**Erin Wilson** - Welcome everyone to the first of a series of webinars focusing on Aboriginal and Torres Strait Islander perspectives in the VCE. In particular, I extend this welcome to any Aboriginal and Torres Strait Islander peoples joining us today. Next slide, Mat. So, this webinar is being presented by the Victorian Curriculum and Assessment Authority in partnership with VAEAI, the Victorian Aboriginal Education Association Incorporated, and also the Koorie Outcomes Division of the Department of Education. My name's Erin Wilson and I'm the Curriculum Manager for STEM and in particular, I would like to acknowledge all of the Traditional Custodians across the many lands across Victoria in which we are all living, learning, working, and listening today. I am joining you from Dja Dja Wurrung Country, so I would like to acknowledge them as Traditional Custodians from where I'm presenting, also where I live, and where I was born; and pay my respects to Elders past, present, and emerging. Because this is the country in which I was born on, I particularly also pay my respects to the Jaara people for their resilience and ongoing resistance and continuity of their cultural practises and connection to land and country. I am joined by Mat Lillyst from Koorie Outcomes Division of the Department of Education, so I'll pass to you to introduce yourself.

**Mathew Lillyst** - Thanks, Erin. Hi everyone, my name's Mathew Lillyst and as a Gunditjimara man I'm very lucky to be joining you from Wurundjeri Country here in Melbourne in the city. And as a visitor to this country, which has almost been a second home to me for my life, I'd like to acknowledge not only the Elders and Ancestors of the Wurundjeri but also the Elders and Ancestors of the Countries that you're all joining in from today and also the Elders and Ancestors of the communities that are represented here today, especially through Jarrod and anyone else joining in as well. Our communities have been able to thrive for thousands and thousands of years, and our stories have kept our culture strong for thousands and thousands of years. And that's really because of our Elders and Ancestors that we have the privilege of continuing on those stories and sharing them, and it's those Elders and Ancestors who've created a space for us in education to share our knowledge and to share our stories about the beautiful countries that we're joining in from and learning about in our work. And I'll throw over it to Jarrod.

**Jarrod Stains** - Cool. Thanks, Mat. Yeah, I'm Jarrod. I'm a Kamilaroi man. I live and work on Wurundjeri Country where I'm joining you from today. So yeah, I'd like to pay my respects to the Wurundjeri Traditional Owners past and present and Traditional Custodians and thank you everyone for coming here today.

**Mathew Lillyst** - Thanks, Jarrod. And just to continue that acknowledgement, we've got this map of Aboriginal Australia on the left, which has been produced by AIATSIS, and we've also got a map on the right-hand side which shows the different language groups of Aboriginal communities in Victoria. And so, across Australia, we've got 500, or depending who you ask, depending which research you look at, up to 700 groups. And part of that acknowledgement, we recognise and celebrate and honour the different countries that we're joining in from and we'll be learning about through today's webinar as well. So as part of our introduction to get you set up and into the space, especially after a very busy Wednesday teaching young people, I'm going to ask you this question and we'll ask this a few times throughout the session, but "How are you going djaambi?" Which is Koorie word for friend. So, it's basically translates to, "How are you going, my friends?" "How are you going, my colleagues?" And what we'd like you to do is we'd like you to think about which of these animals resonates with you today? Which animal best captures how you're feeling and how you're going? And also, just to take an opportunity to reflect on which Country you are joining in from as well.

When it comes to these sessions, I always feel like the prickly echidna because I never quite know how the tech's going to work out. But I also feel like, I don't know if you can see it, but there's a little kangaroo over here that's peeking in, and it looks like it's sticking its nose into someone else's business. So hopefully, you are all swimming along like the calm, blue turtle over here, or floating majestically like the little sea dragon over here. But hopefully you're travelling well. And, you know, obviously if we were in person, I'd get you to act out your animal to show me how you're travelling. There was a principal in a school in Geelong that showed me a very impressive kangaroo. But in lieu of being able to do that in person, this is just our little way of trying to connect with you through this virtual space.

But think about which animal resonates with you, and as you go throughout this journey over the next hour and a half, I want you to keep track of how you're going and which one of these animals resonates with you. It might change throughout today's webinar, but hopefully everyone's gliding along swimmingly and as fierce and proud as the eagle by the end of the day. But if you're starting off as a prickly echidna at the moment, that's perfectly fine. But we'll look after you as we go through the webinar today. So, I'm going to throw over to Erin just to talk us through our focus for today's webinar.

**Erin Wilson** - Thank you, Mat. So, Jarrod, Mat, and I have worked on this webinar quite a bit over the last month and we've really come up with a learning intention that we hope we will support and guide you through for today. So, we're intending to help you understand and develop strategies for how to respectfully and appropriately embed Aboriginal perspectives within VCE studies. We have three success criteria that we are hoping that by the end of the webinar you'll be able to say, "Yes, I feel calm and confident to be able to do those," or, "I have some guidance or knowledge to know how to start doing those." So, we're going to look at the protocols for respectfully embedding Aboriginal and Torres Strait Islander perspectives in the classroom. We're going to show you how to evaluate appropriate and credible resources.

And then we're also going to look at what future planning opportunities and resources do you need, what do we have that we can provide you knowing that there is a second webinar coming up and really focusing on that in a culturally respectful way moving forward. So as Mat has posed to you, he's posed some questions to you. The webinar will be recorded and also the slides will be made available. So, we would encourage you really throughout the process for some self-reflection to take a notebook or virtually or record them if you like, just those reflective prompts that we are going to give you. But you certainly don't need to write everything down because they will be available after the webinar. We also will have a bit of a Q&A session at the end of today's session, so please do post your questions in the chat. We'll keep track of those and monitor them, if we need to, if we can answer them on the spot we will or otherwise we will be doing it at the end of the formal presentation.

So, it's, you know, Mat and Jarrod and I talked about why and we said, "Well, just why wouldn't you?" So that was one of the things that we sort of focused on and said, you know, it's just good practise, but where does this understanding of good practise come from and what is the national and regulatory context? And sometimes were we sit because that provides an impetus for some people. So, the Mparntwe Education Declaration was enacted or signed by all of the Education Ministers in 2019. And really the two goals on the screen probably underpin what we are focusing on today to make sure that all young Australians, so that's Aboriginal and Torres Strait Islander students in our schools, become confident, creative individuals, successful lifelong learners, and active, informed members of the community. But that also extends to all of our students understanding and knowing about Aboriginal and Torres Strait Islander perspectives as well.

So that's the first part of our national and regulatory context to situate yourself in. And it is a really interesting read, so we've included the QR codes there for you, if you haven't had a look at it for a little while or you haven't even thought about it, you can go and spend some time reading that declaration. The other thing, the other area that we do exist in is the AITSL Teacher Standards. And there are two that relate specifically to strategies for teaching Aboriginal Torres Strait Islander students. And we've got those there. I would encourage you just right now to have a look at those Graduate, Proficient, Highly Accomplished, and Lead standards there and just ask you to self-reflect where you feel like you are at. Are you a graduate? Are you proficient? Do you feel highly accomplished? Or are you here because you are leading others in developing programmes to support Aboriginal and Torres Strait Islander students? And we hope that throughout the series and the webinar series, we might move you slightly more to the right, wherever you are or make you feel really confident at the level that you are at. So that's the first one about strategies that we'll be focusing on in this webinar.

The second one is understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation. And again, you can see the proficiency standards there and so we probably are aiming for you to at least be proficient or moving towards highly accomplished and lead. But no matter where you are on the journey, the intention is to help you, support you to understand those and enact the Teacher Standards in the classroom. The third kind of regulatory space and that's the reason why we are focusing on VCE in these webinars. So, we did deliver some F-10 webinars back in 2019, but the Prescribed minimum standards for Senior Secondary Courses have a section around values and capabilities for personal and civic life. And there's a couple of ones that are really pertinent to our webinar today. And so that's to enable and promote achievement regardless of race, gender, or religion.

