**Transcript for In Queer Minds episode two, critical race and decolonial approaches, with Dr Joni Lariat, Professor Baden Offord and Marziya Mohammedali.**

MADDY: Hello everyone. I'm doctor Madison Magladry. Before we get started I'd like to acknowledge the traditional custodians of the land I'm on today recording this podcast; the Whadjuk Noongar people. I'd like to pay my respects to elders past present and future, and extend that respect to all indigenous peoples in our audience and indeed in our studio. I also like to acknowledge that sovereignty was never ceded Australia is stolen land and always was and always will be Aboriginal land.

Welcome to the second episode of In Queer Minds, a project emerging from the Human Rights visionary seed grant from Curtin University developed with Dr Deborah Hunn and Dr Bri Mckenzie. This is the second in a series of four episodes that explores the ideological and practical approaches, of individuals operating within queer intersectional academic, activist or community spaces.

Today's episode is about how studies of queer people can, and/or should, intersect with critical race and decolonial perspectives. Joining me to discuss this today are three special guests: Dr Joni Lariat, Marziya Mohammadali and Professor Baden Offord. On behalf of my colleagues Deb and Bri, Thank you so much for joining me. Before we get started I'll introduce you all properly.

Marziya Muhammadali, is a photographer, designer, writer and artist based in Boorloo, or Perth. Their creative practice focuses on narratives of dissent, identity, migration and transition. They have documented several protest movements within Boorloo, Including those around refugee rights aboriginal deaths in custody anti-racism campaigns. LGBTIQA+ issues etcetera. They are the arts editor for the pan African literary collective, Jalada Africa, and have exhibited their photography in Australia and internationally.

Dr Joni Lariat is a researcher and lecturer in anthropology and sociology in the school of media, creative arts and social inquiry at Curtin University. Her ethnographic fieldwork in Aceh, Indonesia explores the lived experiences of young people including those of diverse sexuality and gender during a period of increasingly conservative social and political change in the province. Joni's work aims to develop clear approaches to ethnographic practice, that can push both queer studies and anthropology in unexpected and illuminating directions. Joni has lived on Whadjuk Noongar boodja since she was three years old. She was born in England to a British mum and her dad who is of Afro-Caribbean and Dutch heritage.

Baden Offord is professor in cultural studies and human rights and director of the center of human rights education at Curtin University. He identifies as queer with Maori and Pakeha Heritage. Specialist in human rights sexuality culture and education, he is also part of a scholarly and activist community that works collectively to decolonize and destabilize the study of sexuality in Southeast Asia. Welcome everyone.

MARZIYA: Thank you for having us.

MADDY: So my first question is: Intersectionality and even decolonization or decolonial perspectives often get thrown around in activist community and research spaces.
I wonder what your thoughts are on the way that these terms have lately been conflated with queerness; like how you would expect, or often encounter a queer space to say or assume, that it is intersectional , it is accessible. But it might actually not be. So, what are your thoughts on the ways that these terms have lately been conflated with queerness; That is, that to be queer means to be intersectional, but without following through on these approaches. Joni, why don't you respond to that one first?

JONI: Yes, so, I think we see this a lot in the kinds of academic spaces, which is where I spend most of my time and direct most of my attention these days, where concepts and theories or frameworks that are initially developed to understand these mechanisms of domination and social inequality. And they're appropriated and subsequently they tend to lose their meaning, or their intended application. I think this happens mainly because these ideas which are really cultural movements more than theories; are deliberately divorced from the historical and political context of struggle out of which they initially developed. And this dislocation makes it easy for some activists and academics to make superficial gestures towards a progressive politics whilst ignoring the substance of what these movements are really calling for; which is meaningful material change, right? The kind of material change that can only come from doing the hard work of interrogating your positionality and your privilege. And taking account in particular how that changes in the different social contexts in which you're located.

MADDY: Great thank you Joni; Marziya?

