectional violence of the racial penal logic (Critical Resistance 2017; Davis, 2005; Gillmore 2007; Kaba, 2017).

Lara is an independent researcher interested in settler-colonial penal practices and technologies and their impact on racialised women, in particular, diaspora. In her PhD, Lara produced a cultural history of racial Camps in Australia and has published in a number of journals including Globalizations, Journal of Intercultural Studies and Continuum: Journal of Media & Cultural Studies. She is a sessional/casual Lecturer and Tutor in Cultural Studies, Gender Studies and Criminology at Macquarie University and has been a Board Member of WIPAN (Women in Prison Advocacy Network). She is currently on the Ethics Advisory Board of website Deathscapes: Mapping Race and Violence in the Settler States.

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Searle, Tania. *Indigenous sovereignty, non-Indigenous allies and natural resource management: towards a posthuman methodology*

The European construction of the human/non-human binary underpins Western sovereignty and drives racial-colonial logic that justifies the global oppression of Indigenous peoples and their lands. Critical race and whiteness frameworks significantly contribute to the examination of this space; however, I argue that broader issues of human and non-human relationships are neglected and silenced. Posthumanism is an emerging theoretical framework offering a fresh approach for non-Indigenous researchers to examine issues of race and sovereignty by moving beyond humanism. Further, posthumanism finds common ground with Indigenous epistemologies that have understood human and non-human connectivity for millennia. Examining multiplicities and connections, a posthuman methodology simultaneously captures both inter-human and intra-human relationships. I apply a posthuman methodological framework to this qualitative study on two international sites where non-Indigenous allies prioritise Indigenous sovereignty in natural resource management; the Kungun Yunnan Ngarrindjeri (Listen to Ngarrindjeri Speaking) Agreement, South Australia, and; the Transboundary Columbia River Treaty, United States of America and Canada. Participant narratives concur that Western sovereignty is underpinned by an epistemology of separation and domination. To overcome this, participants strategise to make room for Indigenous decision-making. As such, I demonstrate that a posthuman methodology is an innovative and valuable tool for researching Indigenous and non-Indigenous relationships.

Tania Searle is a PhD candidate at Flinders University, South Australia. Her interest is in identifying decolonising practices employed by non-Indigenous professionals who work with Indigenous peoples in the 'contact zone'. Her doctoral research aims to capture the strategies and innovations employed by non-Indigenous allies in two international sites that prioritise Indigenous sovereignty in natural resource management. In 2018 Tania received the Jerzy Zubrzycki Postgraduate Award from The Australia Sociological Association for research that promotes cultural pluralism.

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## RACE AND EDUCATION

BARC. *Remaking the racist Business School: Building the Anti-Racist Classroom (BARC)*

Capitalism is racist (Davis, 1971; Lorde, 2017; Bhattacharyya, 2018). From its inception until today, capitalism in all its forms (colonial, slave, mercantile, financial, market, information) has used racist logic (Mills, 1997) to demarcate superior whites from deficient non-whites, distributing wealth along this racialised scale of human value. In Business School curricula, knowledge production and administration, the racist foundations of capitalism are obstinately ignored, resulting in the continued omission of the roles of Indigenous genocide, extractive settler-colonialism, and Black chattel slavery in contemporary capital accumulation and wealth disparity (Cooke, 2003; Nkomo, 1992; Yusoff, 2018). Meanwhile, the continual expansion of Business Schools, in terms of student numbers, student fees, faculty and internationalisation, chiefly serves white power.

There is no more time for polite engagement with white governance structures — we need transformation. In the present mire of climate emergency, hardening borders and intensifying racial violence (Kamunge et al., 2018), we wish to open a dialogue with fellow people of colour on what it means for us to take action and the principles on which our actions need to be based. We seek to build intergenerational support systems that can ensure the survival of people of colour in this hostile world. We propose that this can only be accomplished by cultivating anti-racist communities in the white academe and beyond in the radical act of living our truths (Pow, 2018).

BARC (Building the Anti-Racist Classroom) is an international collective of women of colour scholar activists who came together in 2017. We aim to build anti-racist pedagogic communities of students and university workers through sustained collective organizing, collaboration and radical thinking. Our practice is led by our commitments to critical theory, intersectional feminisms and decolonizing frameworks. We are part of the Decolonizing Alliance initiative that seeks to invigorate activism across universities around the world. Please visit us at <https://barcworkshop.org/>.

Helena Liu is presenting on behalf of BARC. Other members include Sadhvi Dar, Angela Martinez Dy, and Deborah Brewis.

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Blanch et al. *Racism and Australian Education: Exploring Pre-Service Teachers' Interpretations of The Final Quarter*

On July 18, 2019 *The Final Quarter* aired nationally on Australia's Ten Network. In September 2019, the creators made it freely available with a suite of resources for all Australian schools, in hopes that teachers will willingly teach about racism. *The Final Quarter* powerfully demonstrates that Australian racism is complex and widespread, existing on and off the football field. The documentary traces the

experiences of former elite player and First Nations Australian, Adam Goodes, as he speaks out against racism. As a result, Goodes experienced persistent vilification participated in by spectators, members of the media and key figures in the AFL, to the extent that his high-profile career was cut short. Australian education must play a role in raising awareness about racism and dismantling its discursive webs. Nonetheless, despite two official policy frameworks that go some way toward shaping teachers' engagement with anti-racism pedagogies, only one is mandatory, neither directly challenges racism, and both are overshadowed by Anglo-centric policies that marginalise, while exacerbating, issues of race. In this presentation, we reflect on initial findings from a qualitative study that aimed to capture 450 pre-service teachers' interpretations of the film, as part of their learning in a mandatory Indigenous Education topic.

