**Erin Wilson** - Welcome, everybody, to the second webinar looking at Aboriginal and Torres Strait Islander perspectives in the VCE. This is our second part of the webinar series that we're continuing on from last week. And today we are focusing on cultural responsiveness and safety. We are presenting again in partnership with VAEAI, so the Victorian Aboriginal and Education Association Incorporated, and the Koorie Outcomes Division of the Department of Education. And it gives me great pleasure to see my colleagues on screen. So that's Mat Lillyst and Jarrod Stains. And I've just realised that I'm actually not on Dja Dja Wurrung Country today. I didn't manage to get back to Dja Dja Wurrung Country. So, I'm on the lands of the Wurundjeri people, so here at Lonsdale Street in Melbourne or Naarm. And so, I pay my respects to all of the traditional custodians across the lands of Victoria, of which you may be joining us, but also perhaps if you are interstate looking at the Australian map of indigenous Australians, so Torres Strait and, Aboriginal and Torres Strait Islander peoples.

So, if you weren't here last week, my name is Erin Wilson. I pay my respects to Elders past, present and emerging. In the context of Aboriginal responsiveness and safety, I think it's important that I think about my cultural identity today as well, too. And so, my association with Naarm or with Melbourne actually goes all the way back to 1841, which is not very long in the context of Aboriginal people's existence living in Victoria or Australia or on their Countries, their Nations. But it does make me think a little bit about how my family's connection to Wurundjeri country and the impact that that had. So, they came out from England, and the title of my great, great, great, great, great grandfather's diary was "Hope for a New Life." And so, when I'm thinking about cultural identity or cultural responsiveness and safety, it brings up some questions for me or some considerations for me about how that shared history or my history relates to what we're going to discuss today. So, in that context, my name's Erin Wilson. I'm the Curriculum Manager for STEM, and I'll pass to Mat to introduce himself.

**Mathew Lillyst** - Thanks Erin, and great to be here again. And thank you to everyone who's joining in following last week. But my name is Mathew Lillyst, and I'm the Manager for Self-Determination and Education Reform in the Department of Education. And as a Gunditjmara man, I'm very lucky to be joining you from Wurundjeri country here in the city as well. Wurundjeri country is not my traditional home, but it has become a second home for me where I've spent most of my life and certainly most of my career. And I'd like to not only acknowledge the Elders and Ancestors of the Wurundjeri, but also the Elders and Ancestors of all the communities across Victoria and all the communities of the families who we work with through our schools and through our teaching, and in particular to the Aboriginal and Torres Strait Islander people here today.

Certainly, acknowledge Jarrod's family and community as well. And we acknowledge that it's really the work of our Elders and Ancestors who've kept our culture and our communities thriving for thousands of years, who've really created a space for us in education to not only be seen and be heard, but to also share our stories with you and to help all students across Victoria hear our stories and learn more about our people and our culture. And yeah, it's a real privilege and pleasure to be here with you today. And Jarrod, I'll throw over to you.

**Jarrod Stains** - Yep, thanks Mat, thanks Erin. Yeah, my name's Jarrod Stains. I'm a Kamilaroi man. I'm the Schools Project Officer here at VAEAI. So, I've been working in the role supporting schools and just being aware of all the programmes going on across the state. I'm joining from Wurundjeri country. I'm actually in the VAEAI office, which has been given the name Namalaata by the Wurundjeri people, which means place of learning, which I think is pretty apt today. We're all coming here to learn from each other. And yeah, I'd like to pay my respects to the Elders past and present of the Wurundjeri people and thank all the Elders across Victoria for the work they've done being able to pave the way for where we are now. Thanks.