MARZIYA: Speaking from both the academic and activist perspective, I find that the words do get thrown around a lot and, when pressed to interrogate what these terms actually mean there’s A lot of Question around how they apply in the spaces .. And how they apply to individuals in the spaces. Being queer doesn't necessarily automatically translate to being intersectional or even having a decolonial attitude. It's more about thinking about how that intersects with other things, so, just as an example I found in a lot of the activist spaces where people are looking at one particular cause and they may not necessarily take into account that the struggles are all interconnected. That; you know, just because you're struggling for one thing doesn't necessarily take it out of context for other things and there are people who span that range that, you will have people who are affected by anti LGBTIQA+ policies or who are Sometimes targeted in terms of their gender identity or presentation. But then the same people will also experience racism on another axis, and the same people still experience privilege, maybe on another axis due to access to education. May or may not experience some kind of a privilege due to a visible or invisible disability. And so queerness is just one axis along which people may sit. And even along that axis there's no one experience. In the autism area; so when you know people who are on the autism spectrum, they sit, they talk about ‘If you've met one person with autism, you've met one person with autism’ and I think that can apply; to a whole range of identities as well; that it needs to be taken into context with everything around it, not just one particular facet and that, it is then applied across the board.

MADDY: Fantastic thank you. Baden?

BADEN: Well I think that what Marziya and what Joni have just spoken about actually go to the very heart of the matter, because I think that for thinking about any question of identity, there is always this kind of pivoting between a very essentialist kind of response to it; or understanding really that we are multiple things, and there are multiple belongings, there are multiple ways of being in the world, multiple ways of knowing. And in fact being queer doesn't necessarily mean at all – as both Joni and Marziya pointed out – that your positionality is in anyway lucid or clear, unless you really start to think about things quite carefully. And I think that one of the crucial aspects of thinking about queer in terms of; as myself as an academic and an activist, and thinking about activist scholarship particularly, the kind of work I do in the academies as well as in the community. Is that, you know, you can never assume to know that what someone thinks is queer over there is what we understand is queer; that queer's got so many different meanings and resonances, and so many different, you know, tonal aspects to it that... I'm always surprised in fact, you know, we have a very… I mean in the in the activist community, for example, we have a very strong habit of this, I'm just speaking from my own experience now, we have a very strong habit of being very reductive. You know we suddenly think, you know, and that's very important because we know activism is about bonding around a particular issue. You know that's how queer came about, really, essentially, as a term and that it travels.

 These things travel, as Marziya and Joni said, they’re historically contextual, and culturally contextual, socially contextual and political, all the time so, in fact it's always about renewing our relationship and understanding of these terms constantly and it's something, now as someone who's been working in this field for twenty five years, coming to terms. I think you endlessly are coming to terms; literally, figuratively, emotionally with these concepts. Don’t you think? It’s like you’re coming to terms with them, because they never settled. That's what I think.

I don't know if that answers the question, but I think it's really problematic when we start to think that, you know, you walk into a queer space and think it's not gonna be ableist, or racist, and I remember an example back in one of the early Mardi Gras in Sydney and how the indigenous community, indigenous *gay* community, lesbian, LGBTI, LGBTIQ-Q-Q-Q-A community in, Sydney at that time and they weren’t in fact, identified in that that particular acronym. It was very reductive. Is that indigenous, you know, people in the community were actually discriminated against. There was no understanding of the fact that, you know, racism is rampant. And that's something that's not going to go away, these things aren't going to go away. These concepts are never going to be settled.

MADDY: Thank you. Something that I'm hearing quite clearly is this tension between individual and collective; and this way of needing to understand something in a contextual, specific context, a contextual context, but also seeing the value o,f you know, as you're all saying, the, like, solidarity we get out of making perhaps reductive statements, and I also really like this, when you said ‘coming to terms’ that…Yeah, that's excellent and perfect. And I think it really articulates the way queer is supposed to be, or should be, never stable. Like it's not a stable term, it's defined in opposition to stability, or you know, things that are meant to be fixed.

 Now, as queer researchers who work with queer theory, how do you resist the centring of whiteness, able-bodiedness and Anglo-centrism while working with the kinds of queer theory that are often regarded as canon? So I'm thinking about Judith Butler, who, you know, still whose work is still very prominent today. Even 1990 *Gender Trouble*; I'm thinking about Eve Kosofsky Sedgwick, David Halperin… Like a bunch of, you know, I guess, that seem to be canonical queer theorists. Yeah. How do you, how do you resist that centring while maybe needing to, as educators, as academics, to pay homage to those foundational texts?

MARZIYA: I'm fairly new in this area in terms of also coming to queer theory, that lived experience doesn't always necessarily translate neatly into theoretical practice, and, you know that just as many ways as being queer and, yes I've gone to those canonical texts, but as someone who does sit at so many intersections, I do find that tere are parts of it that I keep searching for to find other voices that will talk about queerness in other ways. And one of my favourite quotes, which I came across during research, is actually from bell hooks about the definition of queer being beyond sexuality. And, you know, she defines queer as being about the self that's at odds with everything around it. And has to invent and create and find a place to speak and to thrive and to live, and to me, that speaks so intently to my own experience, and particularly to activism. So finding those voices and finding those people and what they are saying, how they are living their lives and what they're bringing in.

