

Acknowledgement of Country



I acknowledge the Traditional Custodians of Country, and their enduring sovereignty of their land, waters, wisdom, and community.

I bear witness to their diversity and their resilience over genocide, honouring Elders past, present, and emerging-including Aboriginal people and Elders here today.

The land on which I live, love, & work belongs to the Boon Wurrung people of the Kulin Nations. Like all of Australia, it is stolen land for which Aboriginal & Torres Strait Islander Peoples' sovereignty was never ceded. This is, was, & always will be Aboriginal land.

Acknowledgement of Country



I acknowledge the continued impact of:

- Genocide
- Massacres
- Theft of 60,000+ years of land
- Dehumanisation
- The Stolen Generations
- Intergenerational trauma
- Economic & resource deprivation

Acknowledgement of Ongoing Colonisation & Systemic Racism

- Crystal Love, a Sistergirl from the Tiwi Islands, who is a leading speaker and community advocate.
 - Photo used with her permission to include in my presentations.
 - Ongoing erasure of Aboriginal & Torres Strait Islander Sistergirls & Brotherboys
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Acknowledgement of Ongoing Intersectional Oppression & Racism

“Our community” of people with lived experience of diversity in GBKS includes Aboriginal people, Torres Strait Islanders, South Sea Islanders, and people from other racialised and minoritised societies and cultures. Such as...

- Aboriginal Brotherboys and Sistergirls
- Bissu, caste of spiritual leaders, one of 5 traditional genders in Bugis society, Sulawesi, Indonesia (see right)
- Samoan fa'afafine, including Australia-Samoan fa'afafine community



Image Source: Kate Lamb, 2015

Cultural Humility Principles



Lifelong
commitment
to learning &
critical self-
reflection

Redress
power
imbalances
within our
work

Institutional
accountability
(Tervalon &
Murray-
Garcia, 1998)

Mutual
respectful
partnerships
based on trust

Cultural Humility Principles

How can I move systems I'm part of at an institutional level...

Toward greater equity and inclusion...

Based on my understanding of my own positionality and privilege...

Identify and work to disrupt inequitable systems?

Cultural Safety (Williams, 1999) means...

Empathy & good intentions are not enough!

Being “colourblind” maintains implicit racism.

1. Knowing & respecting cultural protocols
2. Personal knowledge & sharing info about oneself when it can create equity & trust
3. Partnership & collaborative practice
4. Process of mutual learning & check-ins
5. Positive purpose toward people’s goals

Image Source: Artist Ricardo Levin Morales,
<https://www.rlmartstudio.com/product/nothing-about-us-t-shirt/>



What is Privilege?



“
Privilege is when you think something is not a problem because it’s not a problem to you personally.
”

feministastic.com • privilege 101

Decolonising Format: Non-Linear Spiral

- ONE: Positionality, privilege, and lived experience
- Name, pronouns, and Indigenous land you are on
- TWO: Points of entry
 - What brings you into this conversation of decolonising and decolonising curricula?
 - Note: this can include lived experience, research, a text you've read, watched, etc.
- THREE: Key points you'd like to make/get across