**Mathew Lillyst** - Thanks Jarrod, and thanks Erin. It's very important when we acknowledge and connect, that we do create a space for sharing our story, and it helps us to understand who we are and where we come from and how our stories intertwine. And obviously, if we were in person, I'd be putting you all on the spot and getting you to act out our animals again. But I'd like to begin this session by asking you, How are you, djaambi? Djaambi, which is a Koorie word for friend. So, it's really translating to How are you, my friends? How are you going, my colleagues? So, I had a very, very bold and adventurous principal in Geelong show us a very amazing kangaroo because we were able to do that face-to-face. But I wanted to just check in with you and just see how you're going. For those of you who joined us last week, you'll be familiar with this activity. But I'd like to think about your journey and your day and where you are at in terms of becoming more confident in sharing Aboriginal and Torres Strait Islander perspectives in your curriculum. So, I always feel like in echidna coming to these sessions because I'm always worried that the tech is going to muck up on me. But I'm actually feeling like the turtle today, which is very unusual. So normally I'm feeling very nervous and very anxious, but I think I'm very much swimming along and feeling very calm today. And Erin and Jarrod, I might put you on the spot to tell me which animal resonates with you at the moment.

**Erin Wilson** - I think I'm the turtle too, Mathew, and I think that's because I like the blue still calmness of the image. So, I'm thinking that we're in the river, and we're in the canoe, and I'm really just floating along. I'm not sure whether there's going to be any rocks or sticks, or anything come along, but I think the fact that we're together and we're discussing this work and these perspectives is calming. And so that's where I'm at right now. What about you Jarrod?

**Jarrod Stains** - Yeah, yeah, I think I'm feeling like the turtle as well. It's been like we're at the end of the day in the middle of the week. I'm just letting everything push me where I need to go.

**Mathew Lillyst** - See, we're very much in harmony today. It's very good. And hopefully everyone else is feeling calm like the turtle today. But no matter which animal resonates with you, it's just important just to take stock of where you're at and how you're going as well. Because we started the journey last week by looking at different perspectives and looking at the cultural iceberg and really unpacking how we might be able to delve deeper and to find resources that help us hear and really celebrate different perspectives and understandings and worldviews. We talked around protocols for how to respectfully acknowledge the stories and knowledge of communities that might be from a Country that you're not on, from another community. So, we did cover quite a lot. So hopefully from last week to today, you're feeling a little bit more confident and that you've had a go. I know we said we wouldn't assess you, but I think we did put out the challenge to have a go at looking at some resources and identifying opportunities.

So, gold star to everyone who gave it a go. And if you're still a little bit nervy, still a little bit like the echidna, we still strongly encourage you to have a go and to have a look at what's out there. There's a lot of resources that you can tap into. So, we're going to continue that journey from looking at different perspectives and understanding how to approach that. And we're going to shift focus to how can we create a culturally safe classroom to share Aboriginal and Torres Strait Islander perspectives. So really understanding that when we're presenting different worldviews and having certain conversations, that we want to make sure that everyone is safe. We especially want to make sure that Aboriginal and Torres Strait Islander students in your classrooms feel safe. We also want you to feel safe and we want all students in the classroom to feel safe.

So, we'll be unpacking a few of those considerations for you today. We're also going to be looking at how identity impacts our teaching and looking particularly at how language and resources can be used in a culturally safe manner and to help create that culturally safe classroom. So again, hopefully you're still feeling like the calm blue turtle, but we'll be helping you navigate. And we'll certainly go through a few different scenarios and a few different conversations to build that confidence as well. So, when we're talking about cultural safety, the English teacher in me, I have a number of different ideas and words that come to mind. But when we're talking about cultural safety, we've got a few different definitions and a diagram to help us frame how we can understand it and the implications that might have for our classroom.

So, in terms of cultural safety, it actually came from nurses, Maori nurses, and it was really looking at cultural safety in health provision. And so, what this definition which has come from AITSIS shows us is that cultural safety is being in a space and being provided a service that aligns with individuals and their cultural values. And that cultural safety is focused on the impact on those receiving the service, rather than the practitioner. And so, with today, as teachers being the practitioners, we're really going to unpack and think about how our practise and what we do in the classroom creates a space that's safe and aligns with the values and worldviews of our students. And so, this diagram on the right from the Australian Human Rights Commission shows us that there's a few different levels that we need to think about.