You know, looking at voices like Sara Ahmed, as well, who I identify with personally as well in that we share quite similar intersections, even though our experiences have been so vastly different. That you know, there is so much out there that, really, it can become part of the new canon. And that needs to be acknowledged, it needs to be raised, so, it's not disregarding any of the existing canon, it's definitely saying, you know, these were the first times we looked at these concepts, this is what we started from. But that's not the limit. We actually do need to expand that, and to expand that in ways that explicitly acknowledge the intersections of people's experiences. Whether it's through womanist texts, from Audre Lorde, for example, whether it’s looking explicitly at how queer itself has been incorporated into mainstream, in some way, and so what are the new ways of being queer, who's talking about that.

MADDY: That sort of feeds back into what we were, what we were just talking about, this idea that queer should not be fixed, and perhaps a queer canon shouldn't be fixed either. Baden?

BADEN: Yeah, this is a big subject. So I thin, first of all, I think bell hooks puts it beautifully I think I would agree with that entirely, you know, in every single way. I think queer is, well, again I think it's to do with the fact that, well, activists are reductive but so are academics. Terms become, you know Edward Said said the greatest challenge for us, as intellectuals and and really as activists, I would say is basically to resist the reductive.

You know, and queer theory was attractive to me from the day one because it basically, as you said Maddy, it destabilizes identity entirely, it calls into question quit the whole self, and the relationship of self to society, and everything that goes into that and I think it's been one of the most, the richest and most profound concepts to have emerged, I suppose, in the last several decades, you know, not just in the academy, which bell hooks is a really great example of, but explodes, in fact, you know, the whole question ‘what is identity’ and what's fixed and what, you know, what we need to think about. So I've always thought that this concept is one of the most critically enabling, and rich and profound concepts that we struggle with. And I think, that you know, my relationship with the canon’s always been kind of interesting too, because you know, with people like Judith Butler, who is still developing her ideas and responding to these things in the same way, you know. And Eve Sedgwick would as well, if she was alive, you know, that these conversations began then, and began before them, and have been growing, so there's a continuum, isn't there, of this kind of discussion and conversation around queer.

And I suppose one of the ways that I've seen it very, well worn out is in terms of the research I've done in Southeast Asia, that Joni’s also done in Indonesia; where I've seen queer theory – and this is the sort of thing I tried to do in my own scholarship early on, is how to translate queer theory, which was a very, you could say, you know, European-centric, American-centric, you know, conceptualisation of this whole thing in the beginning; but it has been really, increasingly interrogated and utilised by scholars and activists everywhere. So you know. But again, contextualized in terms of position, in terms of, questions of intersectionality and the ability to say certain things and to claim certain things.

But in my scholarship, for example, in Southeast Asia, what was interesting to me is how, queer theory itself had a resonance, had a, did have a value, an importance, a significance for people working with the same things in an Asian context, so. And that's always going to be the question, but it's not just about an Asian context, it's about an African context, it's about any context in which we start to question the very fixed nature of identity. You know whether it's in terms of sexuality, in terms of gender, in terms of race and I think to me, that particular approach through queer theory is an epistemological earthquake. It's an ontological challenge. It's something that gives us incredible vitality to question so much.

And I think that, you know, we need to explode the canon all the time. As Marziya said, expand it, you know; beyond its limits. It's an endless horizon when I start to think about queer theory, and yet we do need to be wary all the time of the fact that you know as, activists, as academics, we are highly reductive beings and so therefore we always have to sort of question, you know, on what basis are we using this theory and where and how and who am I. Those endless questions of positionality.

JONI: Yeah, so, I guess, just to build on some of those points brought up by Marziya and Baden; for me as an anthropologist, it's really exciting to see that, those kinds of foundational queer theory texts; which were super important for me when I came into anthropology because there was such a, an absence of discussions of sexuality and gender within the classrooms that I participated in as an undergraduate. But at the same time, those theories didn’t speak of the kinds of intersections that I was interested in exploring, particularly when I did go to to Indonesia and started to try and understand how queerness might emerge there and to challenge my expectations of what that would look like.