### *Blanch, Faye*

Senior Lecturer in the Creative and Performing Arts program in the College of Humanities, Arts and Social Sciences (CHASS) at Flinders University. Faye coordinates the graduate entry strand of the topic 'Teaching Indigenous Australian Students/GE'. Faye is an educator and artist in South Australia originally from Queensland's Mbararam/Yidinyji, Rainforest region. Faye engages rap theory to embody sovereignty and shedding of the colonial skin and is part of the celebrated Unbound Collective.

### *Elliott, Sam*

Senior Lecturer in Sport, Health and Physical Activity in Flinders' CEPSW. Sam coordinates undergraduate topics in sport and is a consultant and advisor for Football Federation Australia, SANFL, Sport Australia and the Australian Council for Health, Physical Education and Recreation. Sam's research expertise includes enhancing parental involvement in youth sport; understanding and enhancing the social experiences of children in sport; and increasing sport participation among children and youth.

### *Schulz, Sam*

Senior Lecturer sociologist of education in the College of Education, Psychology and Social Work (CEPSW) at Flinders University. Sam coordinates the undergraduate strand of the mandatory topic 'Teaching Indigenous Australian Students'. Sam is Chief Editor of Critical Race and Whiteness Studies Journal with research interests including; race, whiteness, global citizenship, and countering violent extremism.

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Teo, Aaron. *An AsianCrit autoethnographic account of the difficulties of addressing race as a non-Indigenous 'Asian' Australian high school teacher*

Australia's colonial past and subsequent formation of a post/neo-colonial White nation has meant that racial-colonial logics are uniquely embedded in two well-defined but related intellectual and public dialogues – one around the cleavage between Indigenous and non-Indigenous peoples; the other around multiculturalism, cultural diversity and immigration policy (Curthoys, 2000). In the Australian education context, there is a growing body of Critical Race Theory (CRT) work that has been done to interrogate the political dimensions of equity for Indigenous student populations (Ford, 2013; Vass, 2014, 2015), however, much less progress has been made with other racial minorities. In particular, the voices of migrant pre-service, beginning and in-service teachers from Asian backgrounds like myself, who have become an increasingly important stakeholder in our education system, are a rarity in the academy. In light of this, in this paper I use Asian CRT (Chang & Au, 2007) to present an autoethnographic account of a migrant 'Asian' Australian high school teacher's racial performativity and my attempts at seeking solidarity and addressing race within a series of White Australian high school classrooms.

Aaron Teo is a Doctoral Candidate in the School of Education at the University of Queensland, and a full-time Business and Social Science teacher at a Brisbane-based Independent Catholic School.

Aaron has degrees from the University of Queensland in Business Management and Psychology, as well as a Graduate Diploma in Secondary Education. He is an Executive member of the Business Educators' Association of Queensland (BEAQ) and is closely involved with the Queensland Curriculum and Assessment Authority (QCAA) as Legal Studies District Review Panellist and General Business Confirmer.

Aaron's research focusses on the subjectivities of pre-service and beginning teachers from Asian backgrounds in the Australian context. He is interested in qualitative research methods, particularly the use of critical autoethnography as a form of reflexive, emancipatory inquiry.

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## RACIALISED EXPERIENCE/LIVING RACISM

Chinsen, Alessandra & Chauhan, Sophie. *“I just say half”: white mothers, Asian-white children, racial disembodiment and the new whiteness*

The growing incidence of Asian-white mixed-race identification in Australia has catalysed discussion around mixed-race subjectivities. Questions surrounding what it means to be mixed-race have been grappled with through postcolonial and critical race theory, and Indigenous and Whiteness studies. However, rather than seeking to locate mixed-race identity within the ‘hybrid’ individual, our research is concerned with the role of white mothers and mixed-race Asian-white people in sustaining white supremacy and post-racial fantasies.

Using data collected from interviews with people with Asian fathers and white mothers, our analysis proceeds by asking two questions. Firstly, how do white mothers of mixed-race Asian-white children imagine this relationship through race? And secondly, what is the effect of this on the mixed-race family and its function as a site for (re)producing whiteness?

We suggest that the white mother engages in a process of racial disembodiment, which extends a possessive whiteness onto her child that detaches them from racialisation or Asianness. We unpack the implications of this for the child and family, suggesting that the white mother has a crucial function in reproducing the de-racialised cosmopolitanism at the foundation of the new white regime.

Alessandra and Sophie are Asian-white settlers who live and work on Wurundjeri and Boon Wurrung land. They are emerging scholars who are interested and invested in researching and challenging dominant frameworks of Asian-white identity. They have previously presented their research at the Asian Australian Identities Biennial Conference of the Asian Australian Studies Research Network.

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El-Sayed, Sara. *Reflections on the Self and reflections of the Other: creative practitioners sharing stories of Arab-Australian women*

Drawing on my research and interviewing of Egyptian women in Brisbane, this paper will discuss the sharing of lived experience of Arab-Australian women via creative practice. It will critically analyse the form of digital storytelling (DST), particularly when operated by white academics as facilitators. The traditional model of DST, while placing the Other in front of a camera, does so with a (often) white academic behind it, involving themselves not only in the facilitation of the filming process, but also the crafting of the script itself. This paper will then propose a model of autoethnography, witnessing, and intersubjectivity as an alternative tool to allow creative practitioners to acknowledge their own involvement in the process of story sharing, and how this impacts the output shared.

