



The Australian Centre presents:

A PROFOUND REORGANISING OF THINGS

An international conference
13–15 November 2023

A stylized graphic element consisting of a dark brown wavy line that forms a peak and then descends. Inside the peak, there are several concentric, slightly curved lines in shades of orange and yellow, resembling a stylized sun or a wave's crest.

THE AUSTRALIAN CENTRE

A Profound Reorganising of Things

Conference Program

Final as at 10 November 2023

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Acknowledgement of Country

The Australian Centre is located at the University of Melbourne, Parkville campus, on unceded Wurundjeri Woi-Wurrung land. We acknowledge Country and the people belonging to Country, the Wurundjeri Woi-Wurrung Traditional Owners, and we value our continuing relationship with you and your on-going care for Country. We thank the Wurundjeri Woi-Wurrung Cultural Heritage Corporation for your generous and ongoing contributions to the Australian Centre.

We also acknowledge that the University of Melbourne has campuses on Country of other First Nation groups, and we acknowledge the Traditional Owners of the Parkville, Southbank, Werribee and Burnley campuses, the Wurundjeri Woi Wurrung and Bunurong/Boon Wurrung peoples; the Yorta Yorta Nations, whose Country the Shepparton and Dookie campuses are located, and the Dja Dja Wurrung Nations, Melbourne University's Creswick campus location.

The Australia Centre acknowledges all Aboriginal and Torres Strait Islander people and First Nations peoples whose work, lives and Country intersect with ours. We acknowledge that invasion and colonisation has caused harm that is on-going to First Nations.

The Australian Centre

The Australian Centre aims to foster a critical examination of Australian society, culture and history, with an interdisciplinary focus on settler colonialism and its institutions.

The Centre offers a rich program of research and activity. Our program is shaped by a series of provocations that consider how Australia's founding as a settler colony informs our capacity to engage with the central challenges of our time.

A Profound Reorganising of Things

In early 2022, for the first time in its 34-year history, the Intergovernmental Panel on Climate Change (IPCC) inched further toward acknowledging what Indigenous Peoples and First Nations have long known: that colonialism is a catastrophic environmental violence (Funes, 2022). The IPCC report named colonialism as a driver and exacerbator of the harms of climate change. What this overdue recognition understates, however, is the fact that climate change and colonialism are co-constitutive, rather than some more benign consequence of history. Indeed, as Red River Métis/Michif pollution scientist Max Liboiron (2021) argues, climate change is an inevitable manifestation of global colonial land relations: not merely the effect or symptom of colonial violence, but the enactment of this violence in and of itself.

Global failure to understand and engage with the colonial roots of the impending climate catastrophe both constrains our collective capacities to untangle this wicked problem and simultaneously works to secure settler futurity and white supremacy. This dynamic is mirrored in other political, economic, and social spheres in settler colonies: the incarceration of Bla(c)k, Indigenous, and peoples of colour; the gross and increasing economic divide between rich and poor both on global and domestic scales; the detention and mistreatment of asylum seekers and refugees; poor health outcomes for Indigenous Peoples; as well as myriad other inequities and injustices, all of which can be traced to the corrupt land relations of (settler) colonialism.

Understanding these issues in this way holds systems and relations of power to account. It enables these violences to be understood as products of the complex entanglements of power that sustain settler occupation of Indigenous lands. That is to say, the incarceration of Indigenous peoples in so-called Australia is deeply implicated in the warming of the planet, is deeply implicated in the offshore detention of asylum seekers, and so on.

First Nations scholars and activists have led in the struggle to dismantle these corrupt relations, and continue to refuse, reject, and resist the terms of the settler order; to both dissect and dismantle colonial institutions and their violent excesses and reinvigorate 'Indigenous systematic alternatives'. This aspiration is towards what Michi Saagig Nishnaabeg scholar Leanne Betasamosake Simpson calls 'radical resurgence'; a deeply political project that requires 'an extensive, rigorous, and profound reorganizing of things' (in *As we have always done: Indigenous freedom through radical resistance*. pp. 48-49).

The conference seeks to examine what might inform, shape, and give life to a radical reorganisation of our social, political and economic worlds. It invites participants to consider how contemporary injustices are enmeshed in relations of colonial power and explore how we might (re)imagine – and indeed *already are (re)imagining* – more just futures.

With thanks to

Image credit: Bushfires at Fingal, Tasmania, 2020. Matt Palmer unsplash.com



Program at a glance

Monday 13 November		
Time	Activity	Venue
9:00am-4:30pm	Graduate Research Student Symposium	Kathleen Fitzpatrick Theatre
5:30pm	Welcome to Country Smoking Ceremony Dance Performance	The Atrium
6:00pm	Conference Opening Book launch and screening, <i>In My Blood it Runs</i>	Kathleen Fitzpatrick Theatre
7:45pm	Welcome Reception	The Atrium
9:30pm	Conference close	

Tuesday 14 November							
Theme	Water	More than human thinking	Money, Power, Politics	Stories of the past and future	Knowing, knowledges	Identities, Race, Relations	Creative reorganising
Time	Session	Session	Session	Session	Session	Session	Session
8–9am	Registrations (Atrium)						
9–9:30am	Welcome to Country: Wurundjeri Elder, Welcome Address: Sarah Maddison and Julia Hurst, (Kathleen Fitzpatrick Theatre)						
10–11am	Keynote Address: Michael Shawn Fletcher (Kathleen Fitzpatrick Theatre)						
11–11:30am	Morning tea (Atrium)						
Session 1 11:30am–1pm	Panel 1G: Waterways of Knowing Michael Davis; Megan Thomas, Gary Brierley, Daniel Hikuroa, Billie Lythberg. Chair: Erin O'Donnell Room 556	Workshop 1E: Gender Country Nola Joyce Turner-Jensen Room 253	Panel 1H: Reorganising economies Chell Lyons; George Barker. Chair: Conor Hannan Room 553	Workshop 1F: A PROFOUND REORGANISATION OF THE FUTURE Jen Rae, Claire Coleman, Robert Walton. Room 256		Panel 1C: Identities, Solidarities Tim Loveday; Jelena Vićentić, Omeima Abdeslam; Jude Al Qubaisi. Chair: Sophie Rudolph Room 156	Creative 1A: Practicing responsible site-responsive art on First Peoples' Country Amy Spiers, Jodi Edwards, Marnie Badham, Kelly Hussey-Smith, Alan Hill, Polly Stanton, Stephen Loo. Kathleen Fitzpatrick Theatre
1–2pm	Lunch (Atrium) Lunch activation Walk-through of the 'The Landscape Does Not Sit Willingly' (Davina Jogi) in the Atrium						
Session 2 2pm–3:30pm	Panel 2A: First Nations, Living Waters Erin O'Donnell, Melissa Kennedy, Nicky Hudson, Matthew Shanks, Sangeetha Chandrashekeran, Amy McCoy. Chair: Sarah Maddison Kathleen Fitzpatrick Theatre		Roundtable 2E: Abolition in practice Crystal McKinnon. Room 253	Panel 2H: Futures and futurities Morgan Brigg, Mary Graham, Martin Weber; Gary Brierley, Dan Hikuroa, Elliot Stevens, Megan Thomas, Billie Lythberg, Anne Salmond; Chell Lyons. Chair: Matt Campbell Room 553	Panel 2G: Learning new ways of being Ame Christiansen; Andrea Dodo-Balu; Mes Mitchelhill. Chair: Katrina Schlunke Room 556	Panel 2C: Race, whiteness Callum Stewart, Franka Vaughan; Erfan Daliri; Liz Conor. Chair: Rebecca Howe Room 156	Roundtable 2F: The Living Archive of Aboriginal Art Mitch Mahoney, Kerri Clarke, Maree Clarke, Fran Edmonds, Sabra Thorner, Richard Chenhall. Room 256
3:30 – 4pm	Afternoon tea (Atrium)						
Session 3 4pm–5:30pm	Roundtable 3F: Let the River Speak Dan Hikuroa, Anne Salmond, Gary Brierley, Billie Lythberg. Room 256		Panel 3A: Settler colonialism, nationalism, and politics Libby Porter; Dan Tout, Liz Strakosch, Kim Alley; Imogen Richards. Chair: Nikki Moodie Kathleen Fitzpatrick Theatre		Panel 3G: Law/lore Pekeri Ruska, Jennifer Nielsen; Lindy Andrén. Chair: Dale Wandin Room 556	Workshop 3E: Indigenous perspectives on decolonial futures Yin Paradies Room 253	
5:30 – 6pm	Short break						
6–7pm	PUBLIC EVENT Welcome to Country and Keynote Address: Leanne Betasamosake Simpson (Kathleen Fitzpatrick Theatre)						

Wednesday 15 November							
9:45–10am	Opening address: Sarah Maddison and Julia Hurst (Kathleen Fitzpatrick Theatre)						
10–11am	Keynote address: Rauna Kuokkanen (Kathleen Fitzpatrick Theatre)						
11–11:30	Morning tea (Atrium)						
Session 4 11:30am– 1:30pm		Panel 4C: Beyond the settler imaginary Lorenzo Veracini, Bradley Steele; Bonny Cassidy; Yukti Saumya. Chair: Jessica Gerrard Room 156	Panel 4G: Extraction Iona Summerson; Clint Hansen; Simon Batterbury, Matthias Kowasch. Chair: Liz Strakosch Room 556			Panel 4A: Settler Assuagement Jeanine Leane, Evelyn Araluen, Mykaela Saunders. Chair: Julia Hurst Kathleen Fitzpatrick Theatre	
1:30–2:30pm	Lunch (Atrium) Sit in for Gaza Raymond Priestly Building						
Session 5 2:30pm– 4:30pm	Roundtable 5F: The role of design in progressing the implementation of Cultural Flows at Margooya Lagoon Claire Newton, Tati Tati Elder Brendan Kennedy. Room 256	Panel 5C: All our relations Katrina Schlunke; Annabell Fender; Joëlle Hervic; Andrew Deuchar. Chair: Rebecca Howe Room 156	Research strategy launch 5E: Settler transnationalism Elizabeth Strakosch, Dan Tout, Kim Alley, Lorenzo Veracini, Saran Singh. Room 253	Panel 5G: Histories Rachelle Pedersen, Tim McCreanor, Virginia Braun, Waipapa Taumata Rau; Anja Schwarz; Vanessa Barolsky; Julia Hurst. Chair: Morgan Brigg Kathleen Fitzpatrick Theatre	Panel 5A: Knowledge and knowledge practices Nina Roberts, Aunty Marilynne Nicholls/Djaara womens group rep; Billie Lythberg, Dan Hikuroa, Gary Brierley. Chair: Matt Campbell Room 556		
4:30	END Conference						

Detailed program

DAY 1: MONDAY, 13 NOVEMBER

9am – 4:30pm

Graduate student symposium

Kathleen Fitzpatrick theatre

5:30pm

Welcome to Country
Smoking Ceremony (outside)
Dance Performance

The Atrium

Djirri Djirri Dancers

6:00pm

Conference Opening
Book launch and screening
In my Blood it Runs

Kathleen Fitzpatrick theatre

Dr Lou Bennett

Djuwan Hoosan, Carol Turner.

7:45pm

Welcome Reception

The Atrium

9:30pm

Day 1 close

DAY 2: TUESDAY, 14 NOVEMBER

8:00am

The Atrium

Registrations

9:30am

Kathleen Fitzpatrick theatre

Welcome to Country: Wurundjeri Woi Wurrung Elder

Welcome Address: Professor Sarah Maddison & Dr Julia Hurst

10am

Kathleen Fitzpatrick theatre

Keynote: Michael Shawn Fletcher

11am morning tea (The Atrium)

SESSION 1: 11:30AM

Creative 1A

Kathleen Fitzpatrick theatre (online)

Practising responsible site-responsive art on First Peoples' Country

Creative reorganising

Dr Amy Spiers, Dr Jodi Edwards, Assoc Professor Marnie Badham, Dr Kelly Hussey-Smith, Dr Alan Hill, Dr Polly Stanton, RMIT & Professor Stephen Loo, UNSW.

Panel 1C

Room 156

Identities, solidarities

Identities, race, relations / chair: Sophie Rudolph

The masculine impossible: how climate disasters reveal the precarity and contradictions of hegemonic masculinities

Tim Loveday, RMIT

Spaces of Aid and the Communities of Solidarity: Sahrawi People on their Path to Self-Determination

Jelena Vićentić, University of Belgrade & Omeima Abdeslam, Saharawi Human Rights Activist

A profound reorganising of Emirati Identity: Exploring historical relations to land, colonialism and ethnicity

Jude Al Qubaisi, University of Melbourne

Workshop 1E**Room 253****Gender Country***More than human thinking*

Nola Joyce Turner-Jensen, Indigenous Knowledge Institute, University of Melbourne

Workshop 1F**Room 256****A Profound Reorganising of the Future***The nexus of Indigenous pedagogies, critical creative inquiry, and speculative futuring for intergenerational justice*

Jen Rae (Scottish-Métis) and Claire G. Coleman (Noongar woman), Centre for Reworlding; Robert Walton, University of Melbourne and 'Child of Now'

Panel 1G**Room 556****Waterways of knowing***Water / chair: Erin O'Donnell*

Writing Rivers: Reconnecting and Reclaiming Ecologies for Care and Justice in Times of Crisis

Michael Davis, University of Sydney

Problematizing the Anthropocene: Geographic perspectives upon the riverscapes of Waimatā Catchment, Aotearoa New Zealand

Megan Thomas, Gary Brierley, Daniel Hikuroa & Billie Lythberg, University of Auckland

Panel 1H**Room 553****Reorganising economies***Money, power, politics / chair: Conor Hannan*

Accelerating climate finance investments through a Pacific Green Bank

Chell Lyons, ANU & Kirsty Anantharajah, University of Canberra

The Law and Economics Environmental Financial Assurance and its Wider Application

George Barker, University of Auckland

1pm lunch (the Atrium)

Lunchtime activation:

Walk through of 'the Landscape does not sit willingly', Davina Jogi (Atrium)

SESSION 2: 2:00PM

Panel 2A

Kathleen Fitzpatrick theatre (online)

First Peoples, Living Waters

Water / chair: Sarah Maddison

Dr Erin O'Donnell (settler), University of Melbourne; Melissa Kennedy (Tati Tati), University of Melbourne and Tati Tati Kaeijin; Nicky Hudson (Gunditjmarra), Gunditj Mirring Traditional Owner Aboriginal Corporation (GMTOAC); Matthew Shanks (Taungurung), Taungurung Land and Waters Council; Dr Sangeetha Chandrashekeran (settler), University of Melbourne & Dr Amy McCoy (settler from USA), AMP Insights and University of Arizona.

Panel 2C

Room 156

Race, Whiteness

Identities, race, relations / chair: Rebecca Howe

Introducing Race to the Settler/Indigenous Binary

Callum Stewart & Franka Vaughan, University of Melbourne

Addressing Cultural Superiority & Climate Change

Erfan Daliri, Kind Enterprises

Homeloss

Liz Conor, La Trobe University

Roundtable 2E

Room 253

Abolition in Practice

Money, Power, Politics

Crystal McKinnon, the University of Melbourne.

Roundtable 2F

Room 256

The Living Archive of Aboriginal Art: Indigenous artmaking for a better climate future

Creative reorganising

Mitch Mahoney (Boonwurrung/Barkindji) artist; Kerri Clarke (Boonwurrung/Wemba Wemba) artist; Maree Clarke (Mutti Mutti/Wemba Wemba/Yorta Yorta/Boonwurrung) artist, Living Archive of Aboriginal Knowledge Project; Dr Fran Edmonds, University of Melbourne; Dr Sabra Thorner, Mt Holyoke College, USA & Prof. Richard Chenhall: University of Melbourne.