But in recent years, there has been a wealth of scholarship coming out of queer anthropology in particular over the last decade or so. And this literature really challenges some of the main issues in queer theory and anthropology. So it's confronted those problematic obstructions of early queer theory by prioritizing that. rich complexity and contradictions of life as it's lived, which is what Marziya was speaking about a bit earlier. And at the same time, it's challenging that eurocentrism and heteronormativity of anthropology which, you know, it's a long struggle for anthropology to kind of overcome and constantly reflect on.

So, now we can kind of access this ethnographic work that is destabilizing those tired dichotomies of insider/outsider that is so much a feature of traditional ethnography. And at the same time we can discover these innovative methodologies that really call into question that presumed whiteness and able-bodiedness and heterosexual identity of the researcher. And for me that's like, really exciting work and what feels much more responsive and reflective of the world that I inhabit.

So in my own research and teaching practice I'm always trying to develop and put into practice that queer sensibility that is a change more to marginal and outsider experience to destabilize the kinds of assumed orientations and relationships that I, as the researcher, that I can have in the field. To be able to identify the kinds of embodied knowledge that I'm carrying with me when I engage, when I encounter people in the field; and to reconfigure the dynamics that those encounters might play out. And also to carry that through to how I represent those encounters and experiences in a written account at the end of that.

MADDY: Thank you, that was great, and, something I think that I've drawn from from this conversation so far, or this response, is I guess the crucial need to be reflexive as an academic or as a researcher. And understanding that your identity matters as a researcher as well as perhaps the subjects that you’re representing or dealing with.

So this actually leads really nicely on my third question: how might academia itself be bound up in colonialist or racist or, heteronormative approaches that you are all critiquing? And how do you negotiate with that in your work or as educators? I think we see that, I mean increasingly in; the university has probably has had a long history of colonialism, of reductivism, but increasingly we're seeing also neoliberalization, and the push towards, you know, education as commodified which again, pushes you know, for more reductive, more like ‘answers’, more rote learning. And I would imagine, perhaps that something like queer theory doesn't fit neatly into that model.

BADEN: Yeah that’s a really important question, Maddy. So, I mean; where to start. Basically; you're right. Universities, and academia are pretty much institutions that, not just have, you know, heteronormativity and ableism and racism and colonialism, you know, as part of their actual infrastructure and their institutional culture, but they've produced these things over a long time. Universities are really interesting space. You know and. And I want to talk about that for a moment, then I'll come back to queering it, in a sense.

But I guess for me, who’s been working in universities for twenty five years, and more now, I think that it's pretty obvious that universities, as a scholarly affair as Toni Morrison once said: ‘racism is a scholarly affair’. And I would say the same thing about; you know homophobia, transphobia, ignorance about intersexuality. All of these things have come because of the, in a way the, the way in which universities have been, you know, building knowledges, knowledge systems from particular aspects, and of course we know in the Western academy particularly, this comes from a very white patriarchal, Christian, Judeo-Christian background in which things are reduced to these particular frameworks and they're very dangerous frameworks. As we know, in many, many ways for people, for beings, human beings who, basically as we've been discussing this morning, are multiple, and belong in many, many worlds and have so many different layers to themselves.

So you know, it's a really interesting kind of paradox, because the university, the academy that I work in, that we all work in and love in many ways – but that we're not naive about it – and at the same time it provides a place that you know you're going to be destabilized, you're going to be introduced to new ideas, you’re going to, you know, open your mind, expand as Marziya said, as much as we can. But we know that within the institutional, you know, brick and mortar of the actual feudal structure that is an inherent to a university, certain knowledges are privileged over other knowledges. And that means certain races are, and certain ways of knowing and so on. So in Australia of course, this means that every university is basically on stolen land and it has a very important and crucial relationship therefore to the indigenous custodians of the land, the original people that are here. So you know, it's an interesting para- you know, universities are interesting paradoxes.

At the same time, through the course of my own experience university, lived experience, I've seen tremendous homophobia. When I got my PhD, which was called ‘Homosexual rights are human rights in Indonesia, Singapore and Australia’. When I was doffing my cap to be awarded at the graduation ceremony by the chancellor; my supervisor – who was a brave feminist, fantastic woman call Roz Mills – read out the whole of my abstract, and the title of the thesis. And when I walked across to the chancellor, before he put the thing around my neck and introduced me to the audience – that is to confer me with my PhD – he said to me in my ear quietly, ‘that is a really disturbingly, horrible title of a thesis to be awarded.’ And that was at my university in 1999, so.