Sara El Sayed is a Master of Fine Arts student and Sessional Academic at Queensland University of Technology. Her research explores Arab-Australian Muslim women in literature, with a particular focus on the Queensland context. Her work is featured in the anthologies *Growing Up African in Australia* and *Arab-Australian-Other*. She has written for *frankie*, *Overland*, *The Lifted Brow*, *Independent Education* and *Bedrock*. She was recently shortlisted for the 2019 Richell Prize for emerging writers. Her debut memoir *Muddy People* will be published by Black Inc. in 2021. She tweets @sarakelsayed.

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Fong, Cai. *The Challenge of Taking Yellow*

A recent study conducted by the ANU Centre for Social Research and Methods found that 81.9% of Asian-Australians reported being discriminated against, the highest of any ethnic group. However, despite this clear need to discuss Asian Australian experiences of race, there exists a significant challenge in “talking yellow”, particularly in the current climate of increasing Sinophobic, Islamophobic and anti-migrant public discourse. Firstly, in the context of Orientalist expectations of the “quiet Asian”, wilful attempts made by Asian Australians to speak on race have a distinct “hypervisibility”. Secondly, the frameworks used traditionally to discuss race have largely been developed from North American studies of Blackness, which raise the question of whether Asian Australian experiences of race are best articulated through these frameworks. Whilst others have suggested diverse methods for situating the Asian Australian experience in Australia’s specific colonial history, I look towards Sara Ahmed’s phenomenological analysis of passing as a way of acknowledging the work performed by Asian Australians to “belong” in Australia and highlighting novel experiences of racism, asking what is the cost of passing, and who pays.

Cai Fong is a MD-PhD candidate based in the Faculty of Medicine at the University of Queensland. His research draws on intersectional approaches and phenomenology to ask what a plural healthcare system and health justice look like in Australia. Specifically, his research focuses on the phenomenology of race, using ethnographic methods to examine the experiences of Chinese-Australian clinicians in navigating the Australian healthcare system.

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Ravulo, Jioji. *A critical reflection on visual imagery & its practices that perpetuate dominant discourses deterring decolonisation & diversity*

Visual imagery and its practices continue to promulgate the way in which Australian society views and interacts with self and others. It views self in the context of dominant labels that permeate and upholds the status quo through concepts like mateship, meat pies and having a fair go. As a broader society, the chorus of ‘we are one, but we are many’ echoes across the land, creating a nationalistic song line framed

in unity. Whilst these are not negative in their own right, such labels continue to uphold perspectives that are fiercely defended, and often not critically reviewed or understood if challenged.

This paper will strive to unpack the need to support the deconstruction of such dominant discourses, whilst examining the role various media platforms and players produce in perpetuating this broader landscape that may deter conversations and real action that promote decolonisation through the inclusion of cultural diversity and its differences. Policy, and its associated impact on promoting the inclusion of such differences will also be discussed, with view to support a shared responsibility and approach to counteracting whiteness in its varied ways, shapes and forms.

Jioji Ravulo is an Associate Professor in Social Work at the University of Wollongong; and is passionate about creating shared and sustainable conversations that promote the meaningful inclusion of cultural diversity and its differences whether this be based on many areas including class, gender, religion, sexuality, ability and ethnicity.

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## NARRATING THE RACIAL-COLONIAL NATION

Clark, Melanie. *Patriotism or propaganda? Scott Morrison, Acknowledgement of Country and the Anzac 'Legend'*

Prime Minister Scott Morrison's recent actions to follow an Acknowledgement of Country with an honouring of Australian war veterans is not apolitical: the Anzac 'legend' is routinely co-opted as a political rhetorical device. Australian war memory privileges the hegemonic group despite ongoing efforts to recognise and include Aboriginal service within the Anzac metanarrative. Nationalist representations of Anzac tend to undermine Aboriginal sovereignty and self-determination as well as reconciliation. Current Australian representations of Anzac communicate an Australian unity that homogenises the Aboriginal experience. Bearing this in mind, Australians must ask themselves, whose purposes are being served? When commemorating veterans, Australians should also be prompted to critically engage with often-silenced aspects of Australian history.

As an Anglo-Australian researcher and educator, I acknowledge my privilege. Incumbent on me is a need to respect and challenge Australian historiography, while at the same time honouring the groups and individuals who have been, and continue to be, subject to social inequalities brought about by colonisation. Referring to recent shifts in Australian politics and drawing on Aboriginal contributions to the World Wars, this paper will examine the relationship between the militarisation of Australian history and white nationalism, which operate to sustain the subjugation Aboriginal Australia.

Melanie Clark is a Flinders University PhD candidate, sessional academic, student support tutor, and has recently completed the Academic Internship Program for Doctoral students. Her doctoral project *Fair Dinkum Anzacs* is an extension of her Honours 1A thesis, *Re-imagining ANZAC: The Anzac Myth in Black and White*. Her research explores Aboriginal inclusion/exclusion from Anzac commemoration and Australian national memory, privileging Indigenous methodologies. Some of these ideas are explored in the article '[From frontier to front line: Indigenous Australians and Australian war memory](#)'.

If not found with her nose in a book, then you'll find her behind a camera observing the world through a different lens.

