Associate Professor Dawn Darlaston-Jones PhD MAPS
BA(Psych)Hons, Grad Cert Ed (Tertiary),
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Dawn is Co-ordinator of the Bachelor of Behavioural Science at the University of Notre Dame, Fremantle campus. Her PhD research combined her interests in both psychology and education, as she explored the undergraduate experience of psychology students. Dawn’s research interests lie in the areas of critical psychology with particular emphasis on resistance and emancipation, decolonisation, and education. The focus of her current work is Indigenous education and the importance of curriculum change to encourage and support Aboriginal and Torres Strait Islander students in higher education as well as how the changing climate of higher education can lead to feelings of exclusion within the university context. Her current research is as Chief Investigator on a collaborative research project which received a $350,000 grant from the Australian Government’s Office of Learning and Teaching. The aim of the research is to investigate Indigenous participation levels in psychology and how this figure could grow through improved graduate outcomes in Aboriginal and Torres Strait Islander cultural awareness. She is an award winning educator receiving the ECU Vice Chancellors Award for Excellence in 2003, National Teaching Excellence Award (2003); the ALTC/APS Prize for Innovation in Teaching and Learning (2011) and has been nominated for the UNDA Vice Chancellors Award for Excellence (2012).

Recent Publications
Darlaston-Jones, D., Herbert, J., Ryan, K., Darlaston-Jones W., Harris, J., & Dudgeon, P (in press). Are we asking the right questions? Why we should have a decolonization discourse based on conscientisation rather than Indigenising the curriculum. Accepted in Canadian Journal of Native Education.


Keynote Address:

**White voices Black spaces: Authenticity, legitimacy & place in a shared decolonisation project**

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By employing the terms ‘voice’ and ‘space’ I am inviting conversations around who has the right to speak and in what context; who is privileged and who is silenced by that speech? This includes the deeper ideologies of hierarchical privilege that are constructed, reinforced and legitimised through various discourses. I also draw attention to the spaces in which we work, acknowledging that both Australia and Aotearoa are Black spaces where Indigenous peoples need to be acknowledged as First Nations with Sovereign rights. Accepting this foundational truth though means that the dominant non-Indigenous positions and voices need to be deconstructed to understand how they emerged and became embedded in the national psyche. By employing critical reflexivity, scrutiny of the unearned power and privilege that is the legacy of the settler in a colonised space becomes possible. Bringing this into focus enables a decolonisation process to occur that permits legitimate and authentic partnerships’ for change to emerge. This removes the binary constructions that currently exist and moves Indigenous and non-Indigenous peoples into a third space where alternate options are possible. Such a decolonisation process occurs at the individual level but it also needs collective level processes in order to embed a new ideology of substantive and sustainable reconciliation. It is within this framework of possibility that psychologists (and psychology) need to find an authentic and legitimate voice that is guided and informed by Indigenous peoples, knowledges and values to become a partner in that change agenda.