Panel 2G

Room 556

Learning new ways of being

Knowing, knowledges / chair: Katrina Schlunke

Rethinking relations with place: Thinking-with Bush Kinder

Ame Christiansen, University of Melbourne

Significant Transformations in Higher Education: Critical Reflections from an Indigenous/non-Indigenous co-tutoring team

Andrea Dodo-Balu, University of Melbourne & Barb Bynder (Whadjuk, Ballardong, Yued Noongar), Karrda & Notre Dame University

Flexi schooling as a future of education: using a more-than-human framework to envision the past and future of flexible schooling and its interactions with Country
Mes Mitchelhill, La Trobe University

Panel 2H

Room 553

Futures and futurities

Stories from the past and future / chair: Matt Campbell

The next ten thousand years? Future political imaginaries from an Aboriginal Australian perspective

Morgan Brigg, Mary Graham & Martin Weber, University of Queensland

Stories as method at the cross-over between oral traditions and digital worlds

Gary Brierley, Dan Hikuroa, Elliot Stevens, Megan Thomas, Billie Lythberg & Anne Salmond, University of Auckland

Accelerating climate finance investments through a Pacific Green Bank

Chell Lyons, ANU & Kirsty Anantharajah, University of Canberra

3:30pm afternoon tea (the Atrium)

SESSION 3: 4:00PM

Panel 3A

Kathleen Fitzpatrick theatre

Settler colonialism, nationalism, and politics

Money, Power, Politics / chair: Nikki Moodie

Precarious Dwelling under Settler Colonialism

Libby Porter, David Kelly, Priya Kunjan, RMIT

'Australia' as competing projects of settler nationalism

Dan Tout, Federation University; Liz Strakosch & Kim Alley, University of Melbourne

Global Heating and the Australian Far right

Imogen Richards, Deakin University; Gearóid Brinn, University of Melbourne & Callum Jones, Monash University

Workshop 3E**Room 253**

Indigenous perspectives on decolonial futures

Identities, race, relations

Yin Paradies, Deakin University

Roundtable 3F**Room 256**

Let the River Speak

*Water*Dan Hikuroa, Dame Anne Salmond, Manu Caddie, Gary Brierley & Billie Lythberg,
University of Auckland**Panel 3G****Room 556**

Law/lore

*Knowing, knowledges / chair: Dale Wandin*Reorganising the law to understand and adequately protect intangible cultural
heritagePekeri Ruska (Goenpul woman), University of Queensland & Jennifer Nielsen,
Southern Cross University

Reorganising relationships: The structures and politics of knowledge

Lindy Andr  n, University of Queensland

5:30pm short break

6pm**Kathleen Fitzpatrick theatre**

Welcome to Country: Wurundjeri Woi Wurrung Elder

Keynote address and public lecture : Leanne Betasamosake Simpson

7:00pmDay 2 close

DAY 3: WEDNESDAY 15 NOVEMBER

9:30am

Kathleen Fitzpatrick theatre

Opening address: Professor Sarah Maddison & Dr Julia Hurst

10:00am

Kathleen Fitzpatrick theatre

Keynote address: Rauna Kuokkanen

11am morning tea (the Atrium)

SESSION 4: 11:30AM

Panel 4A

Kathleen Fitzpatrick theatre

Settler Assuagement

Identities, race, relations / chair: Julia Hurst

Jeanine Leane, University of Melbourne; Evelyn Araluen, University of Sydney & Mykaela Saunders, Macquarie University

Panel 4C

Room 156

Beyond the settler imaginary

More than human thinking / chair: Jessica Gerrard

Should we consider the Settlerocene?

Bradley Steele & Lorenzo Veracini, Swinburne University of Technology

The forest is queer

Bonny Cassidy, RMIT

From Fairytales to Forest Laws: How Colonial Writings Transformed the Forests of South Asia

Yukti Saumya, Ashoka University

Panel 4G

Room 556

Extraction

Money, power, politics / chair: Liz Strakosch

'Uncovering new frontiers': Mineral exploration, Indigenous lands and the energy transition

Iona Summerson, SOAS

The Petroleum Extractive Industry, Iman Peoples, and Water: Rights, Uses and protection of custodial lands and waters

Clint Hansen, RMIT

New Caledonia-Kanaky: Mineral abundance and faltering decolonisation in the South Pacific

Simon Batterbury, University of Melbourne & Matthias Kowasch, University
College of Teacher Education Styria, Austria

1:30pm lunch (the Atrium)

SIT IN FOR GAZA

Raymond Priestly Building

SESSION 5: 2:30PM

Panel 5A

Room 556

Knowledge and knowledge practices

Knowing, knowledges / chair: Matt Campbell

Djaara women returning food plants and healing Country

Nina Roberts, La Trobe University, Aunty Marilynne Nicholls/Djarra womens group
representative

The river is an island: (re)imagining rivers and resilience in Aotearoa

Billie Lythberg, Dan Hikuroa & Gary Brierley, University of Auckland

Panel 5C

Room 156

All our relations

More than human thinking / chair: Rebecca Howe

How does it all come back now? Re-organising Naturalised Histories

Katrina Schlunke, University of Tasmania

The Mites and the Bees (and the Humans): Biosecurity and Settler Colonial
Interspecies Relating in NSW, Australia

Annabell Fender, University of Melbourne & University of Potsdam

Violent Erasures – restor-ying modernity's relationships with First Peoples, the land,
water and all living beings

Joëlle Hervic, Monash University

International education policy and/as the limits of humanism: A posthuman critique
from the Anthropocene

Andrew Deuchar, the University of Melbourne

Research Strategy Launch 5E**Room 253****Settler transnationalism***Money, power, politics*

Elizabeth Strakosch, University of Melbourne; Dan Tout, Federation University;
Kim Alley, University of Melbourne; Lorenzo Veracini, Swinburne University of
Technology & Saran Singh, University of Melbourne.

Roundtable 5F**Room 256****The role of design in progressing the implementation of Cultural Flows at
Margooya Lagoon***Water*

Claire Newton, University of Melbourne, Tati Tati Elder Brendan Kennedy & his
organisation Tati Tati Kaiejin

Panel 5G**Kathleen Fitzpatrick Theatre****Histories***Stories of the past and the future / chair: Morgan Brigg*

‘Māori history can be a freeing shaper’: Embracing Māori histories to construct a
‘good’ Pākehā identity

Rachelle Pedersen, Tim McCreanor & Virginia Braun, Waipapa Taumata Rau,
University of Auckland

Re-relating Berlin’s Australian Archive

Anja Schwarz, University of Potsdam, Germany

Reckoning with truth: Sovereign truths on Country

Vanessa Barolsky, Alfred Deakin Institute for Citizenship and Globalisation

Maternal Futures

Julia Hurst, University of Melbourne

4:30pm CONFERENCE END

ART INSTALLATION

Creative work to be displayed from Tuesday 14th – Wednesday 15th November for attendees to peruse at their will.

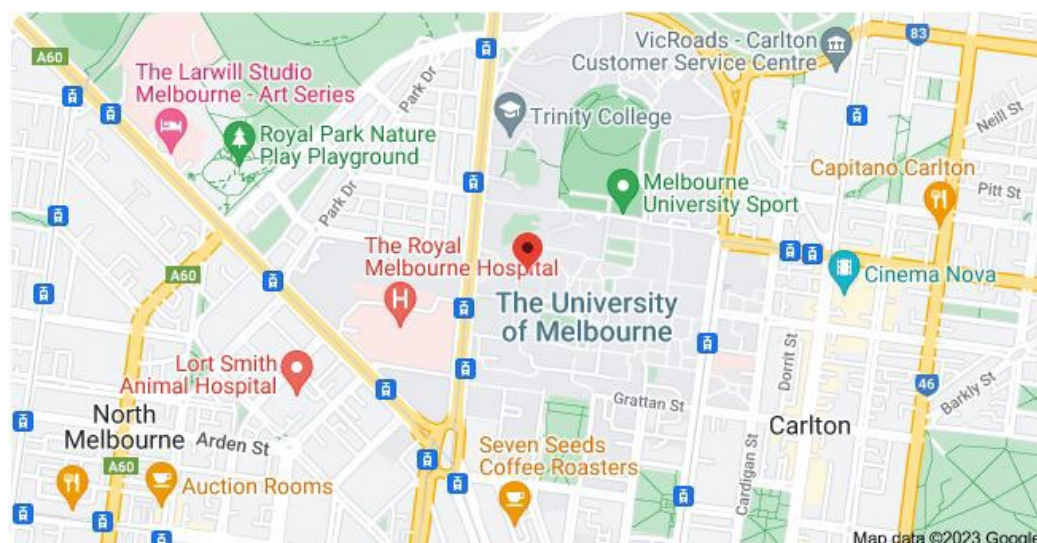
The Landscape Does Not Sit Willingly
Davina Jogi, Curtin University

The Atrium

'The Landscape Does Not Sit Willingly' is a photographic series, intended for printed exhibition. The series contains a selection of single images, photographic diptychs, and embroidered images, taken from documentary photographs of my family and homes in Zimbabwe and Australia.

ROOMS, LOCATION AND TRANSPORT

'A Profound Reorganising of Things' will take place in the [Arts West building, at the University of Melbourne Parkville Campus, Victoria, Australia.](#)



There are a number of different rooms across multiple floors: ground, 1st, 2nd, & 5th floor. Note the first number of the room number indicates which floor that room is on, e.g. room 251 is on level 2. Click on each link in the table below to find the room on The University of Melbourne's Maps platform.

Room	Detail	Ref	Pax
Kathleen Fitzpatrick Theatre B101	Main conference room, large lecture theatre. Fixed seating, BSL.	A	512
The Atrium	Plenary and refreshment space. Flexible, indoor/outdoor		
156	Lectorial room I, fixed seating	C	62
253	Workshop Room X. Collaborative learning space. Flexible, BSL	E	60
256	Workshop Room Y. Collaborative learning space. Flexible, BSL.	F	60
556	Lectorial room II. Fixed seating	G	62
553	Discursive space. Fixed seating.	H	60

For those that are local and able, we recommend travelling by public transport. The building is a very short walk from the [19 tram line \(stop 11\)](#). It is also a ~10 minute walk from stop [1 on Swanston street](#), which services the 1 and 6 trams from the northern suburbs, as well as multiple trams from the city train stations. You can plan your journey on [Google Maps](#) or [PTV Journey Planner](#).

Information on campus parking can be found on [the University's parking and transport webpage](#). The closest car park to the building is the [Royal Parade Car Park](#): entry via Royal Parade, located between Genetics Lane and Medical Road (beneath Kenneth Myer Building). This costs \$25 for a full day and requires a debit or credit card to scan on entry.

PRESENTATION ABSTRACTS

Day 2

Session 1

Creative 1A: Practicing responsible site-responsive art of First Peoples' Country

Dr Amy Spiers, Dr Jodi Edwards, Assoc Professor Marnie Badham, Dr Kelly Hussey-Smith, Dr Alan Hill, Dr Polly Stanton, RMIT & Professor Stephen Loo, UNSW.

This presentation showcases creative works-in-progress developed by artist-researchers exploring responsible ways to practice site-responsive art and creative fieldwork on First Peoples' Country. Delivered remotely at the culmination of a 10-day artist-in-residence program at Bundanon, artist-researchers will present creative reflections (photography, video, sound, dialogues and performance etc) from the Country of the Dharawal and Dhurga language groups produced through an exploration of ethical relations with First Peoples' sovereignty.

A 60 min online remote presentation of creative reflections and multimedia artworks (video, sound, performance, photography, dialogues etc) from visiting artist-researchers and local First Peoples who are participating in a 10-day residency at Bundanon, Illaroo NSW from 6th to 15th November 2023. The presentation is 90 mins total to allow 30 mins of questions.

Panel 1C: Identities, solidarities

The masculine impossible: how climate disasters reveal the precarity and contradictions of hegemonic masculinities

Tim Loveday, RMIT

In Australia, the social valorisation and media salience of white heterosexual men during and post-climate disasters are well documented. Such representations, while aiming to recognise astounding acts of leadership and self-sacrifice, are embedded in the settler-colonial psychologies and Western neo-capitalist mythology, where definitions of what it means to be a man '...are imbued with ideas of male dominance over the elements' (Little, 2002: 666). Here, the 'rural man' acts, widely, as a particularly damaging masculine archetype that espouses self-resilience, strength and self-isolationism, perpetuating the conditions that construct ill-health among men – a phenomenon broadly invisibilised. When confronted by the gross social, environmental, and communal upheavals that take place as a consequence of extreme climate events, the precarity of these rural white hegemonic masculinities, and the systems that uphold them, are fundamentally revealed. This, in turn, exposes and exacerbates the pre-existing un-healthiness of hegemonic masculinities, with research showing increased rates of male suicide, domestic violence, risk-taking behaviours and drug abuse (Parkinson & Zara, 2016; Enarson & Pease, 2016) in post-

climate disaster landscapes. Such contradictions – in that masculinities are both challenged and reinforced; provided media salience and yet discursively ignored – I refer to as 'the masculine impossible'. This proposed paper builds from my practice led-research Honours, which interprets the climate disaster context as '... a promising platform for radical change' (Enarson & Pease, 2016: 3) within gender discourse. Through creative writing practice, and as informed by socio-narratology, it argues that the precarity and contradictions inherent to the masculine impossible offer a rare point of microcosmic analysis that can provide the opportunity for '...a powerful reformulation of political practice' (Luft, 2016: 37).

Spaces of Aid and the Communities of Solidarity: Sahrawi People on their Path to Self-Determination

Jelena Vičentić, University of Belgrade & Omeima Abdeslam, Saharawi Human Rights Activist

The paper explores the limits of aid in the specific case of the Saharawi refugee camps in the Tindouf area of Algeria and the significance of the lifeline enabled through informal solidarity movements and volunteer networks. Waiting for decolonization and advocating for the right to self-determination to be exercised through ongoing United Nations processes under the auspices of international law, Sahrawi people have been subjected to a life in limbo for almost five decades. In the aftermath of the war (1975-1991) and the occupation of their ancestral territories, the Saharawi population has suffered long-term health and safety effects as a result of the armed conflict. Hundreds of thousands of people have been displaced, living as refugees in what was originally envisaged as emergency refugee accommodations in the most arid part of the Sahara Desert. The singular source of sustenance to this population- in- waiting is presented as aid provided through the UN agencies and the host country Algeria. The interconnectedness of solidarity movements and Saharawi communities, however, offers an alternative decolonial-aligned approach to development, enabling an essential prospect for survival of the spirit.

A profound reorganising of Emirati Identity: Exploring historical relations to land, colonialism and ethnicity

Jude Al Qubaisi, University of Melbourne

This paper investigates the evolution of 'ethnicity' as a concept in the United Arab Emirates (UAE) and the national and social implications. Two understandings of ethnicity are defined, one encompassing the connection to national identity and linked to the nation-building project of the young country, while the other presents a contrasting ideology linked to 'race'. These are not mutually exclusive and interact, for example in the idea of 'authenticity' linked to 'Arab-ness' acting to legitimize ties to the land and national identity. The research aims to answer the main question of 'How has the notion of ethnicity changed in the UAE on both a national and societal level?' while exploring the sub-questions: 'Are the national and societal conception

consistent? Why and to what effect?', 'What factors influenced the changes?', 'What role did colonialism/imperialism play in the evolution of identity in the UAE?' The research will primarily use second-hand sources from legal documents and news from the Trucial State period of the UAE to more creative sources such as artists work and poetry to explore the idea of identity through various formats, as ethnographic research tends to be limited in supply and only a partial representation.

Workshop 1E: Gender Country

Nola Joyce Turner-Jensen, Indigenous Knowledge Institute University of Melbourne

I am Wiradjuri and Wiradjuri is a Maternal based language group. My identity & country is defined by my mother's ancestry and her connection responsibility to a place. This is a state of being that is beyond normal expression. It is where you listen to, know and feel your inherited Ancestral Spirit Memory and where you find this memory located within all things around you. It is what occurs when you have fulfilled your human role of facilitating the ongoing connection between the Skyworld and the people's lore on Mother Earth. These Lore's teach that everyone's purpose on earth is to be a student, teacher, and mentor to ultimately try and understand the relationships of all things. When the European coloniser first came and was gazing on the "new" land, he saw the place and the story he wanted to make (because it has not been cultivated according to their laws), the colonial fiction he created: a story about property and value, not land and spirit or connection, about the "nation" to come, not the "Country" that is. The colonial story is usually man made, though women were complicit, and then active, in the story. The "new" story has been told in a foreign language framed on foreign standards and rules of how to live. Each Aboriginal family through their mother if maternal or father if paternal based lineage, once inherited a parcel of land with a tributary water source (not the river, rivers belong to the serpent & other Creators). To ensure each day, every Aboriginal person got up knowing their purpose and responsibility to their Ancestors lands. The custodianship and care for the world was split equally between females and Males.

Workshop 1F: A Profound Reorganisation Of The Future: The nexus of Indigenous pedagogies, critical creative inquiry, and speculative futuring for intergenerational justice

Jen Rae (Scottish-Métis) and Claire G. Coleman (Noongar woman), Centre for Reworlding, Robert Walton, University of Melbourne and 'Child of Now'

The 'adaptation emergency' calls for new forms of collaboration and the unearthing of other(ed) ways of thinking, relating, and learning collectively across cultural divides and timescales. We ask, what is the role of the creative arts in gathering, enabling, and engaging communities in the collective reorganisation and reimagination of the

next century and its people? Initiated by three leading artists creating opportunities for participatory speculative futuring in their practices, this experimental hybrid discursive session aims to share insights into transdisciplinary collaborative methodologies and the centring of intergenerational justice informed by Indigenous knowledge systems and protocols. Drawing upon case studies from their award-winning projects The Centre for Reworlding, Refugium and Child of Now, the initiating artists share their experience of reorienting their practices towards intergenerational justice and the pitfalls and successes they have encountered.