The first level is really cultural awareness, and it's that first initial step in understanding that there are differences between cultures. And then moving up, once we've taken that first step, the next step is looking at cultural sensitivity, which is looking at, yes, there are differences between two different communities and cultures, but they're both legitimate. One isn't better than the other. And it's finding a way to make sure that all different experiences and realities are seen as valid and respected as so. And then cultural safety is an outcome that enables safe service to be defined by those that receive the service. So, we've moved from being aware that there are different cultures in different communities, to then creating and shaping practise that's safe for everyone in those different world values, worldviews and values.

So, what we're going to do is we're going to watch a video that was developed by Western Australian Health, and it really gives us some insight into some of the elements of health and wellbeing, which we will need to be cognizant of and need to be mindful of in our practise. The video does go for about 10 or so minutes, but it's really a beautiful video and it really takes us on that journey to unpack, as I mentioned, the health and wellbeing, but especially the emotional wellbeing considerations for our students. As teachers, we know that students don't come to us as empty vessels, they don't just come as, as placeholders. They come as living, breathing human beings with their own stories and their own imaginations and their own personalities and perspectives. And so, this video does a beautiful job in really showing us some of the story and the emotions and the wellbeing considerations for our Aboriginal and Torres Strait Islander students. So, I'm going to zip my lip, and we're going to watch this beautiful video around the journey of health and wellbeing.

**Narrator** - Imagine a line of wellbeing, you have ups and downs and that's normal. Before colonisation, Aboriginal people also had their ups and downs, but overall, our spirit was strong. Aboriginal people had a strong culture for tens of thousands of years. When the dominant culture arrived, and they took over our land without our permission, the process of dispossession began. The loss of land and disruption to our way of life, ignoring the things most sacred to our culture, including our family kinship systems, language, traditional law, cultural practises, and looking after Country. The dispossession brought massacres, poisoning and disease. We lost our freedom, physical safety and health, all of which impacted on our wellbeing. They introduced legislation and policies to assimilate us, with the ultimate aim to breed Aboriginal people out of existence. They even took our children from us. We lost the right to move freely in our own Country and to see our family. We did not have access to legal systems. We were not allowed to get an equal education or receive equal healthcare. They took half our earnings, and we had to get permission to marry. Our basic human rights were denied.

All of this pain and loss can break your spirit. No matter where you are in the world, no matter what colour your skin is or how civilised you think you are, if people no longer have those basic human rights, their wellbeing will plummet. And this is exactly what happened to us as Aboriginal people. The wellbeing of whole families and communities through generation after generation suffered. Despite all of this, Aboriginal people endured. And through the resilience of our spirit, we survived. Slowly policies and practises began to change, and the journey of our recovery begins. But it's not an easy thing to overcome, and many of our people are still living in a place of despair and hurt. When you are oppressed on such a large scale and for so long, a lot of despair builds up. Eventually you start to normalise that. This is how it is for our people. The oppression has become internalised. When people go through trauma, they often rely on their family and friends to be the strong rocks that support them and help them to recover.

But what happens when everyone around you is also going through the same trauma? Those rocks that you try to hold onto to pull yourself up are also crumbling. And like all human beings, what we don't heal in our own lives, we sometimes pass on to our children. When there is internalised oppression and low wellbeing for generation after generation, along with a society that views you with negative stereotypes, racism and prejudices, it may lead to family violence, alcohol and drug use, incarceration, illness, mental health issues, and low emotional and social wellbeing, even suicide. Children who are born into this environment might not always have the same opportunities and may start to view the world as harsh and cold, instead of feeling love, warmth, and security. This is called intergenerational trauma. Now don't get me wrong, our people are strong and resilient, and there are plenty of us living happy and healthy lives with strong connection to our families, community and culture.

