



Thinking from Everywhen: Philosophy, Indigenous Knowledge and Perspectives

Program

DATE / TIME	Tuesday 13 February 2024 - 9.30 am to 6.30 pm
	Wednesday 14 February 2024 - 9.15 am to 5.00 pm
VENUE	RSSS Auditorium 146 Ellery Crescent, Canberra
ORGANISERS	Rachael Brown, Fiona Jenkins, Tori McGeer (ANU), and Francois Schroeter and Karen Jones (University of Melbourne)
SPONSORED BY	The ANU Research School of Social Sciences and the ARC Constructing Social Hierarchies Discovery Project of the University of Melbourne. Additional support has been provided by the ANU Gender Institute and the Centre for Philosophy of Science in the School of Philosophy, ANU.

Overview

This workshop asks how Western Philosophy should proceed if it takes seriously the challenge of decolonisation and of opening a respectful dialogue with Indigenous philosophies and knowledge systems. It explores ways to improve the plurality of the Philosophy discipline by recognising First Nations perspectives and Indigenous ways of knowing.

[Registration](#) is required for this event.

Note: Some of the sessions of this workshop will be livestreamed. The workshop sessions are not recorded. The **final program** for online participation will be advised by **7 February**.

If you have any enquires, please contact Rachael.Brown@anu.edu.au or Fiona.Jenkins@anu.edu.au



Prelims Mon 12th Feb

6.00 pm to - Join for a drink (self-funded) at Highball (Melbourne Bldg, 75 London Circuit).
7.30pm

Day 1. Tuesday 13 February

9.00 Registration, Foyer RSSS Building, 146 Ellery Crescent *Livestreamed*
9.30 am Welcome to Country, Aunty Dr. Matilda House *(TBC)*

9.40 Welcome from the Dean of the College of Arts and Social Sciences,
Prof. Bronwyn Parry
9.45 Welcome from the Director, RSSS, Prof. Christian Barry

CHAIR: Fiona Jenkins

9.50am Introduction from organisers: overview of workshop *Livestreamed*

10 am to Title TBC

11.30 am *Krushil Watene* *TBC*

CHAIR: Tori McGeer

11.30 am to Morning Tea
12 pm

12 pm to 1.15 Panel: Indigenous Knowledges and Philosophy: Sharing Experiences in *Livestreamed*
pm Research, Dialogue and Collaboration

Confirmed speakers: *Keeaira Aird, Cammi Murrup-Stewart (joining by
Zoom), Nicolas J. Bullock, Nicky Drake*

CHAIR: Rob Wilson

1.15 pm to Lunch
2.15 pm

2.15 pm to - Decolonial Epistemic - Authority Reparations *Livestreamed*
3.45 pm *Veli Mitova*

CHAIR: Francois Schroeter

3.45 pm to Afternoon tea with structured group conversations
4.30 pm

5.00 pm to Ontology Matters: the complexity of Indigenous gender in and of country
6.30pm *Aileen Moreton Robinson*

Introduction by Asmi Wood



Australian National University

CHAIR: Fiona Jenkins

6.30 pm to *Reception in RSSS Foyer*
7.30 pm *sponsored by the ANU Gender Institute*



Wednesday 14 February 2024

9.15 am	Aunty Anne Martin , Tjabal Centre, ANU Indigenous student experience	
9.30 am to 10.30 am	in conversation with Aileen Moreton-Robinson Q&A Chaired by Karen Jones	
10.30 am to 11 am	Morning Tea	
11.00 am to 12.30 pm	Eugenic Thinking and Colonial Philosophy <i>Rob Wilson</i> CHAIR: Veli Mitova	<i>Livestreamed</i>
12.30 pm to 1.30 pm	Lunch	
1.30 pm to 2.30 pm	Decolonising philosophy? the paradox of dismantling the master's house <i>Joanne Faulkner</i> CHAIR: Fiona Jenkins	<i>Livestreamed</i>
2.30 pm to 3.15 pm	Afternoon tea with structured group conversations	
3.30 pm to- 4.45 pm	CLOSING ROUNDTABLE CHAIR: Rachael Brown	
5.00 pm	Closing drinks	