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Nicholas, Lucy. *Whiteness, Heteropaternalism, and the Gendered Politics of Settler Colonial Populist Backlash Culture in Australia*

This paper will analyse backlashes to queer and Indigenous diversity-affirmative practices in Australia that entail perceived loss of dominance by the majority culture. The case studies outlined here demonstrate how the racialised logics of whiteness and nationhood, and (gendered) heterosexuality are silenced and invisibilised and this is playing out in parallel ways. This is through populist backlashes that have the purpose

of containing queerness and indigeneity in “respectable” modes that do not challenge the default neutrality of a constructed “Australian” subject. The rhetorical and political strategies of erasing the queer and Indigenous others so as to reify the norm will be analysed, and alternative logics of sovereignty for both queerness and indigeneity explored.

Associate Professor Lucy Nicholas leads the Sexualities and Genders Research Cluster at Western Sydney University. They have published two books, *Queer Post-Gender Ethics* (2014) and *The Persistence of Global Masculinism* (with Chris Agius, 2018). Their research is interested in gender and sexual diversities, social and political theory, queer theory, whiteness and feminisms.

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Matthews, Ingrid. *The Politics of Constitutional Recognition*

This paper presents analysis of mainstream Australian media coverage of the *Uluru Statement from the Heart* which calls for *the establishment of a First Nations Voice enshrined in the Constitution and a Makarrata Commission for agreement-making and truth-telling*. The Voice is the form of constitutional recognition agreed on by twelve regional dialogues and 250 delegates at the Uluru Convention (Davis 2017).

‘Inverted triangle’ journalism models prioritise officialdom (Lynch and McGoldrick 2005), giving prominence to what is said by senior officials such as Prime Minister and cabinet, department heads, chairpersons and commissioners. Less prominent quotes are less likely to be read or heard by readership and audience respectively. These practices create dominant narratives which reinforce incumbent power.

I use a two-step CAQDAS method to analyse this coverage, coding direct quotes and grouping speakers according to their agency within socio-political structures (Giddens 1984). Classifications include Aboriginal and non-Aboriginal (ie colonised and coloniser), community (mainly letters to the editor), and executive government. Each set of statements is aggregated and analysed in comparison to the overall coverage, using digital semantic maps.

In the democratic ideal, media hold elected government to account, and reports on alternative policy approaches, so that voters have a meaningful choice on election day. This research makes visible the role of the ‘fourth estate’ as a pillar of institutional power alongside the other three – church, landed elites, and commons – in maintaining control of the public sphere in a colonial-settler state.

Ingrid Matthews (BEC, LLB) is PhD candidate, research assistant and sessional academic at Western Sydney University (WSU). She teaches in law and criminology programs at WSU and the University of New South Wales, with particular interests in decolonising curriculum (Matthews 2017a) and the use of state power to commodify lands and waters (Matthews

2017b). Her research at the WSU Institute for Culture and Society focuses on young people and climate justice. Her CAQDAS (computer assisted qualitative data analysis software) work on political journalism is published in journals and book chapters; and forms the basis of her PhD thesis on Australian media coverage of the *Uluru Statement from the Heart*. Ingrid is a white Australian living on the Boorooberongal clan district of Darug Peoples lands, and working across campuses on Darug, Dharawal, and Gundungurra lands. She has three adult children and is a founding member of the Yellomundee Aboriginal Bushcare group.

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Ryan, Tess. *It's how you tell the story: "Yours, mine and ours", and the Melbourne Immigration Museum*

From 2012 – 2015, research was undertaken examining museums in their responses to racism and promotion of a positive acceptance of diversity. The specific audience for this research was secondary school students and their teachers in the Melbourne area. 'Yours, mine and ours' was installed as an exhibit within Melbourne's Immigration Museum for the past eight years. It asks the audience: What does it mean to belong and not belong in Australia?

Our understandings of language and the impact of racial discourse has shifted, as has the education and communication of such throughout society due to different digital media mechanisms. But have institutions kept up with these shifts?

How do we communicate research effectively when discourse around race and identity is moving at such a rapid pace? How do we begin to address issues relating to the promotion of race language so that we can learn from these paradigm shifts? And how do we work within institutions so that they present identities appropriately?

This presentation will examine from a critically reflective lens, the shifting space in communication, research and presentation of race constructs in society.

Dr Tess Ryan is an Indigenous woman of Biripai country, originating from Taree, New South Wales. Following an early career in government and community services, Dr Ryan entered academia and was awarded the University of Canberra Medal in 2013 for her Honours thesis, 'The push/pull indicators of Indigenous political engagement'. A Golden Key International Scholar Society member, Tess then completed a PhD at The University of Canberra focusing on Indigenous women's leadership in Australia. She has most recently held a Post-Doctoral position with The Poche Centre for Indigenous Health at The University of Melbourne, which involved the facilitation of a leadership program with Kings College, London, research collection and data dissemination relating to the Indigenous health. Her multi-disciplinary work involves Indigenous women, media representation, Indigenous research, leadership and diversity. Dr Ryan currently most recently held a curriculum development role with The Australian Catholic University and works as a freelance consultant.

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## DISMANTLING WHITENESS

Coyle, Jess. *On being the good white woman: A reflexive analysis of my positionality as a white settler Australian woman*

Aboriginal identity politics, debated within the academy for the last few decades, are central to the colonial project. 'Hybridity' (Anderson, 1997; Paradies, 2006; Ryan-Fazilleau, 2013; Young, 1996), though now out of favour, has been central to this debate. In Australia, Aboriginal academics have used the term to point out the inadequacies of binaries of race and more significantly culture. They have also argued against the rigidity of identity (Morrissey, 2003) and for an inclusive 'third-space' (Bhabha, 1994) understanding of Indigeneity (Fee & Russell, 2007, p. 187; Paradies, 2006, p. 361). Although I agree with the decolonising potential of this in theory, in practice such an understanding of Aboriginality requires further examination. A consequence of the changing understandings of Aboriginality is the potential for white settler Australians to 'pass' as Aboriginal. This carries serious cultural ramifications, which, within the academy, includes the protection of Indigenous knowledge and threats to cultural safety.