So, all of our students should be able to actively see themselves in the curriculum and participate and promote achievement. And then also that last one that is specific to VCE and specific VCE studies about providing access to Aboriginal and Torres Strait Islander knowledge and learnings where appropriate. So as a non-Indigenous person, they're some of the regulatory framework that I think about. But Mat, I'll ask you now too to show us about the journey that we're asked to walk on together in relation to the next part.

**Mathew Lillyst** - Thanks, Erin. And it's really an exciting time in learning about Aboriginal and Torres Strait Islander affairs and perspectives and things that are happening socially. There's quite a lot happening, particularly from a national level, looking at things such as the "Uluru Statement from the Heart" and as Erin pointed out before, The Mparntwe or the Alice Springs Education Declaration. Nationally, there are big conversations around really capturing Aboriginal and Torres Strait Islander voices and experiences. And the "Uluru Statement from the Heart" really calls for all Australians, whether that be through education and in broader society, to really listen to the Message from the Heart and to take that message into everyone's hearts as well. And then looking more locally from a Victorian perspective, we've got two very important things happening. We have the journey towards treaty, and we also have the Yoorook Justice Commission, which is part of that as well.

So Yoorook is our first truth telling commission. It's our first truth telling and justice commission, I should say. Which is really putting on record, the lived experiences of Aboriginal people in Victoria and what's happened as a result of colonisation and how that has impacted on our communities, and on our culture, and on our stories. But with Treaty, we are looking at recognising traditional Aboriginal groups as sovereign people and what those arrangements and what those relationships look like between each community and Victoria. But also looking at particularly from the Department of Education, the Marrung: Aboriginal Education Plan, which really maps out a vision that was co-developed with our key partner VAEAI and community to really show what our aspirations and visions are for Aboriginal education. And so, curriculum is really a key part of that, but it's a piece of the puzzle to how we create a fully inclusive and empowering school system that recognises and celebrates Aboriginal and Torres Strait Islander people at all stages and all aspects of the work.

So now that we've kind of got a bit of a context for what's happening, not only in Victoria but across Australia, one of the key things that really helps frame the work and frames how we might approach embedding perspectives into our curriculum, particularly in VCE, is to really unpack and understand the diversity of Aboriginal and Torres Strait Islander peoples. It's really important to recognise that when we are talking about Aboriginal perspectives, we're not just talking about an Aboriginal perspective in comparison to a non-Aboriginal perspective. We're talking about potentially the perspectives of 500 communities across Australia.

And so, as I showed in the acknowledgement before this map Aboriginal Australia really shows the diversity of, well, it doesn't show the diversity, but it shows how what we recognise as you know, Victoria, New South Wales, Queensland, and all the different states and territories, that's all from an Australian, Western perspective. But looking from an Aboriginal and Torres Strait Islander perspective, when we're talking about country and community, we're talking about these 500 different communities. And you might hear that the term nation or clan used interchangeably, we'll help navigate some of that terminology as we go through. But we're essentially talking about 500 different communities. And as I showed in this map of Victoria before, we're talking about 39 recognised groups in Victoria alone.

So, each of these communities has their own unique culture, traditions, stories, dances, languages, and beliefs. And while there may be similarities between communities of a particular geographical location or even synergies between communities across Australia, it's important to recognise that each community has its own unique worldview and its own unique belief system. So, in terms of terminology, because we have 500 different recognised communities, each community has their own way of defining and expressing how they identify themselves. And also, in the age of self-determination, people identify also, how they identify really operates on an individual level as well.

So, when we're talking nationally, the more appropriate and more respectful terms, Aboriginal and Torres Strait Islander peoples, to refer to Indigenous peoples collectively. You might also hear First Nations being used. That's really started taking shape in the last five to 10 years, but it's not necessarily recognised in official documentation just yet. But you might also hear Indigenous Australians. In Victoria, Indigenous Australians isn't that popular anymore. About 10 or 15 years ago it was the key term that was used. But you might hear that particularly from a national context as well. In terms of regional or collective groups, there is sometimes, if we think about that map on the previous slide, there are groups or a collective of groups that have a name that they used to refer to that whole collective.

So, while we're not expecting you to remember all of these, and we're not going to be testing you on these, although that might have made for an interesting Slido, these are some terms that you might come across.

So, you know, you might hear people particularly from Queensland refer to themselves as Murri. In Victoria, you might hear the term Koorie, and also in southern parts of New South Wales. But again, it really comes down to self-identification. You know, personally myself, I could refer to myself as a Gunditjimara man because that's the name of my community, but I might also refer to the fact that I belong to the Kerrup clan of the Gunditjimara Nation. But also thinking geographically, I might also refer to myself as a Koorie. I personally say I'm a Gunditjimara man, but it really comes down to the individual person. And normally when people introduce themselves, you kind of get the best sense for what's respectful and what would be appropriate in that context.

So, if you're going to be referring to communities nationally, it's best to use Aboriginal and Torres Strait Islander peoples. Again, be prepared for other people to share different preferences, but that's one of the more respectful and appropriate terminology. So, in terms of the diversity of each community, I've got three photos of different communities from across Australia. So, what you'll notice between each of these images is that while there might be dressing up using traditional garb and painting up, there's actually quite distinct differences that show up when you actually take a close look.

So, this photo in the bottom right-hand corner is taken from a Tanderrum in Victoria, which is a ceremony and it's shown the Taungurung people of the Kulin Nation. But if you compare their dress and the style of paint and the style of dance to say, the Kaurna people from Adelaide region or the Arrente people from Central Australia, you'll notice that they're actually quite the distinct difference in appearance in terms of the artwork and also materials. If you think of some of the more hot desert areas, what they'll use as their resources will be very different to what we have in the southern coast. So, these are just some visual representations to show that diversity. And when we think about Torres Strait Islander peoples, so we're talking about the far northeast part of Australia, and which is represented by the Torres Strait Islander flag, their stories and their ceremonies will also be different too. So, and when we're talking about the Torres Strait Islander peoples, we're talking about a collection of islands here on this map. So again, 500 communities, 500 alternative or different ways of being and expressing and connecting to Country and to people. So as long as we recognise that there's a difference and that not all Aboriginal and Torres Strait Islander people are the same, you'll be in good stead.

And so, taking that from a national level down to a Victorian level, as I mentioned before, we've got 38 different recognised clan groups in Victoria. And part of those, the differences in diversity of our communities relates to our stories, which very much relates to Country. And so, we've got three images of different sites around Victoria. So, we've got Wurdi Youang, which is on Wadawurrung country, so around Ballarat and around Geelong. And we've got this stone arrangement where all the stones align with the sunset at the different equinoxes.

So, it shows different summer solstice, winter solstice. I'm not a science teacher so I can't tell you exactly which stones correlate with which one, but obviously that's very important to Wadawurrung Country. Whereas if we look at Budj Bim, which received heritage listing a few years ago on my Country, which is all around the creation story of Budj Bim through the volcano, that story is going to be very different to the Wurdi Youang people. But also, in this image here we've got the Wil-im-ee Moor-ring, which is for the Wurundjeri people which is a stone axe quarry.

So, when you learn more about different communities, you'll realise which parts of the landscape and stories are very important to their ceremonies and their language and their ways of being. So again, collectively, you might hear Victorian Aboriginal people refer to themselves as Koorie. And if we think about the diversity of our community across Victoria, it's important to remember, especially this last statistic where we have approximately 80% of government schools have between one to five Koorie students. We are very much spread out across Victoria.