Abstracts & Bios

Krushil Watene

*Peter Kraus Associate
Professor in
Philosophy, University
of Auckland*

Title and abstract TBC

Krushil Watene's research addresses fundamental questions in moral and political philosophy, particularly those related to well-being, development, and justice. Her primary areas of expertise include mainstream theories of well-being and justice (particularly the capability approach), obligations to future generations, and indigenous (particularly Māori) philosophies.



Krushil's recent research pioneers high-level discussions of indigenous concepts in global justice theorising, grounded in research that demonstrates the central role of local indigenous communities.

Veli Mitova

*Professor of Philosophy
and Director of the
African Centre for
Epistemology and
Philosophy of Science,
University of
Johannesburg*

Decolonial Epistemic-Authority Reparations

According to a recent move in social epistemology, certain types of epistemic wrongs require distinctively epistemic reparations. For instance, if you have been wrongfully convicted of murder, you have not only the right to various kinds of economic and social reparations, but also the 'right to be known' (Lackey 2022)—crudely, the right to tell the true story about yourself and be listened to. Correspondingly, the perpetrators of this wrong have the duty 'to bear witness'. In this talk, I take this framework further by applying the notion of epistemic reparations to the context of epistemic decolonisation. I argue that the key decolonial epistemic reparations are reparations for the undermined epistemic authority of the colonised. I call these 'decolonial epistemic-authority reparations' (DEAR), and develop five constraints on an account of them. I first isolate three features of such reparations that jointly uniquely characterise them. I then pin down the concept further by considering cases of botched DEAR and cases in which DEAR are altogether inappropriate. The proposal is, admittedly, programmatic. But if it is compelling, it will advance both the epistemic reparations framework (which does not talk to the decolonisation literature at present), and the project of epistemic decolonisation (which does not yet canvass epistemic reparations).

Veli Mitova is Professor in Philosophy and Director of the [African Centre for Epistemology and Philosophy of Science](#) at the University of Johannesburg. She is the PI of *Philosophy through Indigenous Knowledge in the Global South* (funded by the NIHSS) and a collaborator on *Epistemic Reparations* (funded by the Northwestern Buffet Institute). Veli works at the intersection of epistemology, ethics, and social epistemology. At the moment, her focus is on epistemic injustice, decolonising knowledge, and the ways in which phenomena such as white ignorance should make us rethink central normative-epistemology concepts like epistemic risk, blame, responsibility, reparations, and expertise. She is the author of [Believable Evidence](#) (CUP 2017), and the editor of [Epistemic Decolonisation](#) (2020) and of [The Factive Turn in Epistemology](#) (CUP 2018). Before joining the University of Johannesburg in 2015, Veli taught and researched at Universität Wien, Universidad Nacional Autónoma de México, Rhodes University (her alma mater), and Cambridge (where she obtained her PhD).



**Aileen Moreton-
Robinson**

*Distinguished Emeritus
Professor of Indigenous
Research, University of
Queensland*

Ontology matters: the complexity of Indigenous gender in and of country.

Indigenous scholars argue that the limitation of western knowledge production is its Enlightenment human centric pedigree, one that separates humans from nature, centres human knowability, privileges human reasoning and logic, believes in human uniqueness and transcendence, and seeks human dominance and control of nature (Gunn Allen 1986; Te Awekotuku 1991; Deloria Jnr 1992; Trask 1993; Deloria Jnr 1997; Tuhiwai-Smith 1999; Moreton-Robinson 2004; Dumont 2008; Hokowhitu et al 2021). The Enlightenment gave way to two varieties of humans: the human of reason and the human in nature. The human of reason drove imperial expansion and colonisation.

