Braden Hill

Silence in community, silence in discourse: at the intersection of Indigeneity and Queerness.

Abstract

There is a clear reluctance within Indigenous community and scholarly discourse to attend to the complexities that emerge at the intersection of Indigeneity and Queerness. Undoubtedly, colonial processes silence and erase Queer-Indigeneity in the construction of Indigene as savage, authentic and pure. This forceful erasure has ensured that understandings of Indigenous gender and sexual diversity are largely absent from the corpus of knowledge about Aboriginal people. Furthermore, the power of colonisation is in its pernicious ability to force the colonised to emulate and perpetuate the culture, beliefs, morals and norms of the coloniser. Therefore, Indigenous people have – perhaps unwittingly – enabled the upholding of a hetero-centric interpretation of Indigeneity that excludes Aboriginal and Torres Strait Islander-Queer histories and realities. However, in recent times, an increasing visibility of Queer-Indigeneity has challenged the idea that the two are mutually exclusive or irreconcilable. This challenge, however, is yet to be fully taken up by Indigenous communities or Indigenous scholars. This is despite the fact that Aboriginal and Torres Strait Islander people who identify as Lesbian, Gay, Bisexual, Trans*, Intersex or Queer (LGBTIQ) are statistically more likely to suffer mental health issues, self-harm or make attempts on their life than any other group in Australian society. The persistence of this silence is particularly unconscionable and must be challenged particularly by the Indigenous academy.

Presenter

Braden Hill is a Nyungar (Wardandi) man from the south-west of Western Australia. He is currently the head of Murdoch University’s Kulbardi Aboriginal Centre. Having previously worked as a secondary teacher and academic, Braden is now leading the University’s efforts to increase the participation and success of Aboriginal and Torres Strait Islander people in higher education. Braden was valedictorian of his graduating year and winner of the NAIDOC Indigenous Youth of the Year for his commitment to education. His research interests relate to Indigenous education, identity politics, queer identities in education and transformative learning.
Reinaldo Matias Fleuri

"It is necessary to go to the South and learn from the South, the non-imperial South" - Boaventura de Souza Santos

Abstract

Coloniality’ indicates the pattern of relationships that emerges in European colonisation on the American continents and it is globalised as a modern model of the worldwide capitalist power. It is based on the imposition of a racial and ethnic classification of the population of the world. Interculturalism in a critical way must be considered as an intentional, steady, continuous and even insurgent action of dismantling the current colonial matrix in capitalism and creating non-colonial conditions of power, knowledge, being and living. Beyond the critical analysis and refutation of the colonial epistemic framework, non-colonial perspectives grow up as self-determined and creative affirmation of critical consciousness and all human dimensions. In the non-colonial perspective, Indigenous methods, peoples, and lands have a protagonist role to promote the decolonisation processes. Trespassing colonial ways of thinking and acting demands an articulation of what decolonisation means for Indigenous peoples around the globe. Indigenous peoples have established a harmonious relationship with the land and nature over millennia. By doing so, they have strongly questioned the predatory logic of economic growth projects based on overexploiting natural resources and maintaining unsustainable patterns of consumption. The Abya Yala peoples defend the concept of ‘good living’ or ‘living well’ (buen vivir in Spanish; Sumak Kawsai in Quechua; Suma Qa-mañña in Aymara; Tekó Porã in Guaraní). It means the ‘good way of being and living and learning in coexistence with nature’. This wisdom, present in most Indigenous cultures, understands that in life everything is interconnected, interdependent, and interrelated. By integrating biophysical, human and spiritual dimensions, indigenous peoples’ ancient cosmovisions allow them to overcome the modern conception of life that divides nature and society and justifies the exploitation and rapacious domination of nature by humans. Thus, indigenous cultures of Global South that represents the resistance and resilience against colonial historical processes, offer worldviews that may have prospects for overcoming the impasse in which Eurocentric cultures and the capitalist system are today. Empowering these ancestral peoples and their cosmovisions, by South-South dialogues and cooperative actions, is absolutely necessary to promote global ecological sustainability.

Presenter

Reinaldo Matias Fleuri is Doctor of Education (1988) and permanent Professor at the Interdisciplinary Graduate Program in Human Sciences of the Federal University of Santa Catarina. In 2012-2016 he acted as Professor senior national visitor (CAPES) at the Federal Institute of Santa Catarina and he is a member of the Paulo Freire Institute. He is a fellow researcher at CNP, and he founded the Research Group Intercultural Education and Social Movements (CNPq / UFSC) in 1997. Fleuri chaired the Association Internationale pour la Recherche interculturelle (ARIC) (2007-2011), and acted as visiting Professor in Canadian universities of Sherbrooke (2006) and Montreal (2013). In present date, he is an Honorary Professor at the School of Education at The University of Queensland.