The CENTRE FOR REWORLDING (C∞R) is a collective of LGBTIQA2S+, Aboriginal, people of colour and settler artists, thinkers, bridge-builders, and change-makers working collaboratively at the intersections of art, climate futures and disaster resilience informed by First Nations knowledge systems and protocols. REFUGIUM (2021) is an award-winning speculative climate futures film centred on First Nations knowledge and protocols that hack time and unpick compounded existential crises to home in on child-centred trauma prevention and intergenerational justice. CHILD OF NOW is an award-winning mixed-reality artwork that calls on citizens to co-create, shape and nurture an indigenised, sustainable, and fairer vision of the next century for an imagined child born in 2023.

Panel 1G: Waterways of knowing

Writing Rivers: Reconnecting and Reclaiming Ecologies for Care and Justice in Times of Crisis

Michael Davis, University of Sydney

The voices of rivers, lands and other ecosystems call to us, to reconnect as whole systems in communities of ethics and care, to link ecologies, humans and other species, diverse knowledges, histories, and Indigenous ways of knowing and being. How can we, this paper ponders, listen to these voices, and heed the call, to take actions that will reconnect people – place – diverse knowledges – to restore planetary wellbeing and justice in times of crisis? This paper offers close readings of texts (ethnographic, planning and policy, legal, environmental, and Indigenous) on ecological and Indigenous rights and governance for two rivers: the Birrarung/Yarra River, and the Martuwarra Fitzroy River in the Kimberley. Engaging with an ecopoetics of care and ecological justice, I explore diverse approaches to riverine governance, focusing on those that gesture towards repair, re-connecting the natural, the human, and other species into ecological and cultural wholes. The Birrarung/Yarra, and the Martuwarra/Fitzroy are the subject of recent innovative developments that give ‘voice’ to nature, which enable plural co-governance arrangements incorporating local and Indigenous communities. In an inter-disciplinary reading of textual productions about these rivers, meditating on an eco-poetics of place, drawing on Indigenous and de-colonial methodology, my paper offers a critique of fragmented approaches to ecological governance resulting from neo-colonial, hegemonic and Eurocentric development, and unjust individualistic property rights. The paper argues

that, through listening to nature, reclaiming ecological and cultural connections can help mitigate against the fracture of diverse histories and knowledges in the context of the climate crisis.

Problematizing the Anthropocene: Geographic perspectives upon the riverscapes of Waimatā Catchment, Aotearoa New Zealand

Megan Thomas, Gary Brierley, Daniel Hikuroa & Billie Lythberg, University of Auckland

Drawing on a critical physical geography perspective, this paper problematizes conceptualizations of the Anthropocene landscapes of the Waimatā catchment on the East Cape, Gisborne district of Aotearoa New Zealand, through three lenses: forestry, restoration, and indigeneity. Historical practices of arbitrary land division and resultant unsustainable forestry practices have caused multiple environmental, social, and cultural problems within the catchment. Despite significant efforts of restoration groups and volunteers to remedy this, as yet, programmes do not align with holistic Māori ideologies of seeing themselves as the land from which they trace their tribal identity, possibly contributing to fewer successes. Fragmentation of the land has disrupted the sense of identity and place. A kinship-based worldview between humans, the universe, and everything in it suggests a more holistic lens through which humans are conceived as inseparable from nature. Such a more-than-human lens exposes a critical flaw in interpretations of the Anthropocene. Even when only considering its lexical construction, the word 'Anthropocene' innately centres the human. Continued use of such framings extends inequitable and unjust practices that imprint colonial forcings on the landscape and its people in ways inconsistent with intertwined Māori views of people, land, and ancestors. No matter the lens through which it is interpreted, the Anthropocene term has little practical value in Aotearoa New Zealand, especially given the emerging socio-natural river-centric perspective.

Panel 1H: Reorganising economies

Accelerating climate finance investments through a Pacific Green Bank

Chell Lyons, ANU & Kirsty Anantharajah, University of Canberra

Pacific Island countries are disproportionately affected by climate change, although historically they have made a negligible contribution to global emissions. The quantum of climate finance provided to the region needs to rapidly increase to mitigate and adapt to the physical impacts of climate change. The issue of how to mobilize climate justice in the Pacific is a vexed issue: one embedded in longer narratives of dependency, power, and unequal resources. Climate finance is situated in this complex history, and this paper aims to consider ways climate finance may flow through more just structures and mechanisms, specifically a Pacific Green Bank. Green Banks are a new form of public financial institution which seek to accelerate the investment transition to net zero emissions, by de-risking and mobilising

additional private sector investment. This paper seeks to investigate if the existing Green Bank model could be adapted for the Pacific context. Using a scoping literature review, combined with expert interviews, we elicit the main barriers to deployment of blended finance in two Pacific Island countries, Fiji, and Vanuatu. We find that while the Green Bank model would need to be adapted for the region it shows considerable promise as a tool to help Pacific Island countries mitigate and adapt to climate change.

The Law and Economics Environmental Financial Assurance and its Wider Application

George Barker, University of Auckland

This report provides a review of the law and economics of environmental finance assurance (EFA), and a cross-jurisdictional review of financial assurance requirements for foreseen environmental cleanup and site reclamation in 21 jurisdictions for mines and pulp mills. Environmental financial assurance measures are important tools to pursue environmental objectives. Their most common use is to ensure that funds will be available to guarantee effective mine closure and foreseen environmental cleanup and reclamation requirements, so that private incentives and public capabilities are enhanced to better prevent environmental degradation and mitigate its adverse effects. The paper focuses on the current status and trends related to financial assurance requirements, lessons learnt from the application of EFA to terrestrial environmental degradation (such as mines and pulp mills) over the past 50 years, and the potential application of EFA mechanisms, to other non-terrestrial forms of environmental degradation, including atmospheric (greenhouse gas emissions), and oceanic (deep sea mining) pollution.

Session 2

Panel 2A: First Nations, Living Waters

Dr Erin O'Donnell (settler), Early Career Researcher and Senior Lecturer at Melbourne Law School, University of Melbourne; **Melissa Kennedy** (Tati Tati), Early Career Researcher and Research Fellow at ARC Centre of Excellence – Life Course Centre (LCC), Faculty of Architecture, Building and Planning, University of Melbourne, and CEO, Tati Tati Kaeijin; **Nicky Hudson** (Gunditjmarra), Aboriginal Water Officer, Gunditj Mirring Traditional Owner Aboriginal Corporation (GMTOAC); **Matthew Shanks** (Taungurung), Director, Cultural Land Management, Taungurung Land and Waters Council; **Dr Sangeetha Chandrashekeran** (settler), Senior Research Fellow, ARC Life Course Centre and Indigenous Knowledge Institute, Faculty of Architecture, Building and Planning, University of Melbourne (ongoing appointment); **Dr Amy McCoy** (settler from USA), founding partner of AMP Insights (a water rights consultancy) and Adjunct Research Scientist with the University of Arizona.

The First Peoples, Living Waters panel will feature participants from a knowledge exchange program that enabled Traditional Owners (representatives from Gunditj Mirring TOAC, Taungurung Land and Waters Council, and Tati Tati Kaiejin), Māori (Whanganui iwi), and Colorado River Tribes (representatives from AhaMacav/Fort Mojave and Hopi) to undertake on-Country knowledge exchange and relationship building. In July 2023, visitors from Australia and Aotearoa New Zealand were hosted by Tribes in Arizona, and in November 2023 (immediately prior to the conference), Traditional Owners in Australia will host Tribes and Māori visitors.

First Peoples, Living Waters responds to ongoing injustice caused by the denial of Indigenous water rights and jurisdiction over water in Australia, and brings Indigenous Peoples from three settler colonial states (Australia, Aotearoa New Zealand, and the US) into conversation, to explore how treaty and agreement making can lead to water law reform in settler colonial states. In the context of climate change, these conversations are especially urgent: as their waterways sicken under climate change, this directly affects Indigenous Peoples' wellbeing. Increasing water scarcity is already being used as an excuse to prevent water returns to Indigenous Peoples.

In this panel, we will share insights from the knowledge exchange process, and what we have learned about the role future Treaty negotiations in Victoria will play in addressing aqua nullius and restoring Indigenous sovereignty over water. The panellists will also share evidence from the two knowledge exchange visits about the value of building international networks between Indigenous Peoples, and how these networks and reinvigorated knowledges can help to shape outcomes at the local level.

Panel 2C: Race, whiteness

Introducing Race to the Settler/Indigenous Binary

Callum Stewart & Franka Vaughan, University of Melbourne

Settler colonial studies typically conceives of race as largely incidental to the settler colonial project. In *Settler Colonialism and the Elimination of the Native* (2006: 387), for example, Wolfe maintains that, while race may be employed as an 'organizing grammar', it is not very helpful in theorising the unequal material relations in settler colonial contexts. Critical Indigenous theorists, including Goenpul scholar Aileen Moreton-Robinson (2015) and Munanjahli and South Sea Islander scholar Chelsea Watego (2021; Watego et al. 2021), however, argue that race and settler colonialism are inextricably tied. This paper therefore asks: what can the analysis of race bring to settler colonial studies? We argue that race can provide us with a better understanding of what it means to be a settler. According to Wolfe (2013), the settler/Indigenous binary is primarily geographical; it is divided by the empirical and structural fact of the frontier. This hard binary, however, risks overdetermining relations between non-Indigenous and Indigenous peoples (Konishi 2019). We therefore reconceive of 'settler' as an orientation towards White sovereignty over the

land. Whiteness is here theorised as a social and political position of possessive sovereignty over a particular territory and the peoples within it; in settler colonial contexts, settlers aim to realise White sovereignty through the elimination and replacement of Indigenous sovereignty. We suggest that this approach retains the settler/Indigenous binary as a useful analytic tool, without overdetermining relations between non-Indigenous and Indigenous peoples.

Addressing Cultural Superiority & Climate Change

Erfan Daliri, Kind Enterprises

The growing awareness of the relationship between systemic racism and climate change within academia and the climate justice movement, is generally (and it could be suggested intentionally) focused on how climate change will disproportionately impact Black, Indigenous and Communities of Colour, which can foster a sense of saviourism and manifest itself in condescension and continuing paternalistic instincts. While climate change will, and in fact is, impacting Culturally and Racially Marginalised (CARM) communities disproportionately, the inconvenient truth that the systemic racism of the past 400 years has not only fuelled and justified European economic growth, but is also at the root of climate change, is all too often overlooked and ignored. This speaks to not only the extraction of resources through dispossession and colonisation but in the establishing of dominant hegemonic paradigms of "knowing" and "seeing" that continue to influence how knowledge is generated and legitimised, and how problems and solutions are created and solved. This talk will offer insights into the inextricable interconnection between the social construct of "race", the idea of cultural superiority, homogenous academia, the concentration of wealth and power, and the resulting outcome of global and catastrophic climate change. We propose that any attempt at just, viable, and effective climate change policy and mitigation strategies, will require an understanding and redressing of institutionalised racism and cultural superiority, in both national and international politics, policy and power dynamics.

Homeloss

Liz Conor, La Trobe University

Reading from an essay entitled Homeless, which asks, what does it mean for settlers to lose their homes on stolen land – particularly when the loss of those homes has been precipitated by colonial extraction leading to the climate crisis causing these losses.

Roundtable 2E: Abolition in practice

Crystal McKinnon. Detail to come.

Roundtable 2F: The Living Archive of Aboriginal Art: Indigenous artmaking for a better climate future

Mitch Mahoney: Boonwurrung/Barkindji artist. Co-researcher; **Kerri Clarke:** Boonwurrung/Wemba Wemba artist. Co-researcher; **Maree Clarke:** Mutti Mutti/Wemba Wemba/Yorta Yorta/Boonwurrung artist. Co-researcher and Senior Knowledge Holder; **Dr Fran Edmonds:** Senior Research Fellow; **Dr Sabra Thorne:** Lecturer Anthropology, Mt Holyoke College, Mass. USA, Partner investigator; **Prof. Richard Chenhall:** Professor of Medical Anthropology, Melbourne School Population and Global Health. Chief Investigator on the Living Archive of Aboriginal Knowledge Project.

Our presentation focuses attention on First Nations knowledge as critical for ecological wellbeing and contends that everyone must engage with this knowledge to mitigate climate crises. We will address the theme “Sovereignty, Country and climate,” and introduce the Living Archive project as an innovative experiment, which engages Indigenous knowledge-holders as central to advancing our relationships to the land (and to each other). Rather than a conventional presentation/roundtable, we aim to engage the conference audience in a participatory process of learning while doing, to reveal how caring for Country from First Nations perspectives is supported through artmaking as knowledge-exchange, and as a process that (re)connects the past with the present with profound implications for the future. Through this engagement, we will demonstrate how the Living Archive project seeks to radically reimagine archives in ways that support and further facilitate Indigenous ontologies, including relationality and the holistic interconnection of everything. This includes working together to (re)connect people to their collections with the possibility of reanimating the stories and knowledge associated with them through new artworks. Artmaking is one way to share knowledge across First Nations communities, intergenerationally and interculturally. Significantly, Indigenous artmaking integrates knowledge that assists healthy and robust climate and cultural futures. In a multimodal and multivocal “creative contribution,” we feature the construction of artworks across different cultural contexts: we argue that artmaking, storytelling and caring for Country, are interrelated methods of knowledge exchange. These are ongoing processes that insist on different kinds of relations to each other and our lands.

Panel 2G: Learning new ways of being

Rethinking relations with place: Thinking-with Bush Kinder

Ame Christiansen, University of Melbourne

In Victoria, Bush Kinder is an increasingly popular means of exploring and strengthening children’s relations with local places – beaches, creeks and parklands. While these educational programs are legally mandated to include all learners and premised on inclusive theories, quality standards and curriculum frameworks, until recently, little research has explored how these new practice approaches

conceptualise and support inclusivity for children with diverse abilities and grapple with or respond to the reality that Bush Kinder is taking place on unceded lands. Critical, post foundational and feminist new materialist approaches in early childhood studies reconceptualise and trouble relations with local places – engendering an approach to inclusivity which attends to complexity, disrupts colonial narratives and attunes to a broader sense of relatedness, entanglement and mutual becoming.

In this paper, I share insights from my doctoral research – a post qualitative inquiry which activated these critical conceptualisations through pedagogical narration, thinking with theory and writing as method to create small, situated knowledges as a settler researcher in relation with one Bush Kinder on the unceded lands of the Wurundjeri WoiWurrung in Naarm (Melbourne). Amplifying the experiences of dis/abled children themselves, I re-story everyday encounters with people, place and the more than human, to make visible and trouble essentialised and romanticised conceptions of children, ability and nature which are antithetical to the ethical and political entanglements of real and imagined childhoods in contemporary Australia. Storying these relations otherwise – against dominant humanist and colonial traditions – supports the co-creation of more just, inclusive, and reconciliatory futures. I argue that this is useful in countering ‘nature connection’ and ‘stewardship’ narratives that can reinforce and overstate non-Indigenous connections to Stolen Lands.

Significant Transformations in Higher Education: Critical Reflections from an Indigenous/non-Indigenous co-tutoring team

Andrea Dodo-Balu, University of Melbourne & Barb Bynder (Whadjuk, Ballardong, Yued Noongar), Karrda & Notre Dame University

In Australian higher education there is an overarching directive to “ensure all students will encounter and engage with Aboriginal and Torres Strait Islander cultural content as integral parts of their course of study...” (Universities Australia, 2017). This is a commendable aim and Australian institutions have acted in response. However, the extent to which these responses can enact the types of significant transformations needed to achieve ‘a profound reorganisation of things’ in the Australian tertiary education space is questionable. In this presentation we reflect on our experiences in a subject which was developed to meet this directive, where a key feature is the co-tutoring arrangement consisting of one Indigenous and one non-Indigenous academic staff member. In-class opportunities for truth-telling in the context of Indigenous and settler-colonial relationships can contribute to transforming students’ perceptions and future behaviour. Opportunities for building closer relationships

between Indigenous and non-Indigenous tutors are also valuable. However, we question if these opportunities have enough impact within university systems which are “colonised” (Haapakoski & Stein, 2018) by commercialised and corporatised management practices. We search our experiences for insights into the moribund nature of university systems which tend to reproduce marginalisation and prioritise expediency over care, despite stated goals to ‘decolonise’ higher education. For theoretical framing, we explore Nakata’s (2007) concept of the cultural interface and Kuokkanen’s (2010) ideas on responsibility in the academy. By adopting practices informed by the cultural interface and responsibility for others, which are founded in Indigenous ways of knowing, being and doing, we can begin to make headway towards greater transformations in higher education.