This paper draws on contemporary debates around identity to critically examine the question mark over my own cultural identity and my positionality as a white settler Australian. The denial of my perceived Aboriginality has been considered a consequence of miscegenation and as an adaptive response to the demands of colonisation (Kurtzer, 2003, p. 171). Whilst acknowledging my perceived Indigeneity my positionality remains as a white settler Australian. Drawing on my experiences completing my PhD, this paper speaks to the strategies that I have developed whilst working 'in between' (Bhabha, 1996) subjectivities in order to conduct culturally respectful and ethical research. This paper raises further important questions around the ethics of conducting research 'from the centre' and considers the consequences of viewing whiteness and settler colonialism as 'the centre'. This paper reflects on my fieldwork and asks the question: who is central to whom?

Jess is an early career researcher. She completed her PhD in Australian Indigenous studies at Curtin University in WA in 2019. Drawing on Patrick Wolfe's eliminatory logic of settler colonialism, her thesis explored the relationship between invisibility and settler belonging through a reading of the Victorian goldfields and Australian Rules football. She is interested in the relationship between knowledge and power, the ways that cultural memory is transplanted into landscape and national identity as well as the role that emotions play in the processes of remembering and forgetting.

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Faulkner, Joanne. *Whiteness and Racial Consciousness. 'The Child' as Mediator of Cultural Conflict in Australia*

In white settler-colonial Australian imagination, 'the child' is charged with a power to smooth over social conflict and inequality such that, while the underlying situation may actually be untouched, circumstances *appear* to have been transformed through a child's 'action at a distance.' Historically, the child figure has both signalled the colony's flourishing and has been charged with anxiety about white belonging and identity. Problematisations of social cohesion (such as racism), are frequently brought to issue through events in which children are central, as if Australians can only see these problems clearly through the lens of childhood, or proximate to an uneasiness invested in childhood.

This paper analyses some recent events in which children were the occasion through which Australians publicly distanced the mainstream from endemic racism. Differences between the mediating power of 'white' childhood versus Indigenous childhood are also noted, with a view to exploring how children are either problematised or positioned as figures of redemption, through processes of racialisation.

Joanne Faulkner is an ARC Future Fellow in Cultural Studies at Macquarie University. Her books include *Young and Free: [Post]colonial Ontologies of Childhood, Memory and History in Australia* (Rowman & Littlefield International, 2016) and *The Importance of Being Innocent: Why We Worry about Children* (Cambridge UP, 2010).

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Taylor, Helen. *Bringing the rally to the classroom: agitating as an ally and PhD candidate through teaching, research and participation in the academy*

A commitment to challenging and dismantling structural inequality and oppression through intersectional work as a white academic must inform and be informed by practices of solidarity. I hold a significant amount of privilege, and so I must ask myself: where is my participation going to be most powerful? What skills and tools do I have at my disposal that might best serve a goal to challenge and dismantle systems of inequality and oppression? I am interested to sit with others to consider how best to incorporate practices of solidarity from outside of the academy into the work of teaching and writing, acknowledging the challenges presented by precarious employment and status as student or early-career researcher. Given my access to a classroom teaching a subject that has been built to be anti-racist, how best can I educate undergraduate students? This is not intended to be a presentation from me only, but instead part of a larger conversation or panel with shared motivations to dismantle the imperialist white supremacist capitalist patriarchy through our work in the academy and beyond, onto the streets.

Helen Taylor is a PhD candidate undertaking an intersectional approach to entrepreneurship and startup businesses with UTS Business School.

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Olcoń, Katarzyna. *Confronting Whiteness: White U.S. Social Work Students' Experiences of Studying Abroad in Africa*

Despite the Eurocentric foundation of social work and the overrepresentation of whites as social work practitioners, students, and educators in Western countries, the profession has not engaged in sufficient racial literacy. This article presents experiences of eight white social work students confronting race, racism, and whiteness during a study abroad program in West Africa. The students' learning experiences included exposure to historical white dominance and exploitation through visiting former slave trade sites, connecting with modern African culture, and interactions and dialogue with their African American and African peers. This case study is based on ethnographic observations, individual interviews, and student journals. I identified four story types that expose a continuum of student reactions and outcomes: 1) avoidance of self-reflection and dialogue about whiteness, 2) "turnaround" from white defensiveness to an anti-racism commitment, 3) white humility and openness to racial self-critique, and 4) "back and forth" between building a new, non-oppressive identity and acting on white privilege. As a co-creator in this work, this white researcher exposes her experiences relating to the students. Findings suggest that engagement with Critical Whiteness Studies and skilled management of students' emotional responses are crucial teaching strategies for social work educators.