In a very big, stark way it's kind of like, that's the university I've lived and breathed, in a way. Not only did it enable me to do the PhD that I did, but I also realized very, very quickly how the gatekeepers exist at every level, in every corner, in every way, at every committee meeting, in every class with students, in every place, that we are often reminded that these things are not something we can take for granted. So, how to respond to that. Basically to look for; this comes back to the idea of, I suppose queering space; how to *queer* education, how to *queer*, how to negotiate that as a queer person is a really complex, really compelling issue. I might come back to that if there’s time later but, basically – I don’t want to hog this, I just wanted to say those things.

MADDY: Okay. Thank you Baden, wow what an experience getting your PhD, that's awful. But it's interesting, as you say, that that's exactly the institution that allowed you to do the PhD. So, you know, what immediately comes to me – and you'll explore this, the rest of you explore the soon – is, I guess the inherent sort of contradictions in being in an institution and being queer and *doing* queer. Joni?

JONI: Yeah I think that's super important because, I think it comes back to the point where these institutions, they want the kind of kudos for promoting and supporting the kinds of work that's topical; that that might get them the kind of image that they're after without actually doing the work within the classroom, within the boardroom. And Baden’s story just really highlights to me how important it is to, for younger queer people to really understand this lineage and to understand the work that's being done to enable us to take that next step. And for me that's really being able to occupy that space of the classroom as a queer person, and to be vulnerable with my students and to welcome their vulnerability. And I can't tell you how many times it's happened that, in being vulnerable with my students, that they've really shown me who they are and there’s become a space for diversity in the classroom that I didn't experience as an undergraduate. And so I think there is; you know, it's about recognizing that relationship between students and educators as one of mutual trust and of being able to see across difference within that space and to trust the students that they can do that work and I think that the institutions that we're working at the moment are hell-bent on telling students what they want. And how they want to learn and actually if they asked the students, that would be about the kinds of work that that queer teachers are doing with their students, that, yeah, marginalized educators are able to encourage the students towards.

MADDY: Thanks Joni. Yeah, I think that's an excellent point as well about universities wanting kudos for inclusion but not being willing to listen to the people who they're trying to include. Just as an example from my perspective, and I think you all know this as well, Curtin has no dedicated unit or indeed course about gender and sexuality. So, you know, where are these students going to get that information? Well it either has to be from us; queer educators who are doing it, you know, largely unpaid, or from our own initiative rather than institutional initiative. Marziya, what do you think?

MARZIYA: Just the stories... I mean I'm still stunned at Baden’s story, I have to say just; It really like shook me because, I have not experienced that, but I have experienced in the classroom for example; when trying to include any sort of content that is alluding to queer identity, or even you know, just and; I've taught in various areas but I'm thinking specifically around design, where, you're teaching a particular concept of design but it's not necessarily something where we have a very strict idea of what we have to put in.

And so, it really comes down to the educator or to the person who's putting that course together as to what they talk about, and one of the classes I taught, I put in the Marriage Equality campaign as an example of how you use design in various ways and, you know, it's deciding deliberately that you wanted to create that space by, putting in that content and I remember that I've had a really great experience and a really terrible experience in the same class where; I had one student, who, on seeing that that was part of the course content; actually approached me and said that he wanted to come out his classmates and actually tell them about his experiences, being that student and being that person who is affected by everything there; and I said ‘go for it’, because I felt that: ‘okay, do you feel safe, do you feel confident enough’, and he said ‘yes, I do, I feel like this is the right place to do it in.’

And that really stuck with me, that you know, giving a student that platform that he hadn't had in his entire undergraduate education – that this was his last semester – and suddenly felt he could actually be himself around his classmates and that really stayed with me. But the flip side of that was, having a student to walked out every single time I made any comments about anything queer, even if it was just sort of the offhand sort of, you know, including it, so it wasn't even just explicit content. It was even mentioning things like saying that we won't stand for homophobia or transphobia; and that student would get up and walk out. And so being vulnerable like Joni said is really important because you have those students who see that vulnerability, and then they become the educators we learn from, then we learn from them about their experiences. We get to share that journey but then we also have the other side so there’s both sides of that.

And, I think for myself, it's just that; my presence confronts people. And confronts in several ways just because, the intersections that I embody, and you know, these are constantly fluid as well that; they're not necessarily the expected intersections, and so suddenly it's like ‘how do we handle this’ because we expected one thing and, you're giving us another. And the academy's provided me that space, but I'm also very conscious that it's been a struggle to get here and to be in the academy and to be in that space; and to constantly challenge the academy, so it's like you've given me the space but not take it for granted. Because, there is that expectation that you're going to perform a certain role, that you're going to present things in a particular way that does go with the corporatization and the neoliberalisation, of Unis and of knowledge.