Flexi schooling as a future of education: using a more-than-human framework to envision the past and future of flexible schooling and its interactions with Country

Mes Mitchelhill, La Trobe University

Given the rise of flexi schools in the continent now known as Australia and its thorough connection to First Nations pedagogy, this paper considers the growing field using the more-than-human framework of Eagle, Ant, Grandmother and Granddaughter (Bishop & Tynan, 2022). Flexi schooling is the provision of low or no cost secondary schooling designed around the needs of young people who have been excluded by the mainstream system of schooling. The ongoing process of colonisation in Australia results in the disproportionate exclusion and expulsion of First Nations young people from the schooling system, and as such they are disproportionately represented at Flexi schools (te Riele, 2014). Flexi schools attract high levels of Indigenous staff (Shay et al., 2022), engage with relational pedagogies which centralise community and student voice (Shay & Heck, 2015) and offer potentiality for the future of education. While the practice of flexi schooling centralises Indigenous pedagogies, research in the field has sparsely engaged with Indigenous methodologies. Gamilaroi researcher Michelle Bishop and trawlulwuy researcher Lauren Tynan (2022) have offered up a more-than-human framework for surveying landscapes, which I aim to adopt from my non-Indigenous positionality. Through this, my paper will survey the landscape of flexi schools in order to conceptualise a possible future of education which centralises country, sovereignty and relationality as a means of engaging all students into meaningful education.

Panel 2H: Futures and futurities

The next ten thousand years? Future political imaginaries from an Aboriginal Australian perspective

Morgan Brigg, Mary Graham & Martin Weber, University of Queensland

In her talks and lectures, Kombumerri political philosopher Mary Graham sometimes puts the agricultural revolutions and the emergence of the state ‘in their place’ in human history. Speaking with First Nations’ continuous and long-term inhabitation of

the Australian continent – more than 65, 000 years – in mind, she asks: “What does the next 10 000 years hold?” And: “Does domination have a “use by” date?” In this presentation we sketch the primary critiques of dominant forms of political ordering and knowing implied with these questions. First, we highlight the risks of various forms of transcendentalism linked with God and Man while showing that coming ‘down to earth’ (becoming terrestrial) can provide long-term human political goods including stability and security. Second, we demonstrate problems associated with relying too heavily on disconnected and non-affective forms of thinking (purely logical reasoning, utilitarianism) while making the case for non-anthropocentric affective care, especially caring for the thin layer immediately above and below the earth’s crust that we humans inhabit. Finally, we spell out the hazards of self-aggrandising teleological projects (progress, development, space exploration) in contrast to ‘becoming more human’ through relational (lateral) connections with place and others. We illustrate our points with reference to the very recently emerged – and, we argue, highly problematic – ‘longtermist’ ideas and claims of Oxford philosophers that are bound with the Effective Altruism (EA) movement.

The presentation draws upon and further develops Aboriginal Australian/First Nations political philosophy by offering an alternative to the recently emerged ‘longtermist’ political philosophy emerging out of the University of Oxford and associated with the Effective Altruism (EA) movement. Although the Oxford approach to longtermist political philosophy has gained rapid and substantial traction, it has also been subject to critique (e.g., Crary, 2023), including for its engagements with EA proponents such as Sam Bankman Fried of the collapsed cryptocurrency exchange FTX. Our paper goes beyond existing critiques to demonstrate the narrowness, recency, ethno-specificity and socio-political risks of the Oxford-derived work while offering an alternative and more capacious approach to longtermist political philosophy.

Stories as method at the cross-over between oral traditions and digital worlds

Gary Brierley, Dan Hikuroa, Elliot Stevens, Megan Thomas, Billie Lythberg & Anne Salmond, University of Auckland

Imagining alternative realities – ways of being, knowing and doing – embraces concerns for Geographic specificity – sticky universals of place and relations to landscapes and each other. Geomorphology – the scientific study of landscapes – is in the midst of a transformation as practitioners deliberate between Digital landscapes (technocentric applications of Big Data, machine-learning applications and modelling work) and multiple understandings of landscapes gleaned from indigenous and local knowledges. Keeping it real – finding common ground through hands-on engagement in the field – conversations on riverbanks – is the key to successful collaborations that work with nature, work with the river, framing and sharing understandings of river form, process and evolution as part of the river. Here we contend that storytelling and storylistening provide a vehicle to promote more-

than-human relations that Find the Voice of the River and Let the Rivers Speak. We show how crafting river ethnographies provides a heuristic device to inform better ways of living generatively with living rivers.

Accelerating climate finance investments through a Pacific Green Bank

Chell Lyons, ANU & Kirsty Anantharajah, University of Canberra

Pacific Island countries are disproportionately affected by climate change, although historically they have made a negligible contribution to global emissions. The quantum of climate finance provided to the region needs to rapidly increase to mitigate and adapt to the physical impacts of climate change. The issue of how to mobilize climate justice in the Pacific is a vexed issue: one embedded in longer narratives of dependency, power, and unequal resources. Climate finance is situated in this complex history, and this paper aims to consider ways climate finance may flow through more just structures and mechanisms, specifically a Pacific Green Bank. Green Banks are a new form of public financial institution which seek to accelerate the investment transition to net zero emissions, by de-risking and mobilising additional private sector investment. This paper seeks to investigate if the existing Green Bank model could be adapted for the Pacific context. Using a scoping literature review, combined with expert interviews, we elicit the main barriers to deployment of blended finance in two Pacific Island countries, Fiji, and Vanuatu. We find that while the Green Bank model would need to be adapted for the region it shows considerable promise as a tool to help Pacific Island countries mitigate and adapt to climate change.

Session 3

Panel 3A: Settler colonialism, nationalism, and politics

Precarious Dwelling under Settler Colonialism

Libby Porter, David Kelly, Priya Kunjan, RMIT

Australia is in the midst of a housing crisis, with the extent of this crisis commonly understood to be restricted to relatively recent incidences of mass housing insecurity and framed by Eurocentric modes of relating to home and emplacement. Often omitted from analyses of such dwelling precarity, however, are the ways in which ongoing Indigenous sovereignty and settler colonialism inflect experiences of dwelling, as well as theories of change underpinning policy and organizing initiatives seeking to achieve housing justice. Yiftachel's (2020) conceptualisation of 'displaceability' draws our attention to the conditions under which people are involuntarily distanced from the full resources and rights necessary for dwelling. We bring displaceability into conversation with Joanne Barker's (2018) approach to Indigenous territory as analytic in order to investigate what it means to dwell under conditions of precarity that are inextricable from settler colonialism's logic of

elimination. This requires an expanded notion of dwelling that proceeds from conceptualising Indigenous sovereign relations to home as Country, reorienting approaches to understanding and addressing housing insecurity experienced by both Indigenous and non-Indigenous people in Australia.

'Australia' as competing projects of settler nationalism

Dan Tout, Federation University; Liz Strakosch & Kim Alley, University of Melbourne

While nationalism as a topic has fallen out of academic fashion over the past several decades, it remains critical to maintaining the coherence of settler-colonial states. Settler nationalism constitutes an affective, identity-based political project in which the nation-state is constructed as permanently, exclusively, and territorially sovereign. Across the political spectrum, nationalist teleologies envisage a moment of completion, in which continuing settler-colonial relations will finally be resolved. Whereas conservative settler nationalisms seek to (re)construct an imagined earlier white settler nation founded on fantasies of terra nullius, 'progressives' seek to build a 'mature', reconciled nation-to-come, incorporating by means of inclusion Indigenous difference within the settler national body. Between these two forms of settler nationhood, the unity and coherence of the settler nation is maintained as either immanent or imminent, while prior and persisting Indigenous sovereignties are denied and disavowed. Yet just as settler nationalisms inform ongoing relations between settlers and Indigenous peoples, settler nationalism is itself shaped by its ongoing confrontation with the reality of Indigenous sovereignty. As Indigenous scholars have argued, the endurance of Indigenous sovereignty produces a constant state of crisis in the settler colony, and an insecure, anxious, frequently paranoid national/ist disposition towards Indigenous and exogenous Others alike. In this paper, we explore the ways in which political relationships continue to be conditioned and constrained by settlers' abiding national/ist investments in the idea/I of 'Australia', and ask what it might look like, and what it might take, for these investments and the limitations they impose to be overcome.

Global Heating and the Australian Far right

Imogen Richards, Deakin University; Gearóid Brinn, University of Melbourne & Callum Jones, Monash University

In this presentation, we will discuss various research findings from our upcoming book, *Global Heating and the Australian Far Right*. The book examines the contemporary environmental politics of Australian far-right actors and movements, focusing on their wider political context and responses to global heating. It traces the historical evolution of far-right pseudo-environmentalism and territorial politics in Australia, spanning from colonial genocide and Australian nationalism to the

infiltration of organic farming movements by far-right groups such as the Australian League of Rights, and advocacy of population reduction and anti-immigration attitudes by radical nationalist organisations. Our presentation will cover the book's exploration of how contemporary Australian far-right actors manipulate environmental politics in cross-national online media, concentrating on their employment of climate change denialism, intersecting with resignation and accelerationist climate change perspectives. We also examine the political-ideological landscape from which denialist and defeatist attitudes towards climate change arise. In Australia, this landscape is characterised by reactionary right-wing climate change and fossil fuel politics in mainstream and alternative media, along with the influence of New Right political lobbying in support of neoliberal policies and fossil fuel industries. Lastly, we will address the political and ideological context of the contemporary far right, extending to intergovernmental approaches against the 'environment-security-development' nexus and the emergence of radical environmentalist traditions in 'New Catastrophism' literature. The final discussion synthesises key insights and comparisons, analysing the 'mainstreaming' of ethnonationalist and authoritarian responses to global heating and outlining potential future possible trajectories of far-right movements exploiting the climate crisis.

Workshop 3E: Indigenous perspectives on decolonial futures

Yin Paradies, Deakin University

This workshop aims to explore colonial-patriarchal-capitalist modern societies alongside Indigenous perspectives, worldviews, and existence-scapes. Decolonial philosophies and practical decolonial actions that flow from these perspectives will also be considered along with potential emergent decolonial futures. The facilitator will present on various topics as well as engaging participants in (small) group interactive exercises, general questions, and discussion.

Specific topics covered include the origins, conditions, manners, malaises, modes, and mirages of modernity; ontologies, epistemologies and axiologies of the Anthropocene and primal societies; and colonial promises underpinning modern promises along with anarchy-Indigenism, fierce egalitarianism, the primordial freedoms of Indigenous societies, relational autonomy, inter-dependence, distributed authority, context sensitivity, prefigurativity, orality, memory, ritual, ceremony, kin, and Country.

Roundtable 3F: Let the river speak

Dan Hikuroa, Dame Anne Salmond, Manu Caddie, Gary Brierley & Billie Lythberg, University of Auckland.

In the Urewera Act (2014) and the Te Awa Tupua (Whanganui River) Act (2017), legal relationships between people, land and waterways were radically reframed in

Aotearoa New Zealand. Rather than 'ownership' and property rights, world-leading legislation expressed relationships in terms of whakapapa – ancestral ties between people, land and waterways. Rivers and land alike are recognised as older and more powerful than people, and relationships with these places as existential interlocks in which the ora (health, prosperity, well-being) of land, waterways, plants, animals and people is mutually implicated. These legal innovations have attracted much global attention, with international and local scholars recognising their promise for new ways of understanding and tackling complex socio-ecological challenges. In these ontological experiments, spaces are opening up for research across disciplines and knowledge traditions, exploring complex exchanges between land, the ocean, the atmosphere, waterways, plants, animals and people. Such relational, outcome-focused styles of research have the potential to transcend modernist divisions between theory and practice, people and the environment, culture and nature, and revitalise overlooked genealogies that link different knowledge systems, the arts, humanities, technology, and the natural and social sciences. The Let the River Speak roundtable brings together iwi researchers and wānanga experts, scholars and students from an array of disciplines and creative practitioners who are investigating the life of the Waimatā River community, weaving together insights across multiple dimensions. An emerging approach to the conduct and generation of a 'river ethnography' will explore wider philosophical and practical questions about waterways.

Panel 3G: Law/lore

Reorganising the law to understand and adequately protect intangible cultural heritage

Pekeri Ruska (Goenpul woman), University of Queensland & Jennifer Nielsen, Southern Cross University

Professor Irene Watson explains that decolonisation requires us to dissolve and think beyond the white colonial 'right way of knowing' intrinsic in Western law, and its methodologies and philosophies (1998: 28, 30). This 'right way' is infused with beliefs in the division between body, mind and spirit, a hierarchical order of being that divides humans from non-human animals and from the physical and spiritual environment, and beliefs that are detrimental because they enable 'individuals' to sit separately from 'their community, their physical [and spiritual] surroundings and other peoples' realities' (Tunks 2001: 8). This ethos of separation is infused in Australian law and common law thinking, including those laws directed to the protection of cultural heritage. Using the cultural heritage protection laws as a prism, this paper interrogates the contemporary injustices caused by the law. Contrasting the quality of protections afforded to Aboriginal cultural heritage to that afforded to 'white' forms of cultural heritage, we argue that cultural heritage laws operate as a racialised system of violence that is causing irreparable harm to the lands and waterways. It is urgent that we reorganise laws' relationship to land by reinstating First Nations

sovereignty and holistic and relational management of country, the waterways, non-human beings, and other entities.

Reorganising relationships: The structures and politics of knowledge

Lindy Andr  n, University of Queensland

Conventional approaches to knowing are premised on a primary ordering logic of separation dislocating a relational world and producing polarised narratives, dichotomised identities, and the drive to control (Brown, 2020). This contributes both to the violence of the Indigenous-settler state relationship and to the violence of how it is known and managed. Disarticulating the knower and the known means the known can be described but not addressed, and the knower informed but not implicated (Geertz, 1988). This acts against the relationships we are all always-already enmeshed in, with each other and with place, limiting the imagination necessary both to know the world and to manage violence in it. Responding to the call for settler academics to 'do the homework' (Kuokkanen, 2007) of knowing ourselves in the Indigenous-settler relationship this paper examines how structures of knowing shape the knowledge produced in contexts of conflict and dominance, and what the ethical responsibilities of knowing are: How **do** we live together "without killing each other off... substantially damaging the environment... [or making] people feel alienated, lonely or murderous" (Graham, 2008)? Based on current PhD research the paper addresses what being in relationship means for knowledge practices based on a separatist logic, and how research and doing may shift from a thing-based construction of the world to one that takes seriously the proposal that relations are more ontologically significant than things.

Day 3

Session 4

Panel 4A: Settler Assuagement

Jeanine Leane, University of Melbourne; Evelyn Araluen, University of Sydney & Mykaela Saunders, Macquarie University

In this panel three First Nations writers and scholars, Evelyn Araluen, Mykaela Saunders and Jeanine Leane will talk about the ways their writing and research interrogates settler framing and reframing of sovereignty, Country, climate justice, futures and futurity – and the stories we tell about these things. Central to this panel will be a First Nations led and centred discussion of how white settler framings of Blak lives can be interrogated and unsettled through the methods of disobedience, disorganisation and de-institutionalisation.

Panel 4C: Beyond the settler imaginary

Should we consider the Settlerocene?

Bradley Steele & Lorenzo Vercini, Swinburne University of Technology

The possibility, indeed the inevitability, of facing a new geoclimatical 'era' raises questions about nomenclature and periodisation. Various possibilities to describe the 'profound reorganising of things' characterising the new global conjuncture have been proposed: the 'Anthropocene', the 'capitalocene', and the 'plantationocene' among others. This paper throws its hat in this crowded ring and proposes that the 'settlerocene' should be considered: the new era may have begun when settler colonists acquired the sovereign capability of changing environments. Alas, they retain it.

The forest is queer

Bonny Cassidy, RMIT

I possess a forest. It is not mine. A marriage ends, I am alone in the forest with its sugar and oxygen. When it finds, it adapts; its possibilities are responsive to who it encounters, not only the design of its anatomy. It thrives. When the tip of one tree meets another in the canopy, they begin to converse. When a branch meets a wall or a regular gust, it bends and continues growing with agility. The malformed leaf, the fungal infestation, the murnong daisy whose bud never opens, the paler faced wallaby: the expression of the individual plant or fungus or animal to its world. These are the norm in my forest; to count 'aberrations' to ideal forms would be to count more than multitudes. Orientation towards the forest might be compared to the "death threat" of the queer as Sara Ahmed identifies it. Human reproduction is redirected towards the replication and custodianship of more-than-human others. Private property, its realisation and inheritance, tumbles into the commons. Eros manifests as interspecies electricity. This is about falling out of line.