But many of us have family and friends who are struggling. And when we try to help pull them out, it can be very easy for us to get pulled back in. Let's think about the economy for a moment. The white man comes to our country, and with them, they bring a whole new social and economic system. Our people were stopped from doing things our way, even though it had been working well for us for a long time. Yet we were also locked out of the new systems. This systematic exclusion from the economy and social systems throughout multiple generations has led to the many disparities in the social determinants of wellbeing that our people are challenged with today. Over time there have been other cultures that have migrated to Australia who have also been subjected to discriminatory legislation like the White Australia Policy. They too have experienced racism and discrimination. However, unlike our people, they were allowed to stay together, keep their children, maintain their cultural ways, and participate in the economy. Whereas our mob has only been allowed to participate in the last 40 to 50 years. As we can see, it's a big and complex challenge that we are facing. Even after the policies of colonisation ended, the trauma of these policies and practises still echo down the generations. I'm not talking about ancient history either. Some people say, "It happened 200 years ago, get over it." Sure, the oppression may have started 200 years ago, but it has only started to change recently, less than 50 years ago. The last of the 1905 Act was only repealed in 1964, and the Native Welfare Act in 1972. So, when were your parents born? When were you born? Many people living today are survivors of those oppressive legislations.

The struggle to heal communities and achieve self-determination and equity takes time. The impacts of past policies are still felt today. And now we live in a contemporary society, but there are new policies and legislation that still impact negatively on Aboriginal people. We also need to change society's negative stereotypes and attitudes towards Aboriginal people. Participating in modern Australia shouldn't mean that we have to forget our culture. In fact, quite the opposite. We know that strengthening, reclaiming and reviving our culture and language builds our resilience and is healing for our people. Many of our mob are healing and living strong and healthy lives with a strong connection to our culture.

We can still go hunting, we just might use a four-wheel drive to get there and be using the latest fishing rod instead of a spear. We can still have a strong spiritual connection to our Country and the land. We can still speak our language, sing and dance, have ceremonies, paint our pictures, and pass our stories to our young ones. We can still respect our Elders, share tucker with our family and loved ones and care for our kin. We can maintain our cultural and social obligations to family, community, and Country, and be respected as the first people of this nation. We can live and thrive in modern Australia as equals. That's what Aboriginal wellbeing is.

So how long does it take for people to recover from this trauma and the lasting effects of colonisation and dispossession? Well, we actually do have some idea because unfortunately, people have been oppressing each other and inflicting trauma on each other's cultures all around the world for centuries. The evidence tells us that the impacts of trauma on the individual may be felt for many generations after the initial trauma. So, if we know that on an individual level, the trauma impacts on future generations, what are the effects of the trauma inflicted on a whole race of people for multiple generations? We can assume that it might take a lot longer to recover. But our people's spirit is strong, and we are recovering. However, it is important to remember that right now in Australia, we are smack in the middle of a transition phase. We know that recovering from colonisation and dispossession is a process that takes time. But through engagement, partnerships, and systemic change to attitudes and policies, we can speed this process up.

What does this mean? It means recognition of Aboriginal people as the first people of this nation, engagement and partnerships to support Aboriginal led community controlled initiatives, building sustainability through increased education and workforce opportunities, addressing the social disparities and providing equitable access to services, ensuring that there is a broader understanding of Aboriginal culture and history in schools, universities and workplaces, providing culturally safe services that challenge racism, systemic bias and stereotypes, recognition and support for cultural strengths that contribute to wellbeing, helping to maintain, reclaim, and revive Aboriginal culture and language, strengthen Aboriginal people's basic human right of self-determination and equity, and sharing the vision of all Aboriginal people living long, well and healthy lives.

**Mathew Lillyst** - Thanks everyone. Very powerful video and a lot to process and a lot to digest. And so, we're going to run a Slido for you now just to capture some of that thinking and just to give you a chance to reflect and to process.

**Erin Wilson** - So if you haven't used Slido before, you can join at slido.com. And you can see the code there is the passcode, or you can join via the QR code. Responses are anonymous. So, we are encouraging you to join the poll and just share what did you think or feel when you were watching that video. I think for me, Mat, one of the things that I found that resonated was around the resistance and the resilience of Aboriginal peoples. And I think about that in the context of the lands on which I am right now, the Wurundjeri people. But I also think about that in terms of the Dja Dja Wurrung people because as I think we mentioned last week, colonisation and particularly the gold rush particularly disrupted their connection to Country and cultural continuity through those forced removal practises off Country. So that makes me reflect in terms of the, the steps that they are taking now in relation to self-determination to really ensure that that cultural connection and continuity takes place.