So, although some schools might not have a large Koorie student population, chances are you might have at least one or two Aboriginal students in your school. And it's also important to recognise the diversity of our community so all students can learn about the different communities across Victoria as well. So, it's not solely to support and empower our Aboriginal and Torres Strait Islander students, but it's also to enrich the knowledge of our students in understanding important history and important aspects of Victoria. And in terms of, you know, now that we've given you a bit of a sense of some of the diversity, obviously we can't do justice for that in an hour and a half session, but the Deadly and Proud and the Share our Pride resources really gives some insights into different Victorian Aboriginal communities.

So, while we've mentioned, you know, while we've shown some photos of different communities, there's really a lot more to learn and we're going to unpack that in a little while. But again, it's important to recognise that in entering this space, you know, some people might be feeling nervous or for people who are feeling confident, you might be in a position where you can help other staff understand. But these resources and this conversation is really just to help us get that little bit of sense of confidence and to stop the heart attacks from happening. So, to go from that high stress level at 10, down a few levels. So, what we'll do is we're going to have a Slido just to again, get you into the head space. So, we've talked about diversity, but now we're going to start dipping into perspectives and what that means and what that could look like. So, I'm going to throw over to Erin to take us through this Slido.

**Erin Wilson** - Thanks, Mat. So, for those who aren't familiar with Slido, what you can do is you can either join via QR code or you can join at slido.com and you can see that there's the event ID and the passcode there. And what we've got on the screen is a question that we would really like you to think about and respond to. It is an anonymous response, so don't feel like you're going to be judged based on what you say when you hear the word perspective. But we just thought it would be useful to get an idea and an understanding of currently, if you think about Aboriginal and Torres Strait Islander perspectives or just the word perspectives, what you think about? So, we'll give you a couple of moments now to join in to that Slido and type in your responses. What do you think, Mat, so far, Jarrod, when you're reading those responses?

**Jarrod Stains** - Yeah, I can see that a lot of people have, you know, different views on even the word perspective, just getting a bit better in itself. But yeah, it's good, good to see everyone's kind of feelings about it at this point.

**Mathew Lillyst** - The English teacher in me is just having a field day with all your responses. And whoever said complex, I know I can't give you a gold star, because you know, got to still be mindful of COVID, gold, double gold star. Yeah, I think all these words really get to the heart of, you know, not only the dictionary meaning of it, but also the lived, not consequences, but also the implications for what this means in actually what we do. So yeah, great. Gold star, everyone. I mean, I can't play favourites and I can't see your names, but gold stars, everyone.

**Erin Wilson** - Fantastic, Mat. I'll keep those going in the background and we might come back to it, but yeah, if you want to continue on, that would be great.

**Mathew Lillyst** - Thanks, Erin. And again, thanks everyone for sharing your responses. I think that's a beautiful segue into this next section where we really delve into, you know, using some of the words that you've all used. "Perspectives", "Different points of view", "No two same experiences", "Different voices", I think was one that came through as well. So again, when I say, you know, gold star, I'm not just doing that just to give you a bit of confidence, but they're all the things that we really want to try and capture through these opportunities to embed Aboriginal and Torres Strait Islander perspectives. But if I had to show you why I really resonated with the complex response, we've got this image here, you've got a cultural iceberg. And you know, obviously cultural icebergs aren't only relevant to Aboriginal and Torres Strait islander perspectives, but it's really a good image for understanding what things might mean at the surface level, but then to delve a little bit deeper.

And so, when we talk about things such as different world experiences, walking in someone else's shoes, hearing someone else's side of the story, those are the things that we really want to get to with these opportunities in the curriculum. And so, with this iceberg, particularly for people who might be new to the space or are still trying to learn more about the space, this cultural iceberg shows us that most people are often familiar with what's above the iceberg. Oh, sorry, not above the iceberg, what's above the surface of the water. Let me get my metaphors right. But most people will be familiar with the things that you can see.

And so, when people think of any culture, they usually think of things such as language, or the foods that they eat, or the celebrations, or the way that different cultures dress. And so, they're all-important things because they're expressions of culture. But what we really want to delve into is that those cultural expressions actually represent something much deeper and richer. And so, when we talk about what's beneath the surface or what things we need to consider when it comes to perspectives, we need to think about things such as values, customs, roles, traditions, beliefs, rules, thought patterns, perceptions.

But to make them more specific to an Aboriginal and Torres Strait Islander context, that might mean connection to Country. That might mean understanding totems and the important place that they have in our lives. Kinship, which looks at the relationship between you and the rest of your community, not just to your immediate family, but to your extended family. Ceremony, the place that ceremony has in our lives in helping us understand our place in community, but also for understanding and celebrating our knowledge and our stories. Looking at the wisdom of Elders and the knowledge that they keep and the role that they play in looking after our communities and passing on our knowledge. Spirituality, how all of those different elements that we just talked about connects to our dreaming stories and how they connect to our relationship with Country as well.

When we talk about Traditional knowledge, we talk about our way of understanding life and understanding the physical world around us and using a different lens that might not make sense from a Western or Eurocentric point of view. And looking at the roles of things like storytelling, where our stories aren't just stories for the sake of, you know, having a good time or, you know, passing on a moral message, but storytelling was actually core to passing on knowledge and important knowledge. And while I'm only giving you a ten second introduction to each of those terms, if you're looking to learn more about Aboriginal and Torres Strait Islander culture, those are the things that I've been encouraging you to type into Google to learn more about. And then you'll fall down the rabbit hole of learning more and more and really getting to that bottom part of the iceberg.

So, while I can't explain all of those elements and explaining them online, I can't do justice to them. I'm just putting on your radar things to help you make sense of, or things to help you look for as you're going through. So, to kind of give you a sense of some of those elements, what I'm going to do is I'm going to show you a video of the story of "Tiddalik" and the different versions and different variations from different communities. But the one that I'm going to show you is from the Gunnai Kurnai people at down Gippsland way. And so just for reference, we've got the AIATSIS map and Gunnai Kurnai are down here along the coast. And again, we've got the QR code, so if you want actually to see the video, I'll show it to you obviously, but if you want to add that to your collection, please feel free to click on the QR code as well.

Now with this story, as I said, our stories weren't just for entertainment value, they were actually important for passing on knowledge and for learning. So, what I'd like you to do in your reflection, whether that's, you know, if you've got that notepad that Erin mentioned before, or if you'd like to just keep it in your head for the moment, I've got two questions for you while we're watching the video. The first question, "Which elements of the cultural iceberg were evident in the video?" So, can we see connection to Country? Can we see ceremony? What can we see? Are there other things that are mentioned there? And the second question is, "Are there any connections between the video and your subjects?" So, this might be a resource that you can include, this might be a resource that helps build your knowledge about Aboriginal and Torres Strait Islander culture in general. But it might give you ideas for other resources to look for to build your knowledge and to connect to your subjects as well. But enough of me rambling, we're going to watch a beautiful video of the story of "Tiddalik".

**Narrator** - Long ago, in South-eastern Australia, in the lands of the Gunnai Kurnai people, there lived a small frog called Tiddalik. One morning Tiddalik awoke with a huge thirst. "I'm thirsty. I'm so thirsty. I've never been so thirsty in all my life." Tiddalik began to drink from the water hole till all the water was gone. Then he drank from the creeks till all the water was gone. Then he drank from the rivers till all the water was gone. As he drank, Tiddalik grew and grew and grew until he wasn't a little frog anymore. He was huge and fat like a giant water balloon. Not a single drop was left. Soon animals everywhere were thirsty, sick, and tired. And the trees were turning brown because of the lack of water. All the animals pondered this terrible situation. "What can we do? There isn't any water left to drink." "Hey, Narrat, you are the oldest and wisest. What do you think we should do?" "Well, friends, if Tiddalik can be made to laugh, I reckon all the water will flow out of his mouth." "That's a great idea, Narrat!" All the animals agreed. "We will hold a corroboree and invite every animal to come and try to make Tiddalik laugh." That night, all the animals gathered for a big corroboree. "I'm going to bounce around to see if that can make him laugh." Djira bounced this way and that way. But Tiddalik did not laugh. "Doing this silly walk never fails to make me laugh." So Battalak did his silliest walk, but Tiddalik did not laugh. "Making funny sounds is the way to make him laugh." So Kooak started making funny sounds, but Tiddalik did not laugh. Then nooyang appeared. "Sorry I'm late. I was practising my act. Let's see if this will make him laugh." He started to wiggle and squiggle. He twisted, he turned. He nearly tied himself in a knot. The giant frog tried very hard not to laugh, but he couldn't help himself. Tiddalik burst into a thick, uncontrollable laughter. And water began to spill out everywhere. As Tiddalik continued to laugh, more and more water poured out his mouth and over the countryside. Some water flowed to where it originally came from and some flowed to new places, creating new water. The rivers were flowing, and the ocean was full. After all the water flowed out of Tiddalik and back into the countryside, Tiddalik was no longer a giant frog. He had shrunk back to the small size he was to begin with. Tiddalik realised it isn't very nice to be greedy. It's better to share and take only what you need when you need it.

