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| **Title of Research Presentation: Indigenous women’s health: what does it mean to ‘Sister Through’?** |
| **Background/Objectives**  The ‘STARRT: Sistering Through – Aboriginal women Recovery, Respect and Trust’ Project recognises Indigenous women’s capacities to be Indigenous and female in nurturing their own health and that of their families and communities. Indigenous women in the global south and global north have begun to more widely articulate their own feminist mobilisation. In colonialist settler societies such as Australia, hetero-patriarchal structures and concentrations of power heavily and drastically impact the health of Indigenous women and their children. Indigenous women have held against assaults on their physical, psychological, emotional and spiritual wellbeing for centuries as they maintained active and powerful contributions to resistance movements.  Today, Indigenous women still overwhelmingly appear in the statistics of violence, rape and homicide yet the discourse that influences social justice strategies that Indigenous women rely on to address these issues are elided. In Australia, violence against Aboriginal women and children is hidden in the phrase ‘Indigenous *people’*, a universalising semantic that enmeshes women and children’s experiences within a social justice script that is composed along male perspectives in the same way that feminism is predicated on white women's perspectives. When the power asymmetry constituted by Aboriginal male-positioned socio-political influence is tied with privileged white feminism, it forms a confluence that presents as the explicit authority in the representations of Indigenous *and* feminist knowledges. The power dimensions in race, class and gender are reflected in the lack of global movements such as #MeToo to engage with Indigenous women and vice versa, and whether these movements can have any impact on reducing violence against Aboriginal women and children at the local level.  **Methods**  This presentation will review the work and perspectives from practitioners and theorists on Indigenous Feminism in the global south and global north and how this work frames ‘Sistering Through’.  **Results**  Engaging Indigenous women and supportive others to critically to disrupt pseudo-structuring in health and other domains that serve to racially subordinate and normalise gender-based violence.  **Discussion**  Clear, grounded experiences in gendered and racialised consideration of responses from health domains.  **Keywords**  Indigenous, feminism, discourse, politics, communication, advocacy |