Since the 16th century it is estimated 60 million Europeans now call Indigenous peoples' territories their home. This global diasporic population flourished through hegemonic control over land, natural resources, Indigenous peoples, and our non-human relatives. As a regime of power British patriarchal white sovereignty ensured heteronormative patriarchy structured social organisation and social reproduction in its new colonies. Indigenous peoples in Canada, the US, New Zealand, and Australia were forced to accept the new gendered normativity that prevailed (Meissner & Whyte 2017:3). In this paper I demonstrate that Indigenous gender is much more complex than heteronormative binary oppositions predicated on differentiation that serve to demarcate what is deemed normal and natural. Instead, gender has fixed and fluid meanings within different Indigenous epistemologies (ways of knowing) and ontologies (ways of being) in and of country.

Aileen Moreton-Robinson FAHA HMAAAS is a *Goenpul* woman of the *Quandamooka* people (*Moreton Bay*). She was Australia's first Indigenous Distinguished Professor and is Emeritus Professor of Indigenous Research at the University of Queensland.

Professor Moreton-Robinson's publications have international standing and global reach. The twentieth anniversary edition of her first monograph *Talkin Up to the White Woman: Indigenous women and Feminism* was released in July 2020. Her monograph *The White Possessive: Property, Power and Indigenous Sovereignty* (2015) won the Native American and Indigenous Studies Association's (NAISA) subsequent book prize in 2016. Her edited collection entitled *Critical Indigenous Studies: First World Locations and Engagement* was published by Minnesota Press in 2016.



Prior to her life in the academy, Professor Moreton-Robinson worked in public administration and served as a board member on Indigenous community organisations such as the Indigenous rights advocacy organisation: the Foundation for Aboriginal and Torres Strait Islander Research Action LTD (FAIRA) of which she is a current board member.

Dr Joanne Faulkner
*Senior Lecturer in
Cultural Studies,
Macquarie University*

Decolonising philosophy? the paradox of dismantling the master's house

Over the last two decades, many HASS scholars have begun to reflect on the complicity of their disciplines with colonialism, both historically and in the present, and to engage a project of managing out the legacies of colonialism in the work they do. For some, this complicity is clear: Anthropology, Geography, Archaeology, History, and Literature are disciplines that burgeoned in the service of empire, to categorise, map, reimagine, and contain the 'new world' and its peoples, and to pronounce upon who (and where) matters – morally, politically, historically – and who (and where) does not. The epistemological project of divvying knowledge into discrete and hierarchically-arranged parcels – i.e., the 'disciplines' – is itself a colonial gesture, as are the associated separations of faith from reason, emotion from judgement, myth from history, subjective from objective thought. The demarcation and maintenance of these distinctions is precisely the work of philosophy, which can be understood as the control room of the colonial Weltenshauung. Yet, even as (and perhaps because) professional philosophers continue to enforce and rationalise the rank ordering of knowledge types and to defend philosophy's apex position among the human sciences, philosophers' complicity in colonialism remains underexamined, at least by professional philosophers themselves.

While, from within Philosophy's wheelhouse, questions of participation – inclusion and exclusion – would seem most pivotal to a 'reconciliation' strategy, from the outside, a systematic dismantling of philosophy's central conceit as arbiter and defender of disciplinary boundaries might seem more satisfying. Taking up Audre Lorde's provocation the paper asks, can a process of renovation of philosophy by those already with a place in the 'master's house,' using the master's tools, yield just outcomes for First Peoples? Or is it necessary for a spanner to be thrown into the works of philosophy from its 'outside'? Can the philosophical means of production – and of the reproduction of 'philosophers' – be put to the use of liberation? Or do philosophers need to down tools before a meaningful engagement with questions of complicity would be possible?

Joanne Faulkner (she/her) is a senior lecturer in cultural studies (media and communications) at Macquarie University, and prior to this role worked in philosophy at UNSW, University of Alberta, and La Trobe University. Her research focusses on the conceptual, political, and cultural significances of western constructions of childhood, particularly as these play out in settler-



colonial state formations. She is a settler coloniser living on the stolen lands of the Gadigal and Wangal sovereign peoples and working on Dharug country.