**Mathew Lillyst** - Thanks everyone. Hope you enjoyed the video. But look, it's always one that gets a little chuckle out of me. But in terms of looking at that story, yes, so it did have entertainment value and you know, it was, you know, a good message. But if we think a bit more deeper in terms of storytelling, you know, in terms of passing on knowledge in a way that's meaningful and impactful, you can't underestimate the power of a good story. But in terms of the story and the ways of knowing and being and doing, the story actually gave quite a lot of knowledge. Firstly, it showed you what to do if there was a problem. You go to your wise one, you go to your Elders, you listen to your Elders, and you go to them for advice and for guidance. We learn about, particularly with sustainability, if you take more than you need and you take too much, then that has implications not only on the physical environment around you, but also socially on the other people in your community as well.

So, in terms of looking at say, you know, the units of Geography and focusing on drought and flood, even that line around when there's more water than there was before, then it'll travel to new parts of the country as well, or water will gather where it didn't gather before. So, there's all this geographical knowledge, and I failed as a Geography teacher, but this story does a lot more justice in teaching important knowledge about water, and drought, and flood, and the relationship between those sorts of things. And so, as a value, obviously we are not meant to take more than we need. We're meant to look after Country because Country looks after us. And so, if we take too much or if we damage Country, or if we do things on Country that we're not meant to be doing, then that has a ripple effect on everyone else in the community as well.

So, although it's a very simple story, there's actually a lot of knowledge that's passed on and that's the tip of the iceberg, so to speak. And also, because I'm a Gunditjmara man and I'm not a Gunnai Kurnai man, there's other knowledge that I don't get from that story that a Gunnai Kurnai person would know and would be learning. So, I don't have the authority to go into the deep, deep philosophies and knowledge of that story. But as other people listening to that story from outside that community, there's a lot that we can learn, and we can use these tools and resources to help empower our students and enrich our content. So, in terms of how you could use a video or a resource like this, you can use it as a launching activity. And especially if you are new to the space and you are giving it a go for the first time, you might use this as an introductory stimulus to get students’ knowledge ready. So, it might be helping students understand context, it might be helping them become more familiar with an abstract concept, but it's using that in a way to compliment what you're going to be teaching. And then once you develop a bit of confidence, you've had a few goes and you think, "No, I've got this, I'm getting better at it," then you might choose to use this tool as an opportunity to develop students' skills in your subject.

So, it might provide a real-life problem for students to work with or to interrogate, but you might also use it to help build student knowledge of a particular concept. So, although the terms flood, drought weren't used in the video at all, it might actually give them a tangible example for another concept that you might be covering in your lessons. So now that we've taken you into the icy cold water and beneath the surface, what we'd like to do is we'd like to check in with you. And so, in thinking about where you are, are you, you know, still scratching away at the top of the iceberg? Are you floating underneath? Are you swimming like the sea dragon underneath? What we'd like you to do for the next five minutes is to think to answer the question, "How are you going, djaambi?" How are you going my friend? Are you okay? Hopefully we're not a turtle floating upside down at the top of the water. I want to make sure that you're okay. But which animal resonates with you right now? So, we'll give you five minutes to reflect and to, you know, if you need to go get some water. If you need to take a break to have a stretch, you use this time whichever way suits you best. So, we'll come back in five minutes time. I'm guessing at 4:51. Erin, does that sound good to you?

**Erin Wilson** - Yeah, let's do 4:51. Just you want to round it down to 4:50? Or no, let's stick to the five minutes. Yeah.

**Mathew Lillyst** - All right, sounds good. So, we'll check back in with you, everyone, in five minutes time. Thank you.

**Mathew Lillyst** - Hi everyone, it's Mat here. Thanks for checking back in. I hate to be that teacher, but it is 4:51, so we better keep on going so that way you get to finish on time. I just have flashbacks to my year eight, you know, cringing out the sound of having to start back up again, but we'll persevere. So, thank you everyone for your reflections. Again, as Erin said, you know, you are allowed to pick which animal that resonates with where you really are at the moment. And there's no expectation for you to be at a particular point. And we really want to make sure that we're guiding you and supporting you with the part of the journey that you're at. So, if you are still feeling like a bit of a prickly nervous echidna, or a snake that's, you know, ready to strike, that's perfectly fine too. But as we go through these webinars, hopefully that changes for you and you find an animal that resonates with you in a more positive way. Not to...

**Erin Wilson** - We've got a comment in the chat that says, "I feel like I'm now flowing like a turtle. You've given me a little window into some understanding and connection with culture." So that's really pleasing to see. So please certainly feel free to put comments in the chat, in the Q&A, and we can read those out, but also pop your questions that you want throughout the webinar. because we will have time at the end.

**Mathew Lillyst** - Yep, fabulous. Thanks, Erin. All right, well we'll keep going. So now that we've kind of given you a bit of a glance as to what might be underneath the surface of the iceberg, there's a lot of resources out there. But what we're going to do for the next little while is give you some advice and guidance for resources that will be helpful for you but will also be appropriate and respectful for showing in your classrooms. So, a resource like the video of the "Tiddalik" story is an example of many, many resources that are out there. So, these tips and tricks should help you navigate which ones are the more appropriate ones and which ones might be the ones to avoid. So AIATSIS has put together a guide to evaluating and selecting education resources. So, the QR code on the screen should take you straight to the PDF document, but we've got some snapshots from two of the key materials that you could use from the video. Oh, sorry, not the video, from the document.

So, in terms of authorship, if a resource is going to be more appropriate, there'll be more involvement from mob or community. So, if they are Aboriginal and Torres Strait Islander authors, that's going to make the resource more appropriate in terms of permissions to share, the appropriateness of language, all those things will put you in good stead. So, when you've got resources that are against mob and they might portray some deficit or racist ideas in those texts, then those ones might not be appropriate in terms of showing an Aboriginal and Torres Strait Islander perspective. If you don't have an Aboriginal or Torres Strait Islander person present or a voice present in the text, then you're not really getting that perspective. You're not really walking in someone else's shoes. You might have second-hand comments about someone else's experiences, but it's not that person's experience themselves. And so, these tools here will kind of help you work out which resource might be a better one.

So, the more mob involvement you have, the better. And also thinking about, well, "How are Aboriginal people and Torres Strait Islander people involved in the creation of that content?" "How are they positioned in that text or in that resource?" And also looking at the production side of things as well. "Have Aboriginal people been involved?" So, these are some important things to think about. So, what we're going to do, obviously if we were in person and we had a full day of a workshop, we'd get out the butcher's paper and a few post-it notes. But what we are going to do in the meantime is we're going to show you a video, which is called "Restoring the Koorong Tradition", which is the Wadawurrung word for canoe, or traditional bark canoe. So, this resource features knowledge from the Wadawurrung people, from the Worimi people in New South Wales. Might be up near your way, Jarrod. I'm not quite sure if that's quite close to your Country, but I think nearby?