Katarzyna Olcoń is a Lecturer in Social Work in the School of Health and Society, University of Wollongong. She received her PhD in 2018 from The University of Texas at Austin, Steve Hicks School of Social Work. Katarzyna's research centres on anti-racist pedagogy and practice in social work and other helping professions. Building on critical race theory, critical Whiteness theory, and critical multiculturalism, Katarzyna has been researching strategies to effectively teach about race, racism, and Whiteness in social work education. Katarzyna is also interested in anti-racism in higher education broadly, including teaching history through the lens of people of colour; incorporating reflective, experiential, and emotional learning; and embedding indigenous and Afrocentric knowledges into the curricula across disciplines. Katarzyna studied and practiced social work in the United States and some of her research has examined the experiences and outcomes of U.S. students learning about the history of racial oppression while studying abroad in Ghana; racial consciousness in U.S. White students; recruitment and retention of Latino students in U.S. social work programs; and the problems with narrowly understood cultural competence model in social service provision.

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## DOING ABORIGINAL AUTONOMY

Barrowcliffe, Rose. *Critical analysis of record descriptions to combat silence in the archives*

Diversity and inclusion are hot topics in archival practice at the moment, but leading Indigenous, Feminist and Critical Race archive practitioners have been rejecting this discourse and advocating for more radical measures to enable Indigenous sovereignty in the archive. By drawing on these scholars' works and applying it to the K'gari Research Archive simple steps have been taken to identify previously overlooked records that relate to Butchulla people. The use of CRT, in conjunction with Indigenous Research Methodologies, to interrogate the record descriptions has assisted in addressing the basic principle of Butchulla people's *right to know* in relation to the K'gari Archive. Record descriptions, or metadata, are the entry point for Indigenous peoples seeking to take control of their history as represented in colonial archives. The K'gari Research Archive is an ongoing case study in bringing Indigenous voice and agency to archives.

Rose Barrowcliffe is a Butchulla HDR student at the University of the Sunshine Coast. Rose's research is focussed on the K'gari Research Archive which was founded on environmentalist John Sinclair's personal collection of records about K'gari (Fraser Island). The research aims to highlight the stories of the Butchulla people that have previously gone unnoticed in the K'gari Archive and identify ways to incorporate unrecorded Butchulla histories and perspectives into the archive, thereby preserving their vital role in the history of the island and Wide Bay.

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Clague, Liesa et al. *Inside Outside for women: Establishments of jails have built racial divides, rifts, boundaries upon our different historical, structural, critical and cultural lens*

Many of us who live within the state of New South Wales, know it was founded by the British as a penal colony in 1788. Within 80 years of its' colonisation, more than 160,000 convicts transported to Australia from England, Ireland, Scotland and Wales, instead of being given the death penalty. What do we know about the people behind the setting up of the penal colony? What organisations pushed for the movement of such a large growing industry in England that needed to be re-homed to the land they called Australia.

Today, there is a discourse around feminist criminology specific to women experiencing victimisation across the lifespan, what leads to the offending behaviours and interventions for the fastest growing prison population, Indigenous women. Let us present a team of women who will show historical, structural, critical, and cultural breakdown through data and stories to show then, now and into the future. The racial divide impacting our different world views of incarceration from diversity of women and from our cultures having been impacted by starting a penal colony in the land we call Australia. The Big Picture through the eyes of those On The Ground.

*Allison, Fiona*

Fiona Allison is a Research Fellow at Jumbunna Indigenous Institute for Education and Research, University of Technology Sydney. Fiona has been working since early 2011 as a Senior Research Officer within the Justice and Social Inclusion Unit at the Cairns Institute, JCU. During this time, she has been senior researcher on and project coordinator for the Indigenous Legal Needs Project (ILNP), an Australian Research Council Linkage Project (LP 100200455). The ILNP is the first comprehensive exploration of the civil and family law needs of Aboriginal and Torres Strait Islander people nationally. It examines the nature and extent of civil/family law need, Indigenous peoples' access to civil and family law justice and the connection between unmet civil/family law need and social exclusion and criminalisation within Indigenous communities. Fiona has also taught human rights and related subjects to staff of Papua New Guinea's Department of Justice whilst at JCU.

*Clague, Lisa*

Dr Liesa Clague (Yaegl, Bundjalung & Gumbaynggir), is a Lecturer at the Susan Wakil School of Nursing & Midwifery, The University of Sydney. She is an Aboriginal woman of the Yaegl, Bundjalung and Gumbaynggir peoples from the North Coast of New South Wales on her mother's side and on her father's side has Manx heritage from Isle of Man. Liesa has worked in Aboriginal sector such as Aboriginal Health Medical Research Council of NSW and Aboriginal Medical Service (AMS) in NSW, and non-government sector with organisations such as Family Planning NSW, and Family Planning NT, Cancer Council NSW. She has worked in Darwin Hospital as midwife and Centre for Disease Control in Northern Territory. Liesa came from leading role in the Faculty of Medicine and Human Science, at Macquarie University as the Aboriginal and Torres Strait Islander health educator and curriculum development for the Medical program as well as embedding Aboriginal and Torres Strait Islander health across some of Macquarie University departments.

*Johnson, Megan*

Megan Johnson is (DVPC) is a specialist Domestic Violence (DFV) service based on the Gold Coast and Beenleigh. It provides domestic and family violence responses to women, children and young people and delivers the Men's DV Education and Intervention program in partnership with Queensland Corrective Services. DVPC currently has four sites of service delivery and offers services from Beenleigh to the border of New South Wales. Megan's current role at DVPC provides support to women who have experienced domestic and family violence. Undertaking risk and safety assessments and provide individualised safety planning accordingly including crisis response, advocacy and counselling. Megan holds a Bachelor of Laws, (LLB) and Post Grad Certificate in Domestic Violence and is the previous recipient of leadership awards (SCU, Australia) & Society for Community Change and Research (USA).