Rob Wilson
*Professor in
Philosophy, University
of Western Australia*

Eugenic Thinking and Colonial Philosophy

Eugenic thinking is rooted in ideas about the kinds of people there could and should be in future generations. Drawing on my collaborative experience with survivors of Canada's eugenic past, in this talk I will suggest some connections between disability and colonial racialisation and the role of each in eugenic thinking. Philosophy's role in both colonialism and eugenic thinking seldom appears in the discipline's practices of self-regulation. Here we will attend to some of the disciplinary silences on matters of Indigenous significance.

Rob Wilson has been professor of Philosophy at the University of Western Australia since 2019, having previously taught at Queen's University and the University of Alberta in Canada, the University of Illinois, Urbana-Champaign, in the U.S.A., and La Trobe University. He is the editor of three books, including *The MIT Encyclopedia of the Cognitive Sciences* (1999). Rob is the author of over 100 articles and four books, the most recent of which is *The Eugenic Mind Project* (MIT Press, 2018).

Rob has also been involved in projects in community-engaged philosophy throughout his career, including founding Philosophy for Children Alberta in 2008, leading the Living Archives on Eugenics Project from 2010-2016, and founding the Eureka! Oz! holiday camp program at UWA in 2021 and the not-for-profit PEiPL Ltd (Philosophical Engagement in Public Life). He is currently completing a book on kinship and the philosophy of anthropology whose working title is *Relative Beings*.

Panel Participants

Panel: Indigenous Knowledges and Philosophy: Sharing Experiences in Research, Dialogue and Collaboration

Keeaira Aird completed her Bachelor of Arts, majoring in Philosophy at the University of Melbourne in 2021. She currently works in the First Nations creative industries, specialising in culturally competent program design and delivery.

Dr Cammi Murrup-Stewart, is an Aboriginal woman with close ties to



Wurundjeri Country and a family history impacted by the Stolen Generation policies. A cross-cultural/social psychologist at the School of Psychology and Turner Institute for Brain and Mental Health, Monash University. Dr Murrup-Stewart's research focuses on cultural responsiveness in psychology, Indigenous mental health and wellbeing, Indigenous contemplation and connection practices, anti-racism, and decolonial psychology, all using Indigenous research methodologies. She is deeply committed to centring the voices of oppressed communities in her work and to using her expertise to drive positive change. Dr Murrup-Stewart leads the Murrup Bung-allambee Indigenous Psychology Group, and was honoured with the 2020 Premier's Award for Health and Medical Research - Indigenous Researcher for her groundbreaking research and commitment to improving health outcomes for Indigenous communities.

Nicholas (Nicky) Drake is a fourth-year PhD student in philosophy at the Australian National University. He has MAs in philosophy from Victoria University of Wellington and Washington University in St. Louis. He specializes in ethics and political philosophy, especially philosophy of wellbeing, philosophy and public policy, and philosophy of disability.

Nicky is a member of the Māori tribe Ngāi Tahu and the subtribe Kāti Kuri, from Kaikōura in the South Island of New Zealand.

Dr Nicolas J. Bullot works at the interface of philosophy and the cognitive and social sciences at Charles Darwin University in Darwin, Northern Territory (Australia). His educational background includes a PhD in cognitive science from the EHESS in Paris (France) and a PhD in philosophy from the University of Alberta in Edmonton (Canada). He is passionately engaged in truth-telling initiatives developed in partnership with First Nations leaders. As a Chief Investigator on Australian Research Council Discovery Project 'Indigenist Archaeology' (2022-2027), he is collaborating with Wiradjuri archaeologist Dr Kellie Pollard and her team to grow Aboriginal philosophies and investigate the history of, and resistance to colonial worldviews and practices.