**Jarrod Stains** - I'm further north and west.

**Mathew Lillyst** - Further north and west.

**Jarrod Stains** - Yeah.

**Mathew Lillyst** - No drama, thanks. But we've also got knowledge from the Wadawurrung people as well. So, what I want you to think about while we're watching this video, in terms questions to think about going to any resource, "Who is the author?" So, do we have an Aboriginal Torres Strait Islander author? Are they co-authors? Is there representation? "How have Aboriginal and Torres Strait Islander voices or knowledge been included?" "How reliable is the information in this resource?" And "How credible is this resource for understanding Aboriginal perspectives?" So, think about those questions while we're watching and they're a good set of questions to take and approach any resource with. So, you know, feel free to screenshot them or to write them down furiously, but they're good things just to think about when you look at a resource.

**Uncle Bryon Powell** - The Wadawurrung people haven't made a canoe for well over a century or more. So, to me it's all about learning those skills again, so that we can do that. It's about bringing back those skills, bringing back that knowledge.

**Dr Fred Cahir** - I was reading all these accounts about how white explorers wanted to get across rivers and they tried to make canoes and they dismally failed. And so, you know, it all came together that we would select a tree in Ballarat on Wadawurrung land and we would make a canoe on Wadawurrung land and show the wider community, you know, sort of how, you know, how much fun it is and how terrific it is to enjoy Aboriginal technology.

**Uncle Bryon Powell** - I've been out with Luke and Sean for a couple of days looking at trees and then pre-cutting one yesterday.

**Luke Russell** - The process that I always do with selecting a tree is to look at the uniformity of the bark itself. Then you'll start to spot the imperfections, because imperfections in the bark mean holes. So once that's selected, it's then marked. We do a rough outline. One key thing is the responsibility that I have to that tree. I have to look after it. It's my obligation because it's provided something really important to us.

**Uncle Bryon Powell** - My old people have survived for thousands of years by learning about the environment and becoming part of it, so that as the environment changed, they changed. The thing that I see wrong is that people think they are a part of it, different from it. They try to control it, manage it, change it.

**Luke Russell** - I minimise the amount of stress on it. So, I use Stanley knives, I use a tomahawk and a hammer to make those cuts a little bit more precise. Then once we cut it in and we cut a really large rectangle out of the tree itself, is that we then pry it. So, one of the rules that I have and that I try to pass on is that if you can't put your hands beneath the bark and pry it off just using your hands and you'll feel the wetness there, then you're not doing it at the right time of the year. If we can get, you know, a diameter tree, sort of about like that, and we're only taking from here around, we're given that tree all the best chance to survive. So, I take off, as a maximum, only 50% of the bark that's there.

**Uncle Bryon Powell** - Whatever we do, goes back to the environment. So, nothing we do is a permanent effect. When we can no longer use that can canoe, the bark rots down back into the ground, becomes part of the environment again. By taking the bark off, we're not harming the tree. We take account of the way the tree is facing so that we take it off the north side, so it gets the sunlight. So, it stops the moisture and the rot from happening on the tree, so the tree survives. Eventually everything goes back to the ground. But man keeps making things that never break down, never go back into the environment.

**Dr. Fred Cahir** - You need fire to make a Stringy-bark canoe. And to mould it, we require a certain amount of heat and not too much heat. It's quite a technical sort of process.

**Luke Russell** - We use fire to utilise the sap and the water that's left in the bark. So, when we take it off the tree itself, we then heat up those saps and the moisture and the water in the bark, which allows us to have the bark malleable to fold into the ends that we do, that we then tie up. Without the fire and without that heat to heat up that bark, we would just basically split it if we tried to do the same thing without fire.

**Uncle Bryon Powell** - You take a bit of bark off the tree, you don't want to reshape it too much, it has a natural boat shape. So, all you want to do is just make it, strengthen it, seal it to make it waterproof so you can use it, and bend the ends up. You don't make things difficult.

**Luke Russell** - By heating it up, like all saps, resins, it'll heat to a certain point. Then once it cools down, it crystallises again. So, once it crystallises on the cool down, it actually forms the seal within the bark. And that is our sealant that keeps it afloat and keeps it from being waterlogged. So, we utilise the outer bark and it acts as an insulator. So, we don't, I guess cook that sap too quickly. Now once that's taken off, that inner bark then was used by the women to make twine. So, it was a community event and then you would've had the younger ones there watching intently because as they got older, it would've been their obligation then to learn that master that, and then pass it on again in that same cycle.

**Uncle Bryon Powell** - Did you notice what was happening with those guys around that canoe? Did you notice smiles on their face? The talking, the laughter. It wasn't work; it was socialising. It was having fun. And that's what it always was. Living should be fun. Work should never be a burden.

**Mathew Lillyst** - All right, we might leave that there. There's another three minutes of the video so I do encourage you to watch it and you know, see the other insights Uncle has to share. But you know, as you can see, there's a lot of knowledge that's within this practise. And on the surface level, unless you heard the explanations going into it, and there's actually, you know, and I'm not a science teacher, so I'll defer the knowledge Erin in this case, but looking at all that scientific knowledge that's in there, all the mathematical knowledge and the geographical knowledge, there's a lot in there. So, although it might look different and might sound different to what we might be expecting students to learn in the classroom, it's showing another way that those concepts can be applied in a different worldview. And, you know, you don't have to explain that knowledge yourself. This resource does all the talking for you.

So, it's just a matter of thinking, "How can I help students access it?" But sidebar, so going back to the original point around reviewing this as a resource. So, the author of this resource was the Ballarat Tech School, but if you think about the involvement of Aboriginal people who are sharing their knowledge and doing the storytelling in addition to an academic who's providing a historical lens as well, we've got a beautiful blend of both knowledges. So, in looking at how Aboriginal people have been featured and the way that it's been expressed, that gives us confidence in how reliable it is, particularly when you have an Uncle or an Aunty who is sharing that knowledge, they have the authority to do so. So that's more of a double tick if you wanted to, put that kind of, you know, standard for assessing the resource. So again, in terms of how credible is this resource for understanding Aboriginal perspectives, well, you have Aboriginal people expressing that knowledge how they want to express it and using the words and language that makes sense from a cultural standpoint as well. So, in terms of reliability, this is a resource that I'll be very comfortable or confident in sharing or encouraging other teachers to utilise as well. And, you know, when you go down particularly the YouTube route and finding other resources and tools that you can use, Erin, feel free to chime in if you like, but these are examples of resources that Erin found that were linked from that video around the bark canoe. I wonder if I can throw it over you for a second, Erin, just to share your thoughts on that.

**Erin Wilson** - Absolutely, Mat. So, Mat sent me the video and said, "What do you think of this video?" The "Restoring the Koorong" video? And it ticked all the boxes in terms of what we were thinking about in terms of highlighting a resource and being able to show a kind of resource that you would use. And then of course YouTube gives you suggested links. And so, using that access guide and the knowledge and the conversations that I'd had with Mat, we were able to have a look at these resources and make an evaluation or a judgement about how appropriate they would be in the same context and in the same topic. And yeah, I'll throw back to you, Mat, to continue on with where we got to in relation to that in some respects.

**Mathew Lillyst** - Yeah, no worries. Thanks, Erin. And I think, you know, in terms of two key things that really distinguish these two resources from the one that we just saw, the first one, which is produced by the ABC, which is a very reliable source. They've got very stringent procedures and strategies for making sure that content is appropriate, and they've worked in collaboration with community. But the resource was created in 1966, which isn't, you know, necessarily a contemporary understanding or, you know, perspectives from a previous time might be problematic. But in terms of a resource, it's actually good for getting that firsthand perspective of that time period. So, you know, we can reference this piece as saying, "Well, this was produced in 1966 and it might present us different worldviews of that time from non-Aboriginal people." But as long as we put that disclaimer and we make sure students are interrogating that resource from that lens, it'll be appropriate to share. And with the second video, the key distinction is that it's from South Australia.