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*Gilby, Rosemary. Cultural Ceremony: Mandang Walamarra (Good Medicine) Elevating voices and experiences of Aboriginal families involved in a cultural ceremony*

This presentation seeks to share and build on the core knowledge base that combines insights from the Aboriginal and Torres Strait Islander community participants and on-the-ground experiences about Mildura Welcome Baby to Country Ceremony to an Aboriginal and Torres Strait Islander individuals and families health and wellbeing. Insights including: transformative impact on participants. Presenter observing the ceremony as a key that unlocks participants connection to their place within culture. Profound and overwhelming recognition of social responsibility to Little One's and community. Markers in life-adulthood-parenthood (connection to stage of life responsibility within 'culture').

A key focus this presentation will be to encourage participants work together to amplify: family strengthening activities: empowerment through cultural re-engagement and culturally affirming policy which supports Aboriginal and Torres Strait Islander families, parents and Little Ones. The presenter seeks to be guided by a shared plan of action focusing on the following areas:

- What is the Aboriginal voice or perspectives to others working with communities look like? How is this voice being articulated when it is only verbalised for the first time. Performative Ethnography.
- Collectively change narrative, highlight Aboriginal and Torres Strait Islander strengths. What does strengths-based mean to Aboriginal and Torres Strait Islander peoples when health systems are not based on the inherent strength of Aboriginal and Torres Strait Islander knowledge systems? What is being heard by Indigenous and non-Indigenous researchers/ workforce?
- Exploring what cultural protective factors are needed now for individuals and families to verbalise most often for the first time deep concepts or engage with service providers so they are better prepared to feel supported on behalf of little ones.
- To affirm and encourage the development of community strategies that support the generation of evidence and implementation of programs.
- To ensure that evidence based strategies- modelled on extensive evaluation of First peoples voices to guide determinants of health for Aboriginal and Torres Strait Islander individuals and families

Rosemary Gilby is Wiradjuri, Yorta Yorta and Yuin woman who works in the Faculty of Medicine, Nursing and Health Sciences at Monash University as a Lecturer based at the School of Rural Health Mildura. Rosemary works within Gukwonderuk Indigenous Engagement Unit who are committed to: a human rights approach to health equity for Indigenous people; quality education in Indigenous health equity and developing more Indigenous people to become health care providers, educators, researchers and leaders.

Rosemary has a background in nursing, curriculum development and clinical simulation hypothesis. Rosemary is an experienced provider of Critical Incident Stress Management, specialising in support for individuals and groups dealing with protracted and cumulative stress. In 2015, Rosemary was presented Vice Chancellor Award of Excellence for Diversity and Inclusion at Monash University. Rosemary's research interests include trauma informed

practice, cultural safety in the workplace, Indigenous Health, Rural and Remote Health issues and working effectively with first Australians.

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Kajlich, Helena. *Data as designed: Interrogating racism in colonial data systems*

The National Colonial Information System (NCIS), the only comprehensive database for colonial matters in Australia, is a critical source of information for interrogating questions about health justice for Indigenous peoples by providing access to colonial findings and other material not otherwise publicly available. The process of obtaining access to the NCIS reveals that data systems are not neutral or benign repositories of data, but function to legitimate colonial knowledge about Indigenous peoples. This paper considers the racial logics that produce and are produced by colonial data systems. Drawing on Derrick Bell's Interest Convergence Theory it examines the conditions by which the state claims to 'save lives through the power of data', while failing to provide justice for the preventable deaths of Indigenous peoples in the health system.

Helena Kajlich is a non-Indigenous PhD candidate at the University of Queensland. Her PhD research considers preventable Indigenous deaths in the health system that are investigated as part of a colonial inquiry and racism in the colonial system. Ms Kajlich has a background in law, practicing as a solicitor in Queensland as well as having a Masters degree in political science from the University of British Columbia.

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## RACISM: PRACTICES & PROCESSES

Al-Natour, Ryan. *The invasion paradox: Unpacking how anti-Aboriginal racism operates through contemporary Islamophobia*

This paper unpacks how anti-Aboriginal racism operates within Islamophobic motivations that fuel the Reclaim Australia movements. An amalgamation of alt-right figures, conservatives and white supremacists form these movements. In 2015, these movements organised several anti-Muslim gatherings throughout Australia. Reclaim Australia's participants often draped themselves in Australian flags and chanted forecasts of a supposed 'Islamic invasion', exemplifying how Islamophobia structures the movement's aims. However, a closer analysis reveals the incongruent discourses involving Aboriginal peoples. Proponents display contradictory mobilizations of Aboriginal histories, cultures and peoples. In making their case of 'postracialism', these proponents communicate fictional histories of peaceful settlement and 'black/white' unity. Proponents utilize Aboriginal flags at rallies while claiming that white settlement 'civilised' Aboriginal peoples. The explicit colonial racism surfaces in these derogatory narratives of Aboriginal peoples within contemporary Islamophobia. The Reclaim Australia movement practices Islamophobia in ways that whitewash Aboriginal experiences of colonisation. The ultimate paradox is uncovered in that these movements, who fear a supposed Islamic *invasion*, simultaneously commemorate the British *invasion* of Aboriginal lands and peoples.

Dr Ryan Al-Natour lives on Wiradjuri Country and is a lecturer at the School of Teacher Education at Charles Sturt University. He has worked on embedding Indigenous knowledges within the curriculum in tertiary education. His research interests range from post-colonial theory, decolonization to ethnic and racial studies. As a Sydney-born Palestinian, he is interested in furthering solidarity connections between first nations peoples worldwide.