**Mathew Lillyst** - Yeah, thank you for sharing that, Erin. Yeah, that's really thoughtful. And Jarrod, I might open the floor just in case you wanted to share any thoughts or insights too.

**Jarrod Stains** - Yeah, I was just like, the thing that struck me the most is towards the end that it's in our hands to be able to speed up that process of healing. It's something that we all have responsibility and also the ability to do. We can change minds as individuals. We can work in spaces that are changing attitudes or policy.

**Mathew Lillyst** - It's very hard for me to top both what you and Erin were saying, but I think that, yeah, the key thing that really stood out to me and through all these very insightful reflections in the Slido is around healing. And so, when we're thinking about curriculum and teaching, it's actually a key part in healing. Part of that healing is hearing story and experience. And supporting you through these workshops is really supporting you to create an opportunity for that healing to take place. Not that we're promoting you to chief healers or to any formal practitioner, but your practise and the way that you create a space for students to learn not only helps Aboriginal and Torres Strait Islander people be seen and heard and understood, but it also creates that level of understanding for other students and other teachers as well. So, I really appreciate the very honest and insightful responses that came through the Slido. And please feel free to keep typing them in. We'll share those responses as well. But yeah, I think the video just really reminded us why we do have cross-curriculum priority around Aboriginal and Torres Strait Islander perspectives. Yeah. And sorry, it's very hard to follow on from that. But yeah, no, thank you very much everyone for your thoughts and reflections. Erin or Jarrod, was there anything else that you wanted to share before we continue on?

**Erin Wilson** - I think we're good.

**Mathew Lillyst** - Okay, no problem. So, in understanding and hearing all the different ideas and thoughts that were shared in the video, for our students, there's a few things we need to consider. So firstly, this image here was developed by the Victorian Public Sector Commission, and really highlights, when we talk about cultural connections, these are the key elements that we're talking about. And so, when our students come to us at school and are ready to learn, they're bringing in all of these elements. Now with each person's individual story and experiences, they won't have the same knowledge or the same strength and connection to these different elements. There will be students who are still learning these things themselves. There are students who are very much on their journey to understanding their own cultural identity. But as practitioners, we need to be mindful that all these connections are very important.

So, it's not only connection to history or to physical country, but it's our connection to our families and clans and communities. And it's our connection to our ability to share our culture and express that. And it's all interconnected. And so, another element that we need to think about for our students is that we've got a little pie graph here that shows a breakdown of our schools and, sorry, Aboriginal and Torres Strait Islander student populations. As we can see, we've got a large portion of students who are between one and five students in a school. So, there are a lot of students who are only one of a handful of students. And that includes not only small schools, but schools that are in the thousands in terms of student population. So cultural isolation is very much a significant issue that our students might be experiencing. In some rural communities, there might only be one or two Aboriginal or Torres Strait Islander families in that community. And so, it can get very lonely when you're the only person from your community. So, it's important that we use curriculum as an opportunity to help build that sense of connectedness, but to also create that sense of welcome and that sense of safety and that sense of you belong here and where we celebrate the story and the connections that you bring in.

**Jarrod Stains** - Yeah, and I think on that as well, I think it shouldn't be underestimated how impactful culturally responsive and culturally safe curriculum can be for those students. Because you're not only teaching that single student, you're teaching your whole cohort of students about these perspectives in the curriculum. And it can really increase the pride that people are feeling in their culture if their other non-Aboriginal and Torres Strait Islander friends in their classroom are also hearing these truths and these perspectives.

**Mathew Lillyst** - Absolutely. And that's a perfect segue into the next slide, Jarrod. So, you're very much in... We're in sync today. But the curriculum and the fact that we're teaching to all students, it's important that we think about curriculum for a number of different reasons. These statements on this slide come from a major consultation process that took place last year in Government schools. Some of you might have heard of the Campfire Conversations as part of the Self-determination and Education Reform process. But we have a group of young people, a young people advisory group who, in response to the feedback, came up with a list of statements around what they want their schools to know about their identities as Aboriginal and Torres Strait Islander young people. And there was a list of 20 different statements, but the six, sorry, sorry the English teacher can't count.