This presentation takes the form of a 20-minute paper that delivers a new piece of creative nonfiction in progress. It engages themes of renewable energy on Country with notions of human custodial futurity and the reorganisation of settler relations to land. Part of a developing book manuscript of personal essays about non-Indigenous custodianship, this paper brings together a close study of remnant box-ironbark ecology with a human experience of off-grid living, physical resilience and emotional metamorphosis. It takes courage and insight from the areas of queer phenomenology and queer ecology, as well as Indigenous settler relations.

From Fairytales to Forest Laws: How Colonial Writings Transformed the Forests of South Asia

Yukti Saumya, Ashoka University

The onset of colonialism resulted in the alteration of natural landscapes in Europe and its colonies. Of all major land covers, forests faced the greatest transformation. This paper analyses how colonial notions of forestry and nature were codified in the Forest Act of 1878. It argues that the transformation of South Asia's forest cover was

influenced to a large degree, by a transformation in the social perception of forests. It was the imposition of the colonial ideas that altered not only the physical space of the forests, but also the relationship of indigenous populations with forests. To understand these colonial notions, the paper examines European literature of the nineteenth century, including the 1857 version of Grimms' Fairy Tales for children and memoirs by colonial officers in South Asia. The colonial dichotomy between the categories of 'wild' or 'natural' and 'civilised' or 'man-made' encouraged the belief that forests were home only to wild creatures and barbaric savages, and were separate, distinct, and inferior to human society. In that case, the European man hunting wild animals, privatising forest lands, and bringing 'civilization' to the forests was considered a hero—a notion reflected in the heroism of the huntsman of Little Red Riding Hood and the prince of Snow White. Beyond literature, when these ideas of otherisation, white saviorism, and colonial masculinity paved the path for the codification of the Forest Act, there were profound implications for forest-dwelling Indigenous people. Depicted as barbaric and sub-human, colonial officials could justify depriving them of their rights.

Panel 4G: Extraction

'Uncovering new frontiers': Mineral exploration, Indigenous lands and the energy transition

Iona Summerson, SOAS

Drawing on fieldwork at a mining investment conference and with a mineral exploration programme in so-called Australia, this paper examines the drive to 'open up' the 80 percent of the continent that is currently 'unexplored' for mineral resources. This paper shows that the 80 per cent of the country targeted for mineral exploration holds a high proportion of the lands to which Indigenous peoples have won land rights and exclusive possession native title. Building on Altman and Markham's observation that these lands have become available for Indigenous reclamation in part because of their historic low market value (due e.g. to their lack of mineral deposits and water), this paper argues that mineral deposits have not previously been discovered in these areas largely because the crystalline rocks more likely to contain mineral ores are buried under thick layers of sediments (rather than outcropping at the surface). State geological surveys and industry are working to overcome the 'barrier' presented by deep sedimentary cover, developing drilling technologies and geological knowledge to facilitate the discovery of buried mineral deposits in precisely those (often Indigenous-titled) regions formerly considered of low commercial value. Ongoing barriers to Indigenous self-determination over extractive projects stand in contrast to the mining industry's claims to be 'saving the planet' by providing the critical minerals required for the energy transition (the justification for the push to expand mineral exploration) – this paper thus contributes to the growing literature on the energy transition and colonial capitalist land relations.

The Petroleum Extractive Industry, Iman Peoples, and Water: Rights, Uses and protection of custodial lands and waters

Clint Hansen, RMIT

First Nations culture, land and waterways are at risk in central Queensland due to wastewater releases and aquifer depressurization associated with Coal Seam Gas (CSG) extraction. The Surat Basin (within the Great Artesian Basin) is home to many unique species and landscapes that are dependent on the ecological and cultural functions of groundwater and surface water. Studies of the impact of CSG and associated groundwater extraction on water dependent ecosystems have occurred; however limited research has been conducted to promote and identify culturally supported scientific methods for water management in lands and waters affected by CSG. This research project aims to inform governance and policy change regarding CSG water management, governance, and allocation. The project will focus on the Wardingarri River catchment, where CSG operations are expanding on the lands of the Iman Peoples. A mixed qualitative-quantitative approach whereby natural science meets Indigenous mechanisms of inquiry is being utilized, involving collaboration with Iman Peoples. This will allow First Peoples concerns and knowledge to inform the protection of threatened ecological, cultural, and spiritual values of water sources affected by CSG.

New Caledonia-Kanaky: Mineral abundance and faltering decolonisation in the South Pacific

Simon Batterbury, University of Melbourne & Matthias Kowasch, University College of Teacher Education Styria, Austria

New Caledonia-Kanaky is not decolonised. It remains a colonial dependency and most residents hold French citizenship. After armed violence in the 1980s, a decentralisation of powers from France took place, culminating more recently in a series of referendums on full independence that have, for complex reasons including scare tactics, left the archipelago in a tense political limbo in 2023. The significant differences from much of the English-speaking Pacific islands, excluding Australia, include its brutal history of colonisation since the 1850s; its dominant language; medium/high GDP per capita; and its status as a settler state, with 41% Indigenous Melanesian residents, and significant Francophone white and Polynesian minorities. As well as a huge marine EEZ with fishing rights and mineral reserves, there are large terrestrial nickel deposits, useful to the new renewables sector – mining dominates economic activity on Grande Terre, spilling over into market distortions and geopolitical conflicts, and also affecting endemic species, reefs and biodiversity. The extractive economy has muted progressive climate change measures and activism. Unlike in most settler states, Indigenous Kanak supporters of independence have initiated control of a very large mining project, Koniambo, as a geopolitical strategy to increase their economic strength and political position. We discuss these distinguishing features, based on extensive fieldwork and a new volume on the

geography of New Caledonia-Kanaky (OA with Springer, 2023). We conclude with lessons for Indigenous struggles from this still-not-decolonised Pacific neighbour.

The presentation is built around the completion of a new volume on the geography of New Caledonia-Kanaky edited with Matthias Kowasch (OA with Springer, 2023), in which 32 authors in 19 chapters lay out key aspects of the archipelago's complex geography, history and cultural/economic changes.

Session 5

Panel 5A: Knowledge and knowledge practices

Djaara women returning food plants and healing Country

Nina Roberts, La Trobe University, Auntie Marilyn Nicholls, & other Djarra women

Djaara women have not been able to practice caring for Country collectively for many generations due to the massive multi-layers impacts of colonisation. A Djaara Women's Knowledge Group has been formed and they have been collaborating with an ecology post-grad student, exploring pathways for unfolding of knowledge about what is needed to return traditional food plants to Country. In this cross-cultural knowledge sharing journey, the (often disparate and geographically dislocated) community of Djaara women involved are walking towards understanding and Healing Country through reconnection with cultural practices, whilst the non-indigenous researcher is walking alongside, uncovering and sharing new information about the plants in their current context, and facilitating a cross cultural dialogue. The journey so far has taught us the importance of some key principles for walking together, including:

- Putting cultural safety first (including acknowledgement of past and present power-dynamics between knowledge systems and sensitivity to feelings of grief and loss upon reconnecting with Country that has been damaged extensively since colonisation).
- Earning trust through relationship building and over time.
- Ensuring research is communicated regularly and in an accessible way to the group.
- Being adaptable in maintaining group engagement (especially important due to the many challenges to meeting regularly in-person – pandemic and floods being among these).

We will share the challenges and successes we've encountered so far in learning these principles of walking together to bring back the food plants and heal Country.

The river is an island: (re)imagining rivers and resilience in Aotearoa

Billie Lythberg, Dan Hikuroa & Gary Brierley, University of Auckland

Poet-scholar Hone Tuwhare wrote *The river is an island* – “You are river... You’re a harbour; a lake; an island only when your banks lock lathered arms in battle to confine you: slow-release you.”

Inclusive, transdisciplinary perspectives and practices are a critical foundation for sustainable approaches to management of ecosystems, including rivers. Implicitly, this builds upon clear and consistent use of core concepts and foundation principles, the language/terminology that underpins communication, and associated sense of ‘meaning’. Here we argue that while notions of resilience may provide a helpful construct to inform applications in biophysical terms, they are open to abuse and may engender unintentional consequences in socio-cultural and institutional terms. In particular, we differentiate knowledge frameworks and associated ways of living with rivers through an indigenous (Māori) lens relative to colonially-imposed principles of western science that were used to assert human authority over rivers in a command-and-control approach to river management. Taking stock of contemporary realities, we use examples from various transdisciplinary perspectives to highlight concerns for maintenance of abusive power relations in assertions of resilience principles as a platform for management policies and practices.

Panel 5C: All our relations

How does it all come back now? Re-organising Naturalised Histories

Katrina Schlunke, University of Tasmania

In 2023, Evelyn Araluen wrote a brilliant piece of speculative fiction titled ‘Muyum: a transgression’. While it is of course a work of literature it is also one of the most compelling explorations of the effects and affects of what a reorganisation of what are described as “Natural” History museums, might produce. There is nothing natural about ‘natural’ history. It is where nature becomes the object of study rather than something we might experience, live in or work with. When you do the work of naming, explaining, and studying nature, you become a naturalist. Indigenous country, spaces filled with life, story, histories – is fashioned as nature when encountered by the non-Indigenous. Upon being named ‘nature’ Indigenous country becomes available to everyone at any time without any kind of explanation except those decided upon by the naturalist. Taking the example of thylacines (Tasmanian tiger) also known as coorinna, loarina, laoonana, or lagunta as they appear in the collections of museums in Australia and Berlin this paper seeks to consider what a profound re-organisation of such museums and collections would create.

The Mites and the Bees (and the Humans): Biosecurity and Settler Colonial

Interspecies Relating in NSW, Australia Annabell Fender, University of Melbourne & University of Potsdam

In a time of rapid pollinator decline, honeybees have become charismatic representatives of the environmental movement. Habitat loss and dwindling forage sources are some of the manifestations of the slow violence of anthropogenic climate interference that are detrimental for bees and their ecologies. However, following the infestation of the mite *Varroa destructor* in June 2022, Australia's Western honeybees and native bees have become subject to more targeted and tangible forms of violence. Anticipating negative effects on the beekeeping and pollination-reliant industries and major economic losses, the government immediately implemented a biosecurity eradication programme. The emergency response has now shifted from eradication to management, but during the time it was active, thousands of infested and healthy bee colonies were killed, and the installation of poisonous insecticide bait stations across the state were expected to pose a risk to wild bees as well. This violence derives from the specific, situated and settler colonial ways of relating to both endemic and introduced species, as well as those more-than-humans who are branded 'invasive'. This paper is concerned with the emergent human-bee-mite assemblage in New South Wales – involving a multitude of human and non-human actors, such as honeybees and various species of native bees, government officials, industry heads, native bee advocates and the *Varroa* mite. It examines, how and on what terms these interspecies relations are defined. What kinds of possibilities for the future were envisioned, and which were foreclosed, in the eradication approach? And what other forms of interspecies relating may be possible when anthropocentric needs are not at the centre?

Violent Erasures – restor-ying modernity's relationships with First Peoples, the land, water and all living beings

Joëlle Hervic, Monash University

The overarching question I'm posing is: how do we heal modernity's ruptured and often violent relationships with First peoples, the land, waters and all living beings?

The environmental crises we are facing are warnings that modernity's human and human-nature disconnect cannot be sustained. My premise is that colonialism's culture of conquest, violence and modernity's epistemic territory – how we interpret the world – are causing the destruction of the ecosystems that sustain all life on Earth.

My preliminary premise is that healing begins with decolonization.

In order to do the recuperative work needed to move towards decolonization, an exploration and questioning of modernity's framing of nature as an object is essential. An exploration of First Nations' knowledges, kinship. and relationality is required for this journey, which cracks open modernity's utilitarian approach to nature, revealing this approach to be an empty and hollow shell where everything has a price but nothing is valued.

While there has been extensive literature on colonial violence towards Indigenous people, there is much less so in relation to colonial violence towards nature. Plumwood (2002) observes a blind spot in acknowledging that our relationship to nature can be characterized as one of colonization. I am focusing my attention in this presentation on Australia and will explore colonialism as it exists in relation to human and non-human populations, and nature more broadly.

I am interested in exploring, unflattening (Sousanis 2015) and restor(y)ing modernity's relationships with First peoples, the natural world and all living beings. This involves questioning and unsettling Western epistemology and "ways of knowing which manifest in human to human and human to non-human relating" that marginalize and erase Indigenous knowledge (Kearney 2021: 69)

International education policy and/as the limits of humanism: A posthuman critique from the Anthropocene

Andrew Deuchar, the University of Melbourne

Critiques of international education policy frequently take issue with how it stabilises neoliberal values at the expense of the progressive aims of education. Yet the humanism underpinning these debates can work to exclude environmental concerns from the remit of educational policy. This article offers a posthuman critique of the Australian Strategy for International Education 2021–2030 that does not take for granted that international education policy should be humanistic but considers how it comes to be affirmed as such. Through a discourse analysis of the Strategy and supporting materials, this article identifies three manoeuvres that affirm the policy as humanistic. Firstly, neoliberal values and notions of wellbeing are wedded together in a shared understanding that the Strategy must be student centred. Secondly, the Strategy reinscribes divisions between humans and nature by casting land as a passive backdrop for human activities. And thirdly, the Strategy makes a claim to perpetuity by linking the acquisition of human skills with a sustainable and prosperous future. The conclusion contends that international education policy cannot ignore the impacts of human activity on the world and must nurture the vast range of interdependencies that sustain life.

Research Strategy Launch 5E: Settler transnationalism

Elizabeth Strakosch, University of Melbourne; **Dan Tout**, Federation University; **Kim Alley**, University of Melbourne; **Lorenzo Veracini**, Swinburne University of Technology; **Saran Singh**, University of Melbourne.

Our emerging research agenda seeks to understand the present political 'conjuncture' (as conceptualized by Hall in 1978) in settler nation-states including 'Australia'. It aims to understand the contemporary political moment as one conditioned by competing forces of settler-colonial nationalism. This competition pits conservative, reactionary and fascistic forms of settler nationalism against liberal, 'progressive' forms, producing the simultaneously polarised and uniform political landscape that characterizes so much of the Western political present.

Roundtable 5F: The role of design in progressing the implementation of Cultural Flows at Margooya Lagoon

Claire Newton, University of Melbourne, Tati Tati Elder Brendan Kennedy & his organisation Tati Tati Kaiejin

The event aims to advance co-design leadership in relation to designing on Country, for Country, specifically through the lens of achieving First Nations water sovereignty. What roles and obligations do non-Indigenous designers have in this sphere and how can the higher-education sector help foster a safer and more equitable environment for co-design to evolve? How can built environment designers – with First Nations groups – use their skills to manipulate the 'establishment'?

Panel 5G: Histories

'Māori history can be a freeing shaper': Embracing Māori histories to construct a 'good' Pākehā identity

Rachelle Pedersen, Tim McCreanor & Virginia Braun, Waipapa Taumata Rau – University of Auckland

Recent upheaval in racism debates across western countries is exemplified in New Zealand in the decision to compulsorily teach Māori histories in schools. Until recently this history has been largely marginalised and ignored by settlers/Pākehā who maintained a belief in histories which served to legitimise the Pākehā position of power. Earlier analyses have identified how the media has maintained normative Pākehā dominance and power through a consistent dissemination of a limited set of racist discourses. Our thematic and discursive analysis explores how media that embrace Māori histories in the new curriculum (9 media items published 1 April 2019 to 30 September 2019) work to provide discursive resources for Pākehā in navigating the current debates. A process of hard work followed by transformation into an enlightened future was identified as a pathway for Pākehā to navigate the current upheaval and construct a 'good' Pākehā identity. The construction of a racist Pākehā outgroup works as a comparison to emphasise the 'good' Pākehā as ideal, and to assign blame for past and present racism. Our analysis demonstrates that despite overtly positive coverage, media accounts can still work to maintain Pākehā centrality and sideline or render invisible structural racism and Pākehā privilege.

Re-relating Berlin's Australian Archive

Anja Schwarz, University of Potsdam, Germany

Natural history, the late eighteenth- and nineteenth-century precursor of scientific fields such as biology, geology, climatology and ecology, was deeply implicated in the project of settler colonialism. Often focused on exploitable resources and based on an understanding of nature as distinct from human beings that seeks to order the world according to universalising taxonomies, natural history collecting and knowledge production led to a profound disruption of land relations, the effects of which continue into our present. For some German-speaking migrants to colonial Australia, natural history also offered a claim to settler belonging. Accordingly, they came to hold important positions in colonial institutions such as Melbourne's Museum of Natural and Economic Geology or the Royal Botanic Gardens. My talk will look at the contemporary repercussions of this history from overseas, focusing on the collections of minerals, plants and animals that these naturalists sent to the Museum of Natural History in Berlin, where they are now stored according to their taxonomic value to science, but detached from Country and the relationships it affords. I will report from the collaborative research project 'Berlin's Australian Archive', which brings together Indigenous and non-indigenous academics and museum professionals. Together, we are trying to find out if and how such a repository of settler science may be engaged with in order to re-relate minerals, plants and animals with lived cultural worlds.