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De Souza, Ruth. *What kind of futures are possible for cultural safety in healthcare education in Australia?*

Nurses specialise in working with people in demanding, complex situations, and managing competing demands requiring professional judgement. In having to provide the right kind of care in the right way at the right time, to people who are distressed, elated or difficult, nurses must work with intimately with bodies who are "more than ordinarily" vulnerable by virtue of needing to use a health service. Nurses have been social justice trailblazers in women's suffrage, reproductive control, sanitation, antipoverty, harm reduction and more. Maori nurses gifted cultural safety, a decolonising model of nursing education and practice that has now been taken up around the world. However, nurses have also been silent about race and injustice, even as marginalization writes itself on bodies, weathering them so that they fray, get brittle and tire, become less resilient. Many attribute this to having an individualised professional focus on empathy and person centred care rather than the systemic,

coupled with an aversion to examining values and attitudes in health care which then perpetuate inequity. Australian research has found limited understanding of individual, structural, and ideological racism and racist practice within the profession. In this presentation I outline how cultural safety pedagogy and practice must integrate critical racial analysis and decolonial practices in order to powerfully transform inequities in health care.

Dr Ruth De Souza is an Honorary Senior Research Fellow in the Centre for Digital Transformation of Health at The University of Melbourne, Victoria 3010 Australia at the University of Melbourne. Ruth is a nurse researcher with a passionate interest in expanding the anti-racist potential of cultural safety in health and social care in order to improve health care outcomes for marginalised groups through theory, practice and policy and to examine the role nurses and other health professionals can play in social justice. To this end, she has a specific interest in critical and self-reflexive approaches in nursing education.

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Shaburidin et. al. *“It’s a cultural thing”*: Racial microaggressions and its role in shaping health discourses of marginalised groups

Although health services in Australia have a stronger focus on providing culturally competent care for their patients/clients, this presentation highlights how barriers to inclusive care lies at the centre of patient-provider interactions. Postmodernist and critical race theories underpin the analysis of this study. Data comprises 21 interviews with staff from two small rural mainstream health services analysed to understand the language of in/exclusion. Three common discourses were used to justify the challenges of providing care to people from Aboriginal, Torres Strait Islands, immigrant and refugee backgrounds: (1) Participants used the phrase “it’s a cultural thing” in a dismissive way; (2) Participants shared stories of actions that were trialled and then subsequently abandoned when unsuccessful by placing the blame on communities; and (3) Participants implied cultural superiority in their conceptualisation of “other” cultures. The findings identified these discourses as forms of racial microaggression that contributes to the lack of cultural safety in mainstream health services that can obstruct access for clients from diverse backgrounds. Such exclusive language/actions underpins poorer health for these communities.

Zubaidah is a Research Assistant at the Department of Rural Health, The University of Melbourne specialising in the field of cultural inclusion in healthcare. Zubaidah has worked with health professionals, service providers and community organisations around providing culturally sensitive and appropriate support to clients from diverse backgrounds in both rural and urban areas. Zubaidah has worked in multiple research and community projects throughout her career and has a strong interest and passion in supporting health services increase their access to marginalised consumers. Zubaidah has recently submitted her PhD thesis.

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Zevallos, Zuleyka. *The Rest of You Can Go Next: Using Intersectionality in Equity, Diversity and Inclusion Programs*

This paper addresses the racial silences that women of colour navigate when developing and managing equity, diversity and inclusion programs. I draw on a critical autobiography of memory and trauma (Thompson and Tyagi 1996), analysing the impact of my career on my life as a woman of colour. Of my two-decades working as a sociologist, I've spent 14 years employed across public service, not-for-profit, and consultancy contexts. I reflect on the evolution of managerialism, which is increasingly eager to be seen as responsive to intersectionality, whilst remaining hostile to anti-racism (Ahmed 2017). I outline the barriers, negotiation and resistance strategies used when delivering public programs intended to serve marginalised communities, whilst simultaneously challenging racism, sexism and other workplace discrimination. I show how intersectionality is deployed in corporate branding, and the impact of diluting the race component of intersectionality from 'equity, diversity and inclusion' programs. Intersectionality provides a critical framework for exploring how race and gender simultaneously impact legal, economic and other institutional outcomes (Crenshaw 1989). These dynamics are disparately experienced by Aboriginal women and femmes, other Black people, and other migrants (Bottomley, de Lepervanche and Martin 1991; Collins and Bilge 2016; Moreton-Robinson 2000). Here, I focus on the racial, gendered and mental health costs of delivering social change.

Dr Zuleyka Zevallos is a Latin-Australian applied sociologist working on Gadigal land, delivering social policy research, and she is also an Adjunct Research Fellow with Swinburne University. Dr Zevallos began her career as an academic, before moving on to manage various policy and research programs beyond academia. She has managed several state and national programs on a range of social issues, including political violence, intercultural communication, environmental health and safety, science and technology, equity and diversity, gender violence, recidivism, education, and disability. Dr Zevallos specialises on issues of intersectionality, race, ethnicity, gender, sexuality, interdisciplinary research, and workplace inclusion. Dr Zevallos currently leads justice and education projects to enhance outcomes for vulnerable populations. She volunteers in several not-for-profit organisations and writes about social justice on her website, *OtherSociologist.com*. Connect with her on Twitter: @OtherSociology.

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