So, while it might be still talking about bark canoes and canoes making, just referencing it and making sure students are aware that not all communities will have the same perspective, or understanding, or processes, or language for describing this. So, you know, with the first video we saw the Wadawurrung perspective, but in this video from "Uncle Moogy's Yuki", we get a South Australia perspective. So just, you know, as an opportunity for students to recognise the diversity of communities. So, while there might be similarities, it's just as important to learn that, you know, while, you know, koorong might be the word for canoe in the Wadawurrung people, yuki might be the South Australian word as well. So, it's important to make those distinctions there as well. And I'm going to throw over to Jarrod just to talk about protocols for navigating the difference between local resources and resources from other parts of the country.

**Jarrod Stains** - Yeah, yeah, thanks Mat. So, what we've got here is like something that VAEAI sort of worked to develop in collaboration with some local community around... So, it's called Community Preferred Model of Teaching Aboriginal Perspectives. So, we kind of suggest you start with your local context. So, like if we are on Wurundjeri land where I am, like using resources that are developed in that context, you know, like resources that are talking about the Wurundjeri people or are made by the Wurundjeri people. And then you can kind of start relating that to the outer region of that. So, using that same example, going out to like other parts of the Kulin Nation, like the Taungurung and seeing how that kind of relates to that perspective as well. And then, you know, expanding to the state, Victoria, national, and then how that relates with the international perspectives as well. And then, you know, if you are not using, it's not to say that you can't teach something if it's not from, you know, other Country. But what we do prefer if you are using resources from another Country is just identifying where that resource is.

So, there's those examples down there. "This is a creation story told by the Gunitjmara people of Southwest Victoria." So, you're giving context of who the people are, like the language group around the resource and where they're situated in context to yourself. So, in Southwest Victoria. Or "We're about to watch a dance performed by Yolngu women in East Arnhem Land. Can you locate this on the Australian Indigenous languages map?" That's that AIATSIS map. And you can kind of talk about how that relates to your local context.

So, one thing as well that we kind of preach about is like knowing what your students want. So, we were talking earlier about like diversity and dispersion of Aboriginal people across Australia. You know, like if you do have students in your classroom that are from Yorta Yorta Country or from, you know, Kamilaroi Country, maybe they're Murri people from Queensland or Northern Territory, it's important to ask them, you know, like, "Is this something that you'd like to be learning about as well?" Like that's kind of relating it to your local context too. And then we're also talking the other day, Erin and Mat and I about like, you know, some things and how they reverberate into a local context. For example, something like the Eddie Mabo High Court decision. Like, it's not particularly relevant to, well it's not from Wurundjeri country, but there are relevancies there, you know? It reverberates across the nation, and you know, you can talk about how that relates to your own local context. Yeah, do you have anything else to add on that, Mat?

**Mathew Lillyst** - Yeah, I think, yeah, you hit the nail on the head. And also looking at, you know, particularly in science, we've got David Unaipon who's a very famous inventor, Aboriginal inventor. I think he patented over a hundred inventions. So he comes from South Australia and just because we're not on, you know, South Australia country, you know, what a wasted opportunity to not learn about him and his, you know, approaches to science, especially... Yeah, what a wasted opportunity and going back to looking at Native title, you know, which was really pushed by Torres Strait Islander people. It's important to learn about Torres Strait Islander ways of doing things and knowledge as well. So yeah, we still want to keep the local community in mind, but we certainly don't want to stop students from learning about the diversity of communities across Australia.

**Jarrod Stains** - Yep.

**Mathew Lillyst** - So thanks, Jarrod. And so again, we've got the good old Slido just to help consolidate some of your thoughts and some of your thinking. What we'd like you to think about, particularly with resources, and, you know, after time you'll get more confident in assessing which ones are really easy to work out and which ones are really difficult to work out. But we just want to give you a bit of time to reflect on how you've been using resources to date, but also how will you select resources in the future. I love Slido because it tells me how many people are typing as we speak. So hopefully my voice doesn't distract people while you're typing, but I'll just give some initial comments to what I'm seeing. Look, glad to hear that we're giving you some more confidence, you know, and again, there have been resources that I've tried which ended up not being the best resources. So, it is a bit of trial and error, but look, hopefully, you know, that confidence will keep you going as well. And there was just a comment in there around primarily using scientific resources. So, what I would say is there are a lot of different resources that might be useful for helping build your general knowledge. So, you know, there might be things that you are still learning yourself, so it doesn't hurt to look at a wide range of resources. I guess when we are presenting material in class, if we can have resources that really showcase and prioritise and amplify Aboriginal and Torres Strait Islander voices, that'll be more useful for students in understanding perspectives. So, I certainly don't want to discourage you from using other resources for your own knowledge and your own work. But yeah, so every resource has a place, it's just a matter of how you choose to use it. But Erin or Jarrod, are there any comments that you want to share with the group?

**Jarrod Stains** - Yeah, just that it's good to see, you know, how it's like grouping stuff together, that 'Confident' has been grouped together there. It feels good. Yeah.

**Erin Wilson** - And Mat, and Jarrod, I think it's really nice to see the journey that everyone is on. So, we've talked about being on the river together and sometimes the river's murky, and sometimes they're in the canoe, and sometimes they're out of the canoe. So, I think it's good to see the way that other people are joining in the river and at different stages and thinking about where they're at. We're all going in the same direction and it's really nice to see that happening. I'm conscious of the time, but I think what we will do is we will go over, because it's been a really valuable, we've still got valuable information to share with you. So, if you do need to leave at 5:30, please certainly feel like, don't feel like you're being rude and that you are abandoning us. The recording will be available later on. But in light of what's been planned and the respect to our presenters, I think it would be really useful to continue on what we've got planned. And so Mat, I'll hand over to you.

**Mathew Lillyst** - Thanks, Erin.

**Erin Wilson** - ...our journey.

**Mathew Lillyst** - And yeah, I love the river metaphor. You know, as long as you know everyone's okay, we'll have an opportunity to dry off later if anyone's fallen in the water, but, you know, as long as you have the confidence to keep swimming and hop back in the canoe, that's amazing. So again, very glad that you're feeling confident. That's the main thing we really want people to leave with. So, you know, there'll be times that don't quite go according to plan, but you know, this confidence will help you to soldier through that with a smile on your face. But what we're going to do now for a few moments is just talk around protocols and ways of navigating, particularly if there aren't resources available in your area. Just things to be mindful of. So, Jarrod, I'll throw over to you.

**Jarrod Stains** - Yeah. Oh, so yeah, what we've got here, is like the Koorie Protocols, which VAEAI have developed again in consultation with the local community. So, we've got like state level protocols for delivery of education, protocols for development of curriculum content and resources, and protocols for using Koorie-developed education resources. And then on the right, that's sort of a bit of consultation framework. So, it's made up at the local, regional, and the state level. So, at the local level we've got the Local Aboriginal Education Consultative Group, or a LAECG, as they're called. And that's, you know, that's someone that's really part of their local community and versed quite well in education matters. And they're sort of who we refer to and encourage schools or teachers and school staff to refer to if they're not sure of things. You know, if they want to check if a resource, they have is culturally appropriate, or you know, if they want to check who from the community they should be inviting for incursions or who to come in and, you know, talk about things from, you know, an Aboriginal perspective.

