Queer(y)ing Justice in the Global South Conference

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TITLES & ABSTRACTS

Queer(y)ing Indigenous Health; Achieving Indigenous LGBTQTI health and social justices
Dameyon Bonson, Black Rainbow, Australia

It's been estimated that over 71,000, or 11%, Aboriginal and Torres Strait Islander (Indigenous) Australians can be defined within the spectrum of the Lesbian, Gay, Bisexual Queer, Trans, and/or Intersex (LGBTQTI) identities\(^1\),\(^2\). Yet despite this significant number, and that both Indigenous and the LGBTQTI communities register highly on a number of health, and social measures and indicators as “vulnerable” communities\(^3\), there is a paucity of inclusion of Indigenous LGBTQTI Australians across mainstream, Aboriginal and Torres Strait Islander and LGBTQTI health and social wellbeing agendas. For example The Fifth National Mental Health and Suicide Prevention Plan (2017), despite having Aboriginal and Torres Strait Islander Australians as a priority area, does not include Indigenous LGBTQTI people. Similarly, the National Aboriginal and Torres Strait Islander Health Plan 2013-2023\(^4\), The Implementation Plan (2015)\(^5\) and its supplementary document My Life My Lead: Opportunities (2017)\(^6\), mention Indigenous LGBTQTI people just the once. The seminal Writing themselves in reports one, two and three, on the sexuality, health and well-being of same-sex attracted young people also excludes Indigenous LGBTQTI (young) people from its discussions. Enter Black Rainbow\(^7\). In 2013 Black Rainbow launched on social media, its premise, to provide something that was free and accessible that positively promoted and increased the visibility of Indigenous Australian LGBTQTI people. Since then, Black Rainbow’s founder,

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\(^1\) Bonson, D 2018
\(^3\) Bonson, D 2014, Voices from the Black Rainbow: the inclusion of the Aboriginal and Torres Strait Islander LGBTQTI, Sistergirls and Brotherboys in health, wellbeing and suicide prevention strategies
\(^5\) Commonwealth of Australia. The Implementation Plan National Aboriginal and Torres Strait Islander Health Implementation Plan Canberra; 2015
\(^6\) Commonwealth of Australia. My Life My Lead: Opportunities Canberra; 2017
\(^7\) Black Rainbow [www.blackrainbow.org.au](http://www.blackrainbow.org.au)
Dameyon Bonson, has catapulted off it’s increasing social media presence (and following) and his and Black Rainbow’s agitation on Indigenous LGBTQTI health and social justices, toward to a becoming more substantive player within health the Australian health, wellbeing and social justice landscape. His argument, and to borrow form a line from Andrew Farrell’s work *Can You See Me? Queer Margins in Aboriginal Communities*, “If we cannot see our health, we cannot observe our health, we cannot respond to our health needs”. It’s premise, to create something that was free and accessible that positively promoted and increased the visibility of Indigenous Australian LGBTQTI people.

**Beyond Pulse: Queering frontiers**  
**Dr Jace Valcore, University of Houston Downtown, USA**

Much of the scholarly work undertaken under the label of queer criminology has been generated from first world perspectives. The closing address will reflect on the key debates raised during the conference, and in light of current sociopolitical climates. From the perspective of a queer citizen and scholar of the global North, this plenary will highlight the key themes and issues from the conference within the context of existing scholarship, including Dr Valcore’s own research on Pulse. In closing the conference, Jace will challenge conference attendees to consider the “bigger picture,” and suggest next steps/new areas of focus for the ongoing efforts of queering our world, empowering the disenfranchised, and advancing our political, social, and criminal justice systems.

**Against Queer Criminology: For A Criminology Of Sex And Sexualities**  
**Professor Jo Phoenix, Open University, UK**

This paper explores the contribution of queer criminology to understanding, analysing and thinking about the way in which law and policy regulate sex and sexualities. Drawing on a range of examples from prostitution to gay marriages, from child sexual exploitation to the experience of trans people in prison, this paper argues that there are both theoretical and political problems with the notion of a queer criminology.