**Erin Wilson** - Eight.

**Mathew Lillyst** - Eight statements on the slide show some really key themes that emerged, especially around curriculum, and really showing you why young people want their teachers to think about these elements of their identity in relation to curriculum. So, some key ones. I'll give you some time to read it, but if I could draw your attention to a few in particular. The one in the middle, we want to learn a curriculum that inspires and celebrates our people, not just teaches the pain and trauma. So, while it is important to teach about our history and what's happened, and as painful and heart aching as that is, heartbreaking as it is, we need to understand it. But we also want to learn about the strengths, and we want to learn about the amazing things about Aboriginal and Torres Strait Islander culture. And it's not just relegated to the past.

So, we want to learn all the amazing things. We want to learn about David Unaipon's research. We want to learn about songlines and how the stars give us a sense of connectedness to different places across the country. Our students also told us, also told us that our histories are as important as the other cultures we study at school. So, we don't want to be seen just as an add-on, but we want to be celebrated just like we would celebrate every other culture that we learn about at school. We do not have to be experts on our culture and history. As I mentioned before, our students are still on their own learning journey. And so, they're there to learn just as much as other students are as well. And so, as teachers, we can't shy away from our responsibility to be the teacher and to be the educator, but to be mindful that we... If our students feel comfortable and confident to share, then by all means we want them to share. But we should not be pushing our responsibilities onto our students because they're there to learn as well. So, there are some very powerful statements there, and as we go through the session, we'll look at some tips and strategies for how we can do that respectfully.

But before we delve into those considerations, I just wanted to spend a quick moment talking about shame, which is obviously an English word, and everyone has their own ideas and definitions of shame. But from a cultural standpoint, shame actually has a few different added dimensions and a few added layers. And so, this document here "Koorified" was developed by the Victorian Aboriginal Community Controlled Health Organisation, which is VACCHO, which is our peak body for health in Victoria, Aboriginal health in Victoria. And it was written in response to supporting health professionals in working directly with community. And so, when they've defined shame, they've defined shame as having altered meaning to describe stigma and embarrassment associated with gaining attention through certain behaviour or action. In the presence of someone in power, such as a teacher or police officer, a person may feel shame, be nervous speaking and keep quiet. In these cases, it is important to listen to people's body language and silences. And so, in unpacking that definition and relating it back to our students' experiences, our students and our communities don't like to be put on the spot.

And there's nothing more embarrassing than being asked to, someone asking you to say, "Mat, can you tell us about how the Palawa conducted their hunting?" Well, I'm not a Palawa man. That's not my knowledge. I can't share that. And I don't know their, I don't know their story. I don't know their ceremonies. And so being put on the spot like that, it makes me question my own, my own knowledge and my own confidence because I wasn't able to answer that question. And so, for our students, culturally, they're not the knowledge keepers. They do have knowledge, but it's not their role or responsibility to teach others. And so, we don't want to put students on the spot because what that does is that makes students internalise their own, their own sense of identity and their own sense of not being able to meet other people's expectations. And so that's a lot of pressure that our students are coping with. But rather than come out and overtly say, "I'm embarrassed," or "I don't really want to talk about that," our silences and our shame might present in more silence withdrawal. So, it's just something very important to consider. And so, building on that, what that silence and behaviour might look like in action. Given that we're talking about the lived experiences of different communities across Australia, students may respond to the content emotionally and not academically. Particularly when we're talking about things such as the stolen generations, or we're talking about massacres, we're talking about students whose families have been impacted.

I know, for example, my mother and her siblings, they were all at risk of being removed from her mother, from their mother, not for any legitimate reason, but because of the practises and policies at the time. So, we can't disconnect what we're learning about from people's real-life experiences. So, students may have life experiences that are different from what is being studied in the lesson, given the diversity of communities and the different impact of colonisation in different parts. So how colonisation impacts communities in Victoria might look very different to how it impacts communities in the Northern Territory. So, there'll be a lot of difference in variance as to how communities, how communities have been able to hold onto their stories and their culture and their traditions. So, I won