And then those LAECGs, we've got those 32 across the state in strategic areas. They're on the VAEAI website as well and you can contact them through VAEAI directly as well. And then that kind of feeds into the Koorie Education Round Tables, which are split into the 17 state government areas. And then that feeds up to the Regional Partnership Forum that DET has with VAEAI across the four regions of Victoria. And then at the state level there's the VAEAI Representative Council, or the VRC, which is made up of all the LAECG chairs, so the heads of each of those education consultative groups. And we've also got specialist representatives across early years, TAFE and higher ed, primary, secondary, independent, Catholic. And there's a couple other ones there as well. But yeah, so we've sort of, you know, set up the organisation in a way that schools and teachers and staff can consult around things like that with their LAECG who are really tapped into what the local community emphasis might be in that area or who are the right people to make those connections with community connections between the school and the community, or how to, you know, consult with the Traditional Owner groups or parents or whoever that may be that, you know, you're looking to consult with there.

**Mathew Lillyst** - Thanks, Jarrod. So, I think in terms of learning more around, you know, different protocols or advice or tips or strategies for connecting and other materials to help as well, VAEAI have produced the Protocols for Victorian primary and secondary schools, but we also have the Department of Education resources. So, there's a webpage with a lot of links and advice for teaching Aboriginal and Torres Strait Islander culture. And although it's a Department of Education resource, obviously it's a public site, so from any system can see it and use it, and it's applicable to everyone.

So, it's not just applicable to government schools. It gives some very useful strategies for across the board, very much the same as the Protocols that VAEAI have put together as well. So, in terms of how that could look in the classroom, so, you know, we mentioned before around referencing what, you know, referencing that this knowledge or this resource comes from this community and we're on this land here. Don't expect you to furiously write down this acknowledgement, but it gives an example of how you can use the AIATSIS map or the Indigenous languages map to say, "Oh, we are learning about the string games from the Ngarrindjeri people and the how it's used by the Yolngu people. And this is where they are in the map. We are here in Wurundjeri country, so what we learn might be or might look different, they might have different languages or different perspectives, but we acknowledge that their communities might have different ways of understanding string games."

So, acknowledgements like that really help students not only recognise the diversity, but it's also a respectful protocol as you know, Aboriginal and non-Aboriginal people to both recognise the knowledge that we're sharing and how we relate to it. So in terms of, I guess, a continuum of practise or to think about where you are at the journey, I know we talked about heart attacks and nerves, nerve levels before, but if you're someone who's at the beginning of that journey, your goal might be to embed a perspective in one lesson and maybe as a launching activity. So have a go at that and once you get more confident, then you might look at more regular opportunities to embed more perspectives or once you've done a bit more research and study, that doesn't have to be formal study by the way, that might be just looking at different resources and videos. But you might look at regular opportunities to do that. And then the extension from that is to start working with other teachers as well.

So don't feel like you have to be the sole expert. You know, you've got other staff and other people that you can work with as well. And then the gold star, A++ standard is to operate as a school and look at not only what we do in VCE, but how does what we do in F-10 build on, or build a base, for us to operate from and build on in year 11 and 12. And you know, if we think about community and Jarrod mentioned the LAECGs as a viable resource, sometimes our communities are very busy because they have a million things that they're attending to. So, where community can be involved, that's amazing and we want that community involvement. But all the tips and strategies we've given you today should support you to start that journey if community is not able to provide that support at that time. So, it might be a matter of just not now, it might be later on down the track. So, there are things that you can still keep working on while those relationships are developing.

So, in terms of next steps, so we've really covered the core content of today's webinar, but we've got some things that we want you to think about, particularly for next week's webinar where we do a deeper dive into cultural safety and creating that safe classroom for students. We've got some homework for you, but obviously since I don't have, what was the last system I used, I don't have Millennium so, or no, sorry, Compass. So, I don't have a mark book where I assess you and make sure that you've ticked off all of these activities, but we really encourage you to have a look at these tasks and to give them a go. So, view materials such as "The Uluru Statement from the Heart", the "Share our Pride" resource, watch the "Restoring the Koorong Tradition" video in full. Have a look at those resources to learn more. Find more about the Country and Community where you live and work. So, we've got the language maps, we've got, while there are some resources widely available for some communities, it might be worth looking at other communities across Victoria as well. Find appropriate resource that relates to your VCE subject and maybe practise writing in an acknowledgement of country. We won't shame you up and make you read them out next week, but if you're feeling bold, I think we can try and make space for that. I don't how that would work in Webex events, but we'll, you know, we want to encourage that.

**Erin Wilson** - Slido Mat

**Mathew Lillyst** - Yep. Slido.

**Erin Wilson** - Be prepared.

**Mathew Lillyst** - Yep. Love it. Love it. And then in terms of looking at again that sense of cultural safety and cultural responsiveness in the classroom, the "Journey of Health and Wellbeing" video is a Western Australian resource, but it's really good for giving you an understanding of, you know, those elements that we really need to consider. I don't think it was last year, the year before the VCAA, worked with VAEAI and Koorie outcomes to develop webinar recordings for the F-10 curriculum. So that's also a good starting point for learning more about different subjects and different perspectives as they relate to your discipline as well. So yeah, lot of homework, so you know, you've got a very busy week ahead for you, but you know.

**Erin Wilson** - Or just one, Mat. Maybe they can just choose the one where they feel like their journey's on, you know? For me, it might be really thinking about my VCE subjects and writing acknowledgements, particularly if I'm choosing one from interstate because it's highlighting an aspect of VCE Biology or Psychology. Or if I've got a leadership position in my school, I might want to look at the F-10 or if you've want to join, do all of them, absolutely. Please join us in the river for all of those five activities.

**Mathew Lillyst** - You're much kinder than me, Erin. But you know, I strongly support, you know, choosing one activity. I think that makes much more sense. But Erin, I'll throw over to you to talk about next week.

**Erin Wilson** - Yeah, so we're continuing on the series the next week. So, it is on Wednesday from 4:00 till 5:30 again. We're really going to focus a little bit more on delivering content in the classroom for your students. So, thinking about what a culturally responsive and safe classroom looks like, particularly if we are thinking about AITSL standard 1.4, teaching Aboriginal and Torres Strait Islander students in your classroom and making the school a safe space for all of our students. So, we are doing a deeper dive into perhaps some more of the complex questions or complexities that you have around delivering perspectives. And so, you can register via the QR code if you have not yet done so. And so Mat, yeah, I think we're getting towards the end, so we're actually well on track to be able to do our last little activity and reflection and then take some questions.

**Mathew Lillyst** - Sounds good. And so again, as we mentioned before, you're not on your own. There are lots of resources and supports around for you. Jarrod, I might throw over to you. Oh, well I'll throw over to you Jarrod.

**Jarrod Stains** - Yeah, yeah. So yeah, like Mat said, if you do have any questions, there is like further support you need, like VAEAI's always there as an organisation. You can reach out to us directly and you know, if it is something that the LAECGs involvement is required we can help with those connections as well, you know. Bridging that kind of gap between the school and the community voice there. So, yeah.

**Mathew Lillyst** - Thanks, Jarrod. And if you're working in the Department of Education, we have the Koorie Education Workforce who are good for connecting to LAECGs and the community as well, and other services in that area. For anyone who works in Catholic schools, so part of the Catholic Education Commission Victoria, there are Aboriginal Education Officers in each of the diocese. So, they're a good conduit and connection as well. With Independent Schools, their structure is a little bit different, but the Principal Consultants are good contact for different opportunities that are being offered by Independent Schools Victoria. And also, the VCAA Curriculum Managers for your VCE study are also good contacts as well.

So, as we keep going on with this journey, we'll get to a larger part of the ocean. Actually, we'll get to an ocean, and we'll have a lot of different boats and canoes all gathering together. But, you know, there'll be more of us working together and supporting you along the way. And in terms of supporting, you for the last time today, hopefully you're not sick of this question, but "How are you going djaambi?" How are you travelling? And in thinking about the journey that you've been on today, I want you to just think for one last point in the day, which animal resonates with you right now? Is it the same animal that you picked at the beginning of the session or is it something completely different? And there's no right or wrong answer, but it's just a way for you to check in and look after yourselves and see how you're going as well. We have thrown a lot of information at you this afternoon, but I do hope that it's again, giving you that confidence and a little bit more guidance to support you in moving forward. And while you're reflecting and hopefully not a total floating upside down at the top of the water, I'll throw over to Erin to take us through some questions.