And speaking to that point of knowledge that Baden brought up, was that privileging of certain kinds of knowledge. That, you know, I had a lot of flexibility in some of the classes that I've taught because I could bring my own knowledges in, and I could actually bring in experiences that were not necessarily the norm. But those were not the experiences I had as a student. And so, being able to bring those in, I feel, has made a much richer environment. But it's only within certain frameworks that those knowledges can actually be expressed. And I was very lucky to be able to express them to my students. But I know that's not the norm. It's not everyone's experience; in talking to quite a lot of the students they said that, you know, we've never actually talked about this in all classes. Because we’re told ‘Oh, that's just the; that's just cultural studies’ or ‘that's something that we wouldn't encounter in this area.’

And, you know, it's not meant to be in a box; that's the whole point of queering space. That you're challenging these labels and definitions and boxes, and you're saying, you know, this is; you're not queer for the three hours that you're doing a gender studies lecture. You know, you’re all the time. So you know it, but it's the same thing with other parts of my identity; that I'm all of that all the time. So I can’t just limit it to that one class, and I can't just limit that content. So I think for myself, that's one of the ways is by existing in that space and being able to challenge that space. Even though the pushback can be quite intense personally; I feel it is ultimately something that I'd chosen to work with. And to question whose voices are being heard.

I mean that's sort of the crux of my entire practice, is not speaking for people. Not assuming anyone is voiceless, and going back to another quote that, you know, I'm very, very fond of, from Arundhati Roy, that there's really no such thing as the voiceless; there are only the deliberately silenced or the preferably unheard. And I think that really, really applies here, is that when we are bringing those voices into the room, when not speaking for them, we’re not speaking over them, we're not speaking about them. We are amplifying; we’re saying these voices have been silenced and the importance of actually then breaking that silence, making sure those voices are no longer unheard.

MADDY: Wonderful Marziya. Something that becomes apparent to me is that the challenge of queering academic space is not just about making content queer. That is, it's not just about you know showing students queer texts or queer people or case studies; but it's about, I guess, queering the interaction between teacher and student. Queering the boundaries between professional life and personal life, because, as you said Marziya, you’re all of the things you are all the time. You don't get to sort of, take them off or put them on, as suited to you, in say, a professional or university context.

We're almost; we're almost done but, Baden, we do have extra time. Did you want to talk a little bit more about how to, or, not ‘how to queer things’ because we can't really ever say, you know, one solution of how to queer academia.

BADEN: Look for a very quickly I was just gonna say that, I think when Joni brought up vulnerability, and Marziya talked about it further, I think that's actually key to this whole thing, because vulnerability is actually power. And one of the interesting things, I think about, queer; queering academic spaces is really quite a threatening thing for the academic institution. And it’s, it’s also threatening for students at times too, and for colleagues, so we actually have to think about these things very carefully and I don't know if there's any, real answer to this at all except you're right, Maddy. I think it comes down to a queer ethics in the sense. Where we basically start; we have to sort of consider those questions about, how we create those spaces in which we can actually have this kind of queer ethical engagement. And it is done in all kinds of ways. And I think that we have to think of all kind of, creative ways. Ways that actually do, in a sense; I think, this is one of my own, kind of, where I’ve come to, I suppose, in my own work, is that it's important for us to actually elevate lived experience.

Increasingly, I've sort of seen it as a really significant relationship between being a queer educator and what pedagogy might actually offer ultimately, And the critical nature that way looking into things and knowledges. But it has to come, from that question of vulnerability which only comes, in a sense, through looking at the lived experience, and and that to me seems to be to the key. As Marziya put so beautifully and I think Joni did too, I think it comes down to that.

MADDY: Wonderful. Thank you all so much for your very considerate responses. And I just want to point out for the benefit of the listeners, that while one person is talking, everyone else is nodding, which has been really nice to see, and I think really speaks to the cohesion in your research areas but also your attitudes towards, I guess, the intersections of lived experience, institutions, of the collective, of individuality.

So that’s about all the time we have for today. Thank you to Baden, Joni and Marziya for joining me, and thanks to you all for listening. This has been In Queer Minds, and I will see you at the next one.

**END**