Abstract
This paper reflects upon my participation in the Garma Cultural tourism program (an initiative of Yolngu, Traditional Owners, north-east Arnhem Land). The cultural tourism program, I argue, is a political intervention of ‘tuning in’ settler visitors to a Yolngu ethos. In this paper, I undertake an immersive engagement in the Garma Cultural Tourism program to explore how intercultural exchanges are affectively experienced. What embodied settler histories are brought to intercultural encounters? To develop my analysis, I gather around some ‘bad feelings’ that erupted. What happens if one stays in and with ‘bad’ feelings, what other modes of relating might be co-produced? I want to investigate what happens if anxiety, pain and resentment circulate and encounter hope, trust and care (Stengers 2002).

Lisa Slater’s research seeks to understand and critique the processes of neo-colonialism, settler-colonial belonging, and contemporary Indigenous cultural practices, with a particular focus on the ways cultural production – most recently cultural festivals – are innovative sites for the expression of Indigenous sovereignty and ethical inter-cultural engagement. She is writing a monograph on progressive settler women’s anxiety produced in intercultural encounters.