**Erin Wilson** - Thanks, Mat. So, I'm going to just have a quick look and see what we've got available. We've got a question around, "What do you do if the perspective being shared, or the resource being shared is not necessarily the perspective or the experience that an Aboriginal or Torres Strait Islander student would do in or have in the classroom? And when you're sharing resources, what would you consider in terms of safely delivering those resources in the classroom?"

**Mathew Lillyst** - Sorry, can you read the first part again, Erin? I missed the crucial part.

**Erin Wilson** - Yeah, so it's about so if there's Aboriginal and Torres Strait Islander students in the classroom and they have a different experience or perspective than the resource that's being shared, how would you manage that one in the classroom?

**Mathew Lillyst** - Yeah, look, there's a few different layers to that one. I think firstly having that acknowledgement at the beginning just to show that what we are learning about comes from this community. And as part of that acknowledgement, if you know you have Aboriginal and Torres Strait Islander students in your classroom, we don't want to put them on the spot and ask them what they think. But I think in that acknowledgement, if we can put out that call saying, "And if anyone has different experiences or perspectives that they would like to share throughout the lesson, you know, feel free to do so if you, if you'd like to." So, I think giving that option for students to share, that doesn't necessarily negate the perspective that's being learned about, but it actually adds to that element of diversity and learning how different communities conceptualise different elements as well.

**Erin Wilson** - Jarrod, have you got anything to add from a VAEAI...

**Jarrod Stains** - Yeah, no, totally agree. Like I think it's important to like, let it facilitate conversation in a way, you know? And that way you're really capturing student voice and you're getting to know your students a bit better through that as well.

**Erin Wilson** - Thank you. And I've got another question here that says, "It sometimes proves challenging to find resources, because the availability of resources varies, either to be able to have people to speak in the classroom or to even find resources for the country in which they're either located." And I know that I certainly am aware of that, being on Dja Dja Wurrung Country and the impact that colonisation has had on the Jaara people and their continuation of culture. So, what advice would you have in those kind of circumstances? Respectfully acknowledge the resources that may not be available or that how to also highlight the knowledge from another resource or another country perhaps?

**Jarrod Stains** - Yeah, well I think like in the case that you just said, like the impact of colonisation is a lot heavier on some communities. I think you can highlight that definitely in those cases. And so, you know, there's this resource that's from, you know, Yolngu country or something like, "The reason that we don't really have this kind of knowledge on country like this is because of this reason or this reason," you know? But yeah, like with that community preferred model, it doesn't mean you have to teach local perspectives. You know, you can go further outside. And I think there's also a lot of information on local government council websites and in your local libraries, even though I think people are surprised by.

**Erin Wilson** - And I would say, you know, I found it really useful in the land of social media to engage with our Traditional Owner groups' Facebook and Instagram pages. So, while they may not be able to necessarily engage directly face to face, I can get fantastic resources from there too as well, where available. Mat, do you have anything else to add to that question?

**Mathew Lillyst** - No, I think you all stole my top answers, so I think you've covered it beautifully.

**Erin Wilson** - And then we've got, I've got one question here about "How do you work with school staff that may not be taking this approach to delivering content?" Or what advice would you give them in relation to thinking about the information that we've shared right now? That might be a good segue into next week actually, if we're thinking about culturally responsive and safe schools and classrooms.

**Mathew Lillyst** - Yeah, that's the million-dollar question and I love those questions though. I think it's always hard to tell someone else to change their practise. You know, it's very hard to go in and say, "Oh, you're doing it wrong." And I'd suggest not to try that way. I would probably offer it and say, "Oh, well have you considered this?" You know, we went to a presentation where someone was talking about these protocols, so it might be good to think about this in that way and, you know, to the gentle, gentle type approach. Yeah, look, you know, even on a good day, those conversations can be quite challenging. But I think if you can refer to, you know, different people who you've heard from and different protocols that that teacher might not be aware of. It might be just a matter of helping to educate them similar to, you know, what we might be doing for others. So, I would say start with kindness and, you know, don't assume it's coming from a place of malice, but think of maybe it's a learning opportunity. And "Are there any knowledge or tips that I can blame Mathew for sharing that I can use to help support this teacher?"

**Erin Wilson** - Or bring it back to the regulatory requirements of the teacher standards if you need to get less kind. Go, Jarrod, keep going.

**Jarrod Stains** - Yeah, no, I was just going to say like, you know, everyone's on their own journey and people talk about things like cultural competence a lot and I don't really think that there is such things being culturally competent. You know, everyone is on their own stage of the journey. Some people might know a little bit more than some other people, but you know, we are all kind of navigating this together. And to chuck another metaphor in there, I kind of think about it like climbing a ladder, you know? You can't expect someone to go from the bottom rung of the ladder all the way to the top immediately. They're just going to fall down, you know? So, you have to sort of build, build, build slowly, yeah.

**Erin Wilson** - And what about if the perspectives don't match the students' lived experiences? Like, I think in any of our worldviews? So, I would approach it by saying that "This is a perspective or a worldview or a viewpoint from a person or a particular Country and you may not necessarily, it might not be yours because it's not your Country or it might not be yours because it's not your lived experience." And I guess sometimes we just have to learn the other perspectives. Do you think? What do you kind of... How do you approach that in the classroom?

**Jarrod Stains** - Well I don't think you're going to find two perspectives the same on anything even outside of, you know, Aboriginal perspectives on the curriculum. There's so many areas where a divergence can occur in your life to lead to that. But yeah, that's probably the only thing I can really say on it.

**Mathew Lillyst** - No, look, I agree with what you're both saying. The English teacher me also thinks, you know, regardless of, the whole point of showing a perspective is showing a different way of thinking and operating. It's not to say that students need to have this perspective. You know, from a cultural standpoint, we can't say that students will really understand a truly Aboriginal and Torres Strait Islander perspective if that's not their culture and that's not their community. But from an English teacher perspective, even if they still disagree or they have their own, oh the lights have gone out, I feel like that's a sign to maybe stop that conversation. Just trying to find the sensor. There we go. But I would also say they need to have a well-informed opinion. So, if students don't learn about it, they can't have an informed opinion. So, you know, we're not trying to get students to have a particular perspective, but if they don't engage with it at all or if they don't engage with it critically, then, you know, we're doing a disservice to them and they're not getting the full opportunity to utilise their critical thinking skills.

**Erin Wilson** - Excellent. Well, the lights going out Mat I think it's probably a symbol of time for us to finish. So, thank you everyone for joining us. If you've got questions between now and the next webinar and it's relating to sort of VCE perspectives in the sciences and or biology and psychology, or just around the general webinars and things you want to think for next webinar, you can contact me. My email address is there. If it's for other VCE studies, you've got the VCE Curriculum Unit, or else the VCE curriculum managers and all of their contact details are available on the study pages. If you've got a specific question around Koorie Outcomes Division and the Department of Education, you can contact Mat or you want to connect to the other Aboriginal officers that are in the other jurisdictions he can probably help you with that too. And then if you've got questions around VAEAI, Jarrod's there as well. But thank you very much for joining us all today. Thank you so much, Jarrod and Mat, for taking me on the journey with you and I'm really looking forward to next week's webinar.

**Jarrod Stains** - Yeah, no, thanks for having us and yeah, thanks everyone for coming. It's really positive, yeah.

**Mathew Lillyst** - Yeah. And thanks everyone, Take care and good luck. And you know, even if you fall out of the canoe, you can always dry off and hop back in. We'll look after you. But all the best everyone. Thanks for joining in.

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