Reckoning with truth: Sovereign truths on Country

Vanessa Barolsky, Alfred Deakin Institute for Citizenship and Globalisation

This presentation will explore the prefigurative possibilities for decolonial justice in the settler colony located in grassroots community 'truth practices' taking place across Australia, documented during a two-year collaborative project. While the call for truth-telling in the Uluru Statement has brought the question of 'truth' to the foreground of public discourse, the desire for engagement with the 'truths' of colonialism and its ongoing legacy, has been a long-expressed demand of Aboriginal and Torres Strait Islander communities in Australia. A multiplicity of locally based community projects have emerged to grapple with these 'truths' of injustice. However, thus far few of these community truth-telling initiatives have been systematically documented. This presentation explores the decolonial possibilities in these truth practices, which I argue, contest and trouble the sovereignty of the settler-colonial nation-state by asserting, performing and enacting a multiplicity of sovereignties on Country. This truth praxis is grounded in Indigenous onto-epistemology and creates spaces for pedagogic and agonistic encounter between citizens in which Indigenous and non-Indigenous subjectivities can be troubled through a pedagogy of discomfort that is cognitive, emotive, experiential, and self-reflexive. These processes function as a living critique of the ongoing colonality of modernity, including its climate devastation and alienation from Country, as well as prefiguring new forms of relationality untethered from the nation-state in which truth is co-constituted as an

ongoing process of becoming that includes the human and more than human, the living and the ancestral.

Maternal Futures

Julia Hurst, University of Melbourne

In 2021 the Maternal Futures project began work with families and mothers to examine how climate change is impacting upon the emotions, experiences and decision of mothers and potential mothers to raise children. This presentation will introduce a new phase of the project, to examine how Indigenous mothers and families are responding to climate crises and in doing so problematises concepts of crises and disaster and the family/environmental studies split in academic literature.

KEYNOTE ABSTRACTS AND BIOS

Professor Michael Shawn Fletcher

Tuesday 14th Nov 10am

Wiradjuri geographer and scientist Professor Michael-Shawn Fletcher is Director of Research at the Indigenous Knowledge Institute, University of Melbourne. Their research concerns the long-term interactions between humans, climate, environmental disturbance, and vegetation at local, regional and global scales.

Dr Leanne Betasamosake Simpson: Listening in our Present Moment

Tuesday 14th Nov 6pm

Michi Saagiig Nishnaabeg scholar, writer and artist Dr Leanne Betasamosake Simpson teaches at the Dechinta Centre for Research & Learning in Denendeh. Their work crosses the intersections of politics, story, and song—bringing audiences into a rich and layered world of sound, light, and sovereign creativity. Dr Simpson is widely recognized as one of the most compelling Indigenous voices of her generation.

Presenting new work, in this in-person talk Leanne uses Michi Saagiig Nishnaabe consciousness to dismantle the present moment. After three years of pandemic, amplified fascism, freedom convoys, extinct glaciers, police killings, children alone in cages at borders, the resurgence of fascist states, open air prisons for entire peoples, and a dying planet, she is asking herself, what does it mean to, as Rebecca Belmore asks us in her installation Wave Sound, to listen to water? What does it mean, as Dionne Brand writes through her diaspora consciousness and by inventorying the quotidian disasters of our time, in her epic poem Nomenclature, “to believe in water”?

Professor Rauna Kuokkanen: Democracy, Structural Justice, and Rematriation of Indigenous Governance: (Re)Claiming More Just Futures

Wednesday 15th Nov 10am

Sámi scholar Professor Rauna Kuokkanen is Professor of Arctic Indigenous Studies at the University of Lapland (Finland) and Adjunct Professor of Indigenous Studies and Political Science at the University of Toronto. Their research focuses on comparative Indigenous politics and law, Indigenous feminist theory, Arctic governance, and settler colonialism.

What does a functioning country and governance entail? In my talk, I consider this from the vantage point of structural justice, democracy and Indigenous feminism. The talk is divided into two parts, each corresponding to the fundamental facets of Indigenous self-determination: participation and internal autonomy, as articulated in the UN Declaration on the Rights of Indigenous Peoples. The first pertains to Indigenous involvement in wider society, while the second focuses on political self-governance over internal matters. I suggest that to advance Indigenous self-determination, it is as imperative to have a comprehensive understanding of Indigenous democratic engagement within mainstream institutions as it is to reimagine how we organize our own institutions. First, I propose that the foundation of a well-functioning, democratic nation lies not in the assimilation of distinctions, but rather in the presence of institutions that support the preservation and respectful coexistence of diverse groups without any form of oppression. Second, I call for rematriation of Indigenous governance as a profound reorganizing of Indigenous self-government and consider how it might look like.

PRESENTER BIOS

A

Kim Alley is an Aboriginal academic and researcher with more than ten years' experience in researching and teaching Indigenous Studies, Australian Politics and Middle Eastern Politics/History. Her work focuses on settler colonial histories and political violence, while also examining social movements for change and liberation, transnational activism and resistance politics. Dr Alley's work seeks to highlight how such histories and activism impact and inform Indigenous–Settler relations today both in Australia and internationally.

Jude Al Qubaisi, Abu Dhabi, United Arab Emirates. Interested in creative production early on, they graduated from New York University, Abu Dhabi, with a BA majoring in both Art History and Philosophy with a minor in visual arts. They went on to study a Masters of Arts and Cultural Management at the University of Melbourne, working on mobilising ideas. Despite practical applications and work within the field, academia and research remains the primary area of interest. Growing up in the Arab world, particularly the unique geo-political positioning of the UAE, at the nexus of an under-researched and overlooked theatre of soft-colonial power and strong national cultural narrative; drives their current interests researching the cultural landscape of the UAE.

Kirsty Anantharajah is a Research Fellow at the University of Canberra. She is an interdisciplinary scholar whose work primarily spans climate change, justice and environmental markets in the Asia Pacific region. Kirsty is a lawyer with a background in refugee protection. She has previously worked in the fields of human rights law, transitional justice and gender-based violence. Kirsty has degrees in Arts and Law (Hons I) from the Australian National University.

Lindy Andrén is a PhD candidate with the School of Political Science and International Studies at the University of Queensland. Her interdisciplinary research engages relational knowledge to explore the violence of the Indigenous-settler relationship. Lindy is of northern European heritage, arrived here in 1997, and lives on unceded Widjabul Wia-bal Bundjalung Country. She pays her respect to this and all Country, its Elders and custodians.

Evelyn Araluen is a poet, researcher and co-editor of Overland Literary Journal. Her widely published criticism, fiction and poetry has been awarded the Nakata Brophy Prize for Young Indigenous Writers, the Judith Wright Poetry Prize, a Wheeler Centre Next Chapter Fellowship, and a Neilma Sidney Literary Travel Fund grant. Born and raised on Dharug country, she is a descendant of the Bundjalung Nation.

B

Marnie Badham is an Associate Professor at RMIT University. With a 25-year history working in art and justice in both Canada and Australia, Marnie's research and creative practice sits at the intersection of socially engaged arts, participatory methodologies, and the politics of cultural measurement. Marnie teaches both practice and theory in socially-engaged art, art in public space, art history and theory, and arts management and leads a number of arts industry research partnerships. Marnie is a Director for Res Artis – Worldwide Network of Artist Residencies and co-leads the Cultural Value Impact Network (CVIN) and the social practice theme in CAST (contemporary art and social transformation) research group.

George Barker is a Director of Law and Economics Consulting Associates (LECA) and an expert in economic analysis of law and regulation. He is a Professor at the University of Auckland Business School, an Honorary Associate Professor at the Australian National University (ANU), and a member of Wolfson College, University of Oxford. He has taught regulatory economics to staff of Australian regulators and regulated firms, conducted public good research and given expert economic advice and testimony on a wide range of matters relating to regulation of the information and communications technology industry, (e.g. regulation of the internet, spectrum allocation and use, carriers, and carriage services, and network access), and utility industries (e.g. energy, and transport), as well as competition law, intellectual property, contracts, and tax law affecting a wide variety of other industries in Australia, Asia Pacific, North America, and Europe.

Vanessa Barolsky works across several disciplinary areas including sociology, anthropology, criminology, and transitional justice to tackle questions related to social conflict and its transformation. She is currently investigating these questions through research that critically interrogates the relationship between truth-telling, decoloniality and reconciliation. She is the co-editor of a forthcoming special issue of the Journal of Sociology on 'Decolonising truth globally'. Her engagement with truth-telling in Australia is informed by her work at the South African Truth and Reconciliation Commission (TRC) where she was one of the authors of the Commission's final report on human rights violations under apartheid. Her PHD on the South African TRC analysed the discursive construction of knowledge about political violence at the Commission.

Simon Batterbury is an Associate Professor in Environmental Studies, a political ecologist and human geographer. From the early 1990s, their work has focused on rural societies in Burkina Faso, Niger, Timor Leste and most recently, mining impacts and geopolitics in New Caledonia-Kanaky. They are an academic convenor at Melbourne Climate Futures Academy; British Academy Fellow, 2024; former inaugural Chair of Political Ecology, Lancaster University, UK (2017-19).

Virginia Braun expertise is in critical, feminist and Health Psychologies. She was appointed as a lecturer in the School of Psychology following the completion of her PhD, in 2001, and has been at Waipapa Taumata Rau (University of Auckland) since. During this time, Virginia spent periods of research leave based in universities in the US (Columbia University & CUNY; NYC) and the UK (The University of the West of England; Bristol; City, University of London).

Gary Brierley is Chair of Physical Geography and a Professor in the School of Environment at the University of Auckland. As a fluvial geomorphologist, their work is at the interface of river science and management, it combines subjects such as Ecosystem management and Environmental planning with his study of Environmental resource management. Together with Anne Salmond, Dan Hikuroa and Billie Lythberg he is leading research funded by the Royal Society of New Zealand called 'Let the River Speak'.

Morgan Brigg is an Associate Professor at the University of Queensland, his research interests include exchange between Western and Indigenous political philosophies and socio-legal orders in conflict resolution, peacebuilding, governance, and international development. He has worked in conflict resolution and mediation prior to his academic career, and he continues to practice as a nationally accredited mediator and facilitator. His books include *The New Politics of Conflict Resolution: Responding to Difference*, and his academic writing has been published in *Cooperation and Conflict*, *Third World Quarterly*, *Social and Legal Studies*, and *Review of International Studies*.

Gearóid Brinn is a PhD candidate and teaches Political Theory at the University of Melbourne, Australia. His research focuses on Political Radicalism, especially Anarchism, Environmentalism, and Realist Political Philosophy. His work has appeared in the *European Journal of Political Theory* and *Environmental Politics*.

C

Manu Caddie is a descendant of the Ngāti Pūkenga and Ngāti Haua tribes, and the villages of Tonga, Ireland, Scotland, Spain and Germany. He is an advocate for rapidly restoring diverse indigenous forest on erosion-prone land in Tairāwhiti, Aotearoa, as the region is becoming locked in a constant cycle of climate-related disaster, recovery and preparation for the next weather event. Manu believes the key industries in our region of pine and pasture are no longer viable options on thin soils and soft geology – so he have been working on options for local residents, landowners and businesses to transition the economy to one that creates truly sustainable jobs based on living within and utilising native forests again

Bonny Cassidy is the author of three poetry collections, including *Chatelaine* (Giramondo Publishing, 2017), and her first book of prose, *Monument* was published

this year. Bonny's essays on Australian literature and culture have been widely published, and she has undertaken writing fellowships and residencies around the globe. Bonny lives in a forest on Dja Dja Wurrung land and lectures in Creative Writing at RMIT University.

Sangeetha Chandrashekeran (settler) is a Senior Research Fellow at the ARC Life Course Centre and Indigenous Knowledge Institute, in the Faculty of Architecture, Building and Planning, at the University of Melbourne.

Prof. Richard Chenhall is Professor in Medical Anthropology in the Centre for Health Equity at the University of Melbourne. Richard teaches courses at the postgraduate level including Medical Anthropology, Qualitative Research in Public Health and Community Based Participatory Research. He is currently working on several projects focusing on the health of Aboriginal and Torres Strait Islander Peoples, including substance misuse and treatment, sexual health, youth experiences, digital storytelling and the social determinants of health. He is also conducting research related to alcoholism and self-help groups in Japan. Richard is currently an executive committee member for the Organisation for Intercultural Development (OICD) and the Asia Pacific Society for Alcohol and Addiction Studies (APSAAR) and is a member of the Australian Anthropological Association, the Society for Applied Anthropology, the Society for Community Research and the Japan Studies Association of Australia. He is Chief Investigator on the Living Archive of Aboriginal Knowledge Project.

Ame Christiansen, Ph.D., is a lecturer and researcher in the Early Childhood Studies Academic Group and Global Childhoods Research Hub at the Faculty of Education, University of Melbourne. She has been a lecturer in Initial Teacher Education since 2009 and has a long history of working as an advocate for Child Friendly Cities and Communities – as a Children's Services Coordinator, Inclusion Support Facilitator, Strategic Planner, Researcher, Policy and Project Officer. She is a founding member and former secretary of the Early Childhood Outdoor Learning Network. Her thesis *Reconceptualising disability and inclusion: Enacting relational ways of knowing, being and doing with Bush Kinder* is a post-qualitative inquiry which activates pedagogical narration to rethink 'inclusion' in Bush Kinder by thinking with relational onto-epistemologies in everyday moments of encounter.

Kerri Clarke (Boonwurrung/Wemba Wemba) is an artist of Boon Wurrung descent in south-eastern Australia. Kerri is skilled in a variety of methods, including sewing and working with animal skins. Like her aunt, Maree Clarke, Kerri is active in the resurgence of traditional Aboriginal Australian artistic methods. She is also a counsellor who works with families in New South Wales. She is a Co-researcher on the Living Archive of Aboriginal Knowledge Project.

Maree Clarke is a Yorta Yorta/Wamba Wamba/Mutti Mutti/Boonwurrung woman who grew up near Mildura along the Murray River in north-west Victoria. An artist,

educator, and curator, she has played a significant role in researching, reclaiming, and reviving dormant south-east Aboriginal cultural practices for over 30 years. Working across sculpture, jewellery, photography and public art, Clarke often uses new technologies, materials and techniques in her artworks, drawing connections between the past and the present. Central to her practice is a belief in the role art can play in continuing culture for future generations. Maree Clarke is a Co-researcher and Senior Knowledge Holder on the Living Archive of Aboriginal Knowledge Project.

Claire G. Coleman (pronouns: she/her) is a Wirlomin-Noongar-Australian writer and poet based in Naarm. Her debut novel *Terra Nullius*, published in Australia and in the US, won a Norma K. Hemming Award and was shortlisted for the Stella Prize. Her second novel is *The Old Lie* [2019] followed by *Lies, Damn Lies* [2021], which won the University of Queensland prize for Non-fiction, and *Enclave* [2022] which was long listed for the Miles Franklin Award. Claire is currently working on a commissioned play for Melbourne Theatre Company and collaborating as a writer on Robert Walton's CHILD OF NOW. Claire is Co-founder and Writer at the Centre for Reworlding.

Liz Conor is an Associate Professor in History at La Trobe University and an ARC Future Fellow and Chief Investigator on the Graphic Encounters: Prints of Indigenous Australians Project. She is the author of *Skin Deep: Settler Impressions of Aboriginal Women*, (UWAP, 2016) and *The Spectacular Modern Woman: Feminine Visibility in the 1920s* (Indiana University Press, 2004). She is former editor of the *Aboriginal History Journal*, a commentator across many media platforms, and co-founder (with Deborah Hart) of the *Climate Guardians*. In April 2020, she hosted the Coal-Fired Colonialism symposium.

D

Erfan Daliri is a social change consultant, author, and anti-racism educator with a long and diverse career in community development, settlement services, multicultural affairs, Indigenous advocacy, and social cohesion strategy. Erfan is currently the CEO of Kind Enterprises and provides strategic consulting and anti-racism training for public and private sector client. His experiences include communications for social change, participatory community development, anti-racism education and systems thinking for social change consulting. With a Master's Degree in Communication for Social Change and 20 years of experience in community development, social impact and social justice, he has become one of Australia's most sought-after social change consultants and speakers.

Michael Davis is an independent historian, writer, and consultant. He writes and researches in Environmental Humanities, climate change Eco-poetics, Indigenous/European Histories of encounter, History of Anthropology, and Postcolonial Studies. His work engages with academia and government, and with Aboriginal and community organisations. Recent publications include 'River thinking: towards a

holistic approach to watery places in the human imaginary', in *Voicing Rivers*, Special Issue of *River Research and Applications Journal*, and (co-edited with Joni Adamson), *Humanities for the Environment: Integrating Knowledge, Forging New Constellations of Practice* (Routledge Earthscan, 2017). He has also recently published a photo essay 'Being in, and with, Biocultural Landscapes', in *Langscape Magazine* (Vol 11, Summer/Winter 2022).

Andrew Deuchar is an educational researcher with an interest in international education, climate change and posthumanism. He has conducted ethnographic work with young people in north India and more recently with international students in Australia. His most recent work investigates the imperatives of climate change and how or whether education intersects with them. He is currently a Research Fellow working on the Monitoring and Evaluating Climate Communication and Education (MECCE) Project. This is a large international project that aims to increase the quality and quantity of climate change education across the globe.

Andrea Dodo-Balu works in the Arts Teaching Innovation team in the Faculty of Arts at the University of Melbourne. An expert in Higher Education, Andrea combines her research knowledge with extensive experience in university level teaching and learning. Her research focuses on the impact of higher education policies and systems on the experiences of students and academic staff involved in face-to-face or online learning, and examines implications for access and equity in the higher education setting. Prior to joining the University of Melbourne, Andrea taught at Curtin University in Perth, Western Australia, where she coordinated and, with Barb Bynder, delivered an intercultural communications subject which included a particular focus on the Indigenous Australian experience. Andrea is a white settler woman born in Melbourne, with long-term British Isles ancestry, who is passionate about contributing to systems and relationships built on mutual respect.

E

Fran Edmonds is an interdisciplinary scholar in the fields of Anthropology and Ethnohistory. Her work is collaborative, participatory, and community-based, aimed at decolonising research methodologies. Her research interests include the intersection between art, culture, and wellbeing; the creative use of digital technologies; youth identity; visual studies; oral history/storytelling; ethnography in the GLAM sector; and intercultural knowledge exchange. For over twenty years, Fran has worked alongside Maree Clarke and other Indigenous matriarchs/artists towards decolonising the archive. She is Senior Research Fellow in the School of Culture and Communication, University of Melbourne working on the Australian Research Council Indigenous Discovery Project (2001000420) 'Storytelling and the Living Archive of Aboriginal Knowledge'.

Jodi Edwards is a Dharawal language advocate and a Curriculum Reform Advisor for Aboriginal Education with the NSW Education Standards Authority. She was awarded her PhD from Macquarie University's Department of Indigenous Studies in 2021 and is currently Vice Chancellor's Indigenous Postdoctoral Fellow at RMIT as of 2022. She has spent more than 20 years advocating for improved cultural education supporting communities in the Illawarra, Shoalhaven, Campbelltown and the Sutherland Shire and is a nominee for NSW Aboriginal Woman of the Year 2023.

F

Annabell Fender is a PhD candidate at the DFG-funded Research Training Group *minor cosmopolitanisms* at the University of Potsdam and University of Melbourne. She holds a Master of Education from the University of Potsdam in the subjects in English & History. In her PhD project, tentatively titled 'Thinking with (Honey)Bees: Interspecies Intimacies in the Patchy Anthropocene', she examines and historicises relationships between humans and different bee species in Australia, including the introduced Western honeybee (*Apis mellifera*) and the native sugarbag bee (*Tetragonula carbonaria*). It engages with ideas and methods emerging from the fields environmental humanities, postcolonial/settler colonial studies, critical animal studies, and STS.

G

Mary Graham's research interests include Aboriginal history, politics, and comparative philosophy. She has worked across government agencies, community organisations and universities, and for the Foundation for Aboriginal and Islander Research Action. Mary has held a range of public positions, including as a regional counsellor for the former Aboriginal and Torres Strait Islander Commission. She is a widely recognised public speaker, and has published a range of academic articles, reports, and media opinion and analyses. ORCID: 0000-0002-9702-437X

H

Clint Hansen is an Yiman/Iman countryman and Indigenous Research Fellow at RMIT. Currently undertaking his PhD in Environmental Engineering, he is invested in sharing knowledge regarding his ongoing learnings of Country and water. He completed his Honours in Sustainable Systems Engineering in 2020, focused on securing safe water supplies for communities within the Goldfields region. In 2020, he was awarded the Deputy Vice-Chancellor's Tullamareena Prize for Academic Excellence and Positive Contribution to the Student Experience. Clint mentors younger students, specifically within the STEM fields, through his involvement with the V.I.E.W.S (Victorian Indigenous Engineering Winter School), ITAS and Gamadji programs. In 2020, he collaborated with YARN Australia to start a series of online yarning circles for young people around the nation. Clint is combining his passion of caring for Country and his postgraduate research which is guided by his community and Elders, to protect the cultural values of water both above and below ground.

Joëlle Hervic is a PhD student and an experienced environmental lawyer and advocate with experience in government and private practice in Australia and the United States. In her PhD research, Joëlle is interested in how a shift from an engagement approach to a nation-building approach that incorporates First Nations epistemologies, ontologies and knowledges may lead to de jure Indigenous sovereignty in practice, irrespective of formal constitutional recognition. Joëlle's experience in Australia includes wetland restoration and water allocation in rural New South Wales where she had her own practice, land, and water management as a lawyer with the National Parks and Wildlife Service in Sydney and with Aboriginal communities in Alice Springs and Darwin with the Attorney General's Department. Her experience in the U.S. includes addressing pollution in the Chesapeake Bay from agricultural sources, in particular, from Concentrated Animal Feeding Operations (CAFOs) as Senior Attorney at Waterkeeper Alliance. Joëlle provided guidance on water pollution issues in Florida in Florida's Everglades and worked with the National Audubon Society assisting the General Counsel on issues arising out of the restoration and "replumbing" of the Everglades by the Army Corps of Engineers.

Dan Hikuroa, since embracing Earth system science, has become especially well-known for his work on projects related to water, such as in the Hauraki Gulf, river restorations, and Te Awaroa, a collective action to care for waterways, and more recently Let the River Speak. He appears regularly in the media, commenting on how a blend of science and mātauranga Māori can help us overcome our most important ecological challenges. Dan has become world-renowned for the way he has successfully integrated Earth system science with mātauranga Māori – Māori knowledge, culture, values and worldview – to help realise the dreams of the communities he works with. Together with Anne Salmond, Gary Brierley and Billie Lythberg he is leading research funded by the Royal Society of New Zealand called 'Let the River Speak'.

Julia Hurst is an Indigenous historian. Her heritage crosses Dharawal and Darug land, and her family experience is of separation and continuing to reconnect with history. Julia is Deputy Director of the Australian Centre and Lecturer at the University of Melbourne in Indigenous and Torres Strait Islander History. She previously worked at the University of Melbourne as a Postdoctoral Scholar in the Indigenous and Settler Relations Collaboration in the Faculty of Arts. Her research explores fundamental questions of Australian Aboriginal identity in 21st century Australia.

Alan Hill is an Associate Lecturer Photography at RMIT University.

Nicky Hudson (Gunditjmara) is an Aboriginal Water Officer with Gunditj Mirring Traditional Owner Aboriginal Corporation (GMTOAC).

Kelly Hussey-Smith is an educator, researcher, and artist living and working on unceded Wurundjeri Woi Wurrung and Boon Wurrung land. Their research and practice focus on photography as a social practice, the politics of representation, and art education. Kelly regularly collaborate with artists, communities and arts and advocacy groups on projects and events. Kelly is a Senior Lecturer at the School of Art at RMIT University. They have developed and delivered several tertiary courses including The Social Turn, Picturing Power, Expanded Documentary, and Forms for Encounter and Exchange (with Marnie Badham) and in 2016, they co-developed the Doing Visual Politics project (with Alan Hill).

J

Davina Jogi is a Zimbabwean documentary photographer, writer and researcher currently based in Southwest Australia. She is a co-founder and director of the Zimbabwe Association of Female Photographers (ZAFP). Davina holds a BA (Hons) in African Studies from the University of Cape Town and is a photojournalism graduate of the Market Photo Workshop in Johannesburg. She is currently pursuing a PhD at Curtin University in Perth, using documentary photography to investigate her own hybrid identity as a culturally diverse African immigrant. Davina has received several grants and awards for her work including a 2013 National Arts Merit Award in Zimbabwe. She was a finalist in the 2021 National Photographic Portrait Prize, and the same year chaired World Press Photo's Contemporary Issues Jury. Her photography has been exhibited in Southern Africa, Europe, the United States, South Asia and Australia, and will be featured in Perth Centre for Photography's upcoming Iris Award.

Callum Jones is a researcher and PhD candidate at Monash University, Australia, whose research focuses on political extremism, particularly the networks and discursive strategies of radicalised groups and the violence they produce. His wider research focus extends to other ideological groups, including religious extremists and members of the Manosphere.

Nola Joyce Turner-Jensen is from the Wiradjuri language group. Nola is an Aboriginal Knowledge Fellow with the Indigenous Knowledge Institute researching the evolution of Aboriginal Place name's Linguistic rules of the Pama Nyungan Family. They are also an Aboriginal historical researcher and Entrepreneur in residence at Griffith University - Gold Coast Campus. Nola is the Chairperson of 5 Bats, an Aboriginal company working with Aboriginal communities to re-establish traditional ceremonies and knowledge. They are the founder and owner of Crackerjack Education, the first Aboriginal online education site in Australia. Nola is a published author of multiple Aboriginal children's books.

K

Brendan Kennedy is a Tati Tati and Wadi Wadi Traditional Owner who has deep knowledge and extensive work experience in the areas of Indigenous culture,

language, art, science and advocacy. Brendan is the current Co-Chair of the Victorian Aboriginal Corporation for Language; a Tati Tati delegate and Vice Chair of Murray Lower Darling Rivers Indigenous Nations (MLDRIN) where he has been instrumental in elevating the profile of First Nations Water Rights in the Murray Darling Basin; a member of the First Peoples Yulendj Group, who collaborated with Museum Victoria to produce the award-winning First Peoples exhibition; and has served on the Aboriginal Cultural Heritage Advisory Committee. Brendan is an artist who specialises in painting and creating cultural and ceremonial objects.

Melissa Kennedy (Tati Tati) is an Early Career Researcher and Research Fellow at ARC Centre of Excellence – Life Course Centre (LCC), in the Faculty of Architecture, Building and Planning, University of Melbourne, and CEO, Tati Tati Kaeijin.

Matthias Kowasch is Professor of Didactics in Geography and Economics at the University College of Teacher Education Styria, Austria and Visiting Professor at Inland Norway University of Applied Sciences, Norway. They have conducted 25 years of research with Indigenous Kanak in NC-K.

L

Jeanine Leane is a Wiradjuri writer, poet, teacher and academic from southwest New South Wales. After a longer teaching career, she completed a doctorate in Australian literature and Aboriginal representation and a postdoctoral fellowship at the Australian Centre for Indigenous History at the Australian National University. Her first volume of poetry, *Dark Secrets After Dreaming: A.D. 1887–1961* (Presspress, 2010) won the 2010 Scanlon Prize for Indigenous Poetry and her first novel, *Purple Threads* (UQP), won the David Unaipon Award for an unpublished Indigenous writer in 2010. In 2017, Jeanine was the winner of the University of Canberra Aboriginal and Torres Strait Islander Poetry Prize, and she has twice been the winner of the Oodgeroo Noonuccal Poetry Prize (2017, 2019).

Stephen Loo has researched, taught, and practiced in the transdisciplinary nexus of design, philosophy, art, performance and science for more than 30 years. He has published widely in architecture and design theory, biophilosophy, posthumanist ethics, performance studies, art theory, ecological humanities and experimental computational and digital thinking. Recent books include *Deleuze and Architecture* (ed. with Helene Frichot 2012) and *Poetic Biopolitics* (ed. with Peg Rawes and Tim Mathews 2016) and is currently working on *Speculative Ethologies* (with Undine Sellbach) on the relationship between entomology, psychoanalysis and ethics. Stephen is a founding partner of award-winning design, architecture, interpretation and exhibition practice Mulloway Studio. He is a PLuS Alliance Fellow, Visiting Professor at the Centre for Philosophical Technologies, Arizona State University, and Adjunct Professor at University of Tasmania.

Tim Loveday is an award-winning writer, poet, editor, and educator. As the recipient of a 2021 Next Chapter Wheeler Centre Fellowship, a 2022 Melbourne City Arts Grant, a 2022 Writing Space Fellowship and a 2023 Council of the Australian Arts Grant, he focuses on Australian masculinity, intergenerational violence, and rural communities reckoning with climate collapse. In 2022, he won the Dorothy Porter Poetry Award, and his poetry/prose has appeared in *Meanjin*, *Overland*, *The Griffith Review*, *Cordite*, *Mascara*, and *The Big Issue*, among many others. Notable recent features include Clementine Ford's *Conversations with Men* and *Melbourne Spoken Word*. Tim has run workshops through Melbourne City Libraries, is the verse editor for XR's Creative Hub, the director of *Curate||Poetry*, and is currently studying his Honours at RMIT. He tutors Poetry and Performance in RMIT's Associate Degree in Professional Writing and Editing. Tim is represented by Jacinta di Mase agency.

Billie Lythberg is a Senior Lecturer at the University of Auckland Business School in the disciplinary area of Critical Māori and Pacific Island Organisation Studies, and Associate Director (Research) of Faculty Research Centre *Juncture: Dialogues on inclusive capitalism*. Her scholarship focuses on *Te Mana o te Taiao*—environmental and human systems of organisation in generative balance—and the development and application of Pacific Research Methods. Together with Anne Salmond, Gary Brierley and Dan Hikuroa he is leading research funded by the Royal Society of New Zealand called 'Let the River Speak'.

Chell Lyons has over a decade of experience working on international and domestic climate change policy for the Australian Government. In 2019, she was appointed an inaugural JW Land Research Fellow to the ANU Grand Challenge on Zero Carbon Energy in the Asia Pacific. She is currently a Sir Roland Wilson PhD scholar, on secondment from the Department of Climate Change, Energy, Environment and Water. She is also a part-time climate change research fellow at the Lowy Institute.

M

Mitch Mahoney (Boonwurrung/Barkindji) is an artist and descendant of the Boon Wurrung and Barkindji Peoples of south-eastern Australia. He has been actively involved in the revival of Aboriginal possum-skin cloaks throughout southern Australia. Along with his Aunt Maree Clarke, Mitch facilitated several state-wide workshops to bring traditional Aboriginal art forms to communities across Australia. In 2015 he was awarded with the National Gallery of Australia's prestigious National Summer Art Scholarship. He is a Co-researcher on the Living Archive of Aboriginal Knowledge Project.

Amy McCoy (settler from USA) is a founding partner of AMP Insights, a water rights consultancy, and Adjunct Research Scientist with the University of Arizona.

Tim McCreanor is a senior researcher at SHORE and Whariki Research Centre, within the College of Health at Massey University in Auckland. His broad public health

orientation and interest in the social determinants of health and wellbeing, provide a platform for social science projects that support and stimulate social change. His research seeks to foreground, critique and redress the mechanisms of talk, text and other forms of communication that operate to produce, maintain and naturalise the disparities, exclusions and inequities so evident in our society.

Crystal McKinnon is an Amangu Yamatji academic, researcher and community organiser. She currently works as Associate Professor of History, Law, and Justice at the University of Melbourne.

Mes Mitchelhill is a researcher and educator who specialises in school alternatives which centralise connections to community and Country. Their research focuses on the role and evaluation of flexible schools on Wurundjeri Country, as a means of envisioning more just and relational practices of education in the settler colony of Australia. As a white researcher, they enact their theory work with an active practice of youth work, supporting criminalised and marginalised young people to achieve meaningful and relational access to education. As well, they engage in creative audio practice, including music production and podcasting, to facilitate school staff's wellbeing and young people's expression.

N

Claire Newton is a landscape architect who is passionate about the intersections between built environment design, ecological sustainability and social-cultural equality. With a background in horticulture and journalism, Claire's multi-disciplinary education informs her collaborative approach which prioritises process to deliver meaningful outcomes. In undertaking her recent independent Master's thesis with the University of Melbourne she worked with Tati Tati – a Murray River Traditional Owner group – to explore the role of landscape architecture in leveraging government policy and public discourse on the importance and implementation of cultural flows. The thesis was awarded the 2022 Ellis Stones Memorial Prize at the University of Melbourne.

Jennifer Nielsen is an Associate Professor at the School of Law and Justice, Southern Cross University. Jennifer's research focuses on discrimination and employment laws and applies Critical Race and Critical Whiteness Studies so as to expose the normative standards within Anglo-Australian laws that privilege 'white' interests in preference to those of Australian Aboriginal Peoples, and other 'non-white' groups.

O

Erin O'Donnell (settler), is a Senior Lecturer and ARC Research Fellow at the University of Melbourne Law School. Erin is a water law and policy expert, and she is recognized internationally for her research into the ground-breaking new field of legal rights for rivers. Her work explores the challenges and opportunities these new rights create for

protecting the multiple social, cultural and natural values of rivers. Her work is informed by comparative analysis across Australia, Aotearoa New Zealand, the USA, Bangladesh, India, Colombia, and Chile. She has also worked for the World Bank, examining water markets and their role in water security and sustainable development. Since 2018, Erin has been a member of the Birrarung Council, the voice of the Yarra River in Melbourne. Erin works in partnership with Traditional Owners across Australia on a range of projects, including leading the Cultural Water for Cultural Economies project.

P

Yin Paradies is an Aboriginal-Asian-Anglo Australian of the Wakaya people from the Gulf of Carpentaria. Yin is Professor of Race Relations at Deakin University, where he conducts research on racism and anti-racism as well as teaching and researching Indigenous knowledges and decoloniality. Professor Yin Paradies (BSc MMedStats MPH PhD) has authored 240 publications, delivered 290 presentations and is an investigator on 13 current, and 50 completed, grants worth \$46 million, as well as an invited reviewer for 130 journals. As of June 2023, Prof. Paradies had 17,000 citations with a Google h index of 63. Yin is a radical anarchist scholar and ecological activist who is committed to understanding and interrupting the devastating impacts of modern societies. He seeks meaningful mutuality of becoming and embodied kinship with all life through transformed ways of knowing, being and doing that are grounded in wisdom, humility, respect, generosity and an ethos of down-shifted collective sufficiency, voluntary simplicity, frugality, direct democracy, and radical localisation.

Rachelle Pedersen is a Pākehā (New Zealand settler) creating research that supports Te Tiriti o Waitangi-based social justice. I am completing a PhD in critical, qualitative Psychology, exploring Pākehā identity and privilege in the current moment of intense change in debates around racism.

Libby Porter is an uninvited guest living on unneeded lands in Naarm, Melbourne. She is a Professor and a Vice Chancellor's Principal Research Fellow at RMIT University. Her research is about how urban development causes dispossession and displacement and what we should do about it. Her work has looked at these questions in a number of different ways including: Indigenous rights in urban planning and natural resource management; cities and diversity; gentrification and displacement; the impact of mega-events on cities; sustainability and urban governance. Her work focuses on the intertwined relations of urban development and processes of dispossession and displacement.

R

Jen Rae, Ph.D., (pronouns: she/they) is an award-winning artist-researcher of Canadian Scottish-Métis descent based in unceded Djaara Country/Castlemaine, Victoria. Jen's practice-led expertise is situated at the intersections of art, speculative

futures and climate emergency disaster adaptation and resilience – predominantly articulated through transdisciplinary collaborative methodologies and multi-platform projects. Jen is a 2023 Creative Australia Fellow for Emerging and Experimental Art and the Co-founder and Creative Research Lead at the Centre for Reworlding.

Imogen Richards is a Criminology Lecturer at Deakin University, Australia, where she also researches comparative forms of political violence. Her first book explored the propaganda and financial practices of neo-jihadist organisations, and her second book examined the public scholarly practices of criminologists.

Nina Roberts is a non-Indigenous PhD student at La Trobe University, interested in how to bridge western science and Indigenous knowledge systems and allow co-evolution of knowledge for healing Country. Her current research involves active participatory methods with Dja Dja Wurrung women in Central Victoria.

Pekeri Ruska is a Goenpul woman from Terrangeri-Minjerribah (North Stradbroke Island). Pekeri has a Bachelor of Law and a Bachelor of Arts, majoring in journalism. She has practised criminal and civil law and is currently doing a PhD at the University of Queensland, looking at how Quandamooka People have engaged in strategies of resistance when exercising sovereignty. She is also one of the coordinators of the Quandamooka Truth Embassy which was set up to stop the development of an intangible cultural heritage site.

S

Dame **Anne Salmond** ONZ DBE FRSNZ is a New Zealand anthropologist, environmentalist, and writer. She is a Distinguished Professor of Maori Studies and Anthropology at the University of Auckland. One of New Zealand's most prominent anthropologists and historians, Professor Salmond is the author of *Hui: A Study of Maori Ceremonial Gatherings*; *Amiria: The Life Story of a Maori Woman*; and *Eruera: The Teachings of a Maori Elder* (winner of a Wattie Book Award in 1981) which she co-wrote with Eruera Stirling. Dame Anne has a long-standing engagement with environmental issues. Since 2014 she has been on the Air New Zealand Sustainability Panel, and led the Te Awaroa: Voice of the River project to restore rivers across New Zealand. In 2013, she was named New Zealander of the Year and in 2020, she was appointed to the Order of New Zealand, the highest honour in New Zealand's royal honours system. Together with Billie Lythberg, Gary Brierley, and Dan Hikuroa he is leading research funded by the Royal Society of New Zealand called 'Let the River Speak'.

Yukti Saumya is a researcher, has completed her master's in Transitional Justice, Human Rights, and the Rule of Law. She is the co-founder and director of The Centre for Restoration, a restorative justice organisation in India. She completed her BA (Hons.) degree in History and International Relations from Ashoka University, India. Her

area of interest was Colonial Studies. In 2022, she completed a postgraduate research diploma thesis on museum restitution in post-colonial South Asia. She has experience with research pertaining to Colonial and Post-Colonial Studies, peacebuilding, and gender.

Mykaela Saunders is a Koori/Goori and Lebanese writer and teacher, and the editor of *This All Come Back Now*, the world's first anthology of Blackfella speculative fiction (UQP, 2022). Mykaela won the 2022 David Unaipon Award *Always Will Be: Stories of Goori Sovereignty from the Future(s) of the Tweed*. Her novel *Last Rites of Spring* was also shortlisted for the Unaipon Award in 2020, and received a Next Chapter Fellowship in 2021. Mykaela has won prizes for short fiction, poetry, life writing and research, including the Elizabeth Jolley Short Story Prize and the Oodgeroo Noonuccal Indigenous Poetry Prize. Of Dharug descent, Mykaela belongs to the Tweed Goori community through their Bundjalung and South Sea Islander family. Mykaela has worked in Aboriginal education since 2003, and at the tertiary level since 2012. She is currently an Indigenous postdoctoral fellow at Macquarie University, researching First Nations speculative fiction.

Katrina Schlunke writes and researches about the interconnections between art, sex, race, Indigenous interventions, natural history and extinction. She is a Chief Investigator on the Australian Research Council Discovery project 'Beyond Extinction: Reconstructing the Thylacine (Tasmanian Tiger) Archive'. She is also an Adjunct Associate Professor at the University of Sydney (Department of Gender and Cultural Studies) and the University of Tasmania (School of Creative Arts and Media). Katrina's most recent poem 'Burning Captain Cook' was published in *Southerly* in 2022.

Anja Schwarz is a Professor of Cultural Studies at the University of Potsdam, Germany. She is currently a Co-PI of the collaborative and inter-institutional research project 'Berlin's Australian Archive' and co-directs the German-Australian research group "German Anthropological Legacies in Australia" (DAAD-Universities Australia). In 2015 Anja Schwarz was appointed as the German research expert to the Australia Germany Advisory Group. She has recently published is the co-edited special issue of *Postcolonial Studies* on 'German-Australian Colonial Entanglements' (2018), as well as the co-edited volumes *Postcolonial Justice in Australia: Reassessing the 'Fair Go'* (WVT 2016) and *Postcolonial Piracy: Media Distribution and Cultural Production in the Global South* (Bloomsbury Academic 2014).

Matthew Shanks (Taungurung) is a Director of Cultural Land Management at Taungurung Land and Waters Council.

Saran Singh is a sessional academic at the University of Melbourne. Dr Singh completed their PhD in English Literature and Cultural Studies at the University of Queensland in 2023. Their thesis, "'Cuts Make People Sting": Austerity and Structures of Feeling in contemporary English Critical Realist Fiction' examined representations of

austerity as a structure of feeling in contemporary English literary fiction and argued that austerity is a violent response to a crisis of neoliberal hegemony.

Amy Spiers is an artist, curator, and researcher in the field of public and socially engaged art based in Narm (Melbourne). Dr Spiers recently co-convened with Genevieve Grieves the symposium, Counter-monuments: Indigenous settler relations in Australian contemporary art and memorial practices, hosted by the Australian Centre of Contemporary Art (ACCA) in March 2021. She also co-edited *Let's Go Outside: Art in Public* with Charlotte Day and Callum Morton for Monash University Museum of Art (Monash University Publishing 2022) and co-authored *Art/Work: Social Enterprise, Young Creatives & the Forces of Marginalisation* with Dr Grace McQuilten, Associate Professor Kim Humphery and Professor Peter Kelly (Palgrave Pivot, forthcoming 2022).

Polly Stanton is a lecturer in the school of Media and Communication. She teaches and supervises across sound, video and installation practice in the Master of Media program. Polly's work investigates the relations between environment, human actions, and land use. Her films and installations focus on extractive zones and contested sites, presenting landscape as a politically charged field of negotiation. Their work is held in several private and public collections. Her artwork has been exhibited internationally and she is the recipient of numerous grants and Artist-in-Residence programs.

Bradley Steele is a doctoral candidate in the department of Humanities and Social Sciences at Swinburne University. His research focusses on the link between ongoing settler colonialism and environmental crisis. He has an interest in anti-capitalist solutions to the environmental crisis and in re-shaping settler relations to land under Indigenous sovereignty.

Callum Stewart is a social and political theorist undertaking a PhD in the School of Social and Political Sciences at the University of Melbourne. Callum's research seeks to theorise the reproduction and transformation of social and political relations, with a particular interest in temporality. His research engages critically with decolonial theory, settler colonial studies, sovereign Indigenous theory, and queer theory. In his PhD thesis, Callum aims to theorise the colonial conditions underpinning White settlers' claims to the future and to expose the possibilities of decolonial futures grounded in Indigenous sovereignty. He has also previously published on the Australian same-sex marriage debate, theorising both the homonormative limits of same-sex marriage and the queer potential figured in the child within campaign discourse. He holds an MPhil in the Sociology of Marginality and Exclusion from the University of Cambridge, and a BA (Honours) from the University of Melbourne.

Elizabeth Strakosch is a lecturer in public policy and politics at the School of Social and Political Sciences at the University of Melbourne and is currently an Australian

Research Council Early Career Research Fellow. Her work focuses on Indigenous policy, racism, colonialism, political relationships, bureaucracy and new public management in Australia and other settler colonial states. She is author of *Neoliberal Indigenous Policy: Settler Colonialism and the 'Post-Welfare' State*, and co-editor of the forthcoming volume *Bureaucratic Occupation: Government and First Nations Peoples*. Elizabeth is a white settler scholar who aims to carry out politically located research that respects Indigenous sovereignty. Her work focuses on how processes and institutions of public policy relate to political relationships – especially in the context of colonialism, racism and structural violence. She is a founding codirector of the Indigenous led antiracist research centre the Institute for Collaborative Race Research which theorises race through the lens of Indigenous sovereignty, and aims to mobilise academic research for antiracist struggle.

Iona Summerson is a PhD candidate in the Department of Politics and International Studies at SOAS University of London. Their research investigates contemporary mineral exploration in so-called Australia, struggles for Indigenous self-determination over extractive projects and ontologies of geological nature. Iona holds an MSc in International Politics from SOAS, and MSc and BSc degrees in Geological Sciences from Freie Universität Berlin and Université de Montpellier. She grew up as a settler on Ngannawal and Ngambri Country.

T

Megan Thomas is a PhD student at the University of Auckland supervised by Professor Gary Brierley, Associate Professor Daniel Hikuroa, Dr Billie Lythberg and Dr Jon Tunnicliffe. Megan is part of the Let the River Speak team which brings together a varied group of researchers to investigate the Waimata River and surrounding community.

Sabra Thorne is a cultural anthropologist who has worked with Indigenous Australians for over 15 years, focusing on photography, digital media and archiving as forms of cultural production and social activism. She is broadly interested in visual/media anthropology, digital cultures, anthropology in/of museums, Indigenous Australia and Indigenous art/media worlds, intellectual property and cultural heritage regimes, ethnographic and documentary film, and art and society. She is currently working on her first monograph, on Indigenous photography in Australia, as well as a collaborative edited collection on the revitalization of Aboriginal arts in southeastern Australia. Sabra is a Partner investigator on the Living Archive of Aboriginal Knowledge Project.

Dan Tout is a lecturer in history and sociology at Federation University and an Arena Publications Editor. He is an early-career, non-Indigenous research with wide-ranging, interdisciplinary interests and expertise centred around the history and contemporary shape of relations between settlers and Indigenous peoples, in

Australia and around the world. His current research is focused in particular on settler-colonial nationalism and its impacts on and implications for First Nations peoples and politics. In 2023, Dan was an inaugural Visiting Fellow with the Australian Centre at the University of Melbourne. His Fellowship project was focused on developing a fuller theorisation of settler nationalism, with the aim of elaborating the nature and political implications of settler nationalism in contemporary so-called 'Australia', and around the settler-colonial world.

V

Franka Vaughan is a Teaching and Research Associate in the School of Social and Political Sciences, with a PhD in Political Science from the University of Melbourne. Her doctoral thesis re-theorised Liberia's unique history as a settler colonial regime and analysed the implications of this history on contemporary attempts at constructing a collective Liberian identity. She convenes Unimelb's African Studies Group and is also a researcher for the Victoria University-led anti-racism project: 'Understanding reporting barriers and support needs of those experiencing racism'. Her research interests are in 'fringe' settler colonialism, governance and statebuilding in post-conflict settings, diaspora and migration discourses and antiracism praxis in research and curriculum. She holds an MSc (Taught) in International Development (Governance & Statebuilding) from the University of Birmingham, UK and a BA in Political Science (Honours with Distinction) from the University of Ghana.

Lorenzo Veracini teaches history and politics at the Swinburne University of Technology, Melbourne. His research focuses on the comparative history of colonial systems. He has authored *Israel and Settler Society* (Pluto Press 2006), *Settler Colonialism: A Theoretical Overview* (Palgrave 2010), *The Settler Colonial Present* (Palgrave 2015), *The World Turned Inside Out* (Verso 2021), and *Colonialism: A Global History* (Routledge 2022). Lorenzo also co-edited *The Routledge Handbook of the History of Settler Colonialism* (2016), manages the Settler Colonial Studies blog, and was Founding Editor of Settler Colonial Studies.

Jelena Vičentić (PhD, Faculty of Political Science, University of Belgrade) focuses on decolonial approaches to understanding development. Her recent publications include *Coloniality of knowledge and the responsibility to teach: Nordic educational interventions in the "South"* (In Groglopo A. and Suárez-Krabbe, J., *Coloniality and Decolonisation in the Nordic Region*, Routledge, 2023), *Europe Facing Its Colonial Past* (co-editor and contributor, Institute of European Studies, Belgrade, 2021), *Development and decolonial turn: methodology, concepts, critiques and alternatives* (Yearbook of the Faculty of Political Science, 2022), and *When Scanguilt meets reality show: doing-good entertainment and media reproduction of colonial imaginary of the 'South'* (CM: Communications and Media XVI, 2021).

W

Robert Walton (pronouns: he/him) is an artist and director recognised with multiple awards for his work in theatre, screen, installation, writing, interactive art, and research. An Australian immigrant from the United Kingdom, born in England but of Welsh, Scottish and Manx ancestry living and working in Naarm, he currently serves as the Dean's Research Fellow at The University of Melbourne's Faculty of Fine Arts and Music. In this role, he leads the development of performances and artworks that explore the creative potential of ancient and emerging technologies. His PhD from The University of Melbourne won the Chancellor's Prize for Excellence. Major artworks include *Alma Mater*, *Vanitas* (Webby Award nominated), and *The Heart* at Melbourne Connect. *Child of Now*, his project with Claire Coleman, received Honorary Mention from the S+T+Arts Prize 2023, the grand prize of the European Commission for innovation in technology, industry and society stimulated by the arts.

Martin Weber's main research interests are in International Social and Political Theory, environmental politics and in PE/IPE. In the former field, his work has focussed on the contributions of Critical Theory to developments in normative International Political Theory, and to the 'social turn' in IR theory in general. His research has been published in key journals (European Journal of International Relations, International Studies Quarterly, World Development, Review of International Studies, Alternatives, Globalizations), as well as in contributions to edited volumes and is currently finishing on a monograph on 'Critical Theory and Global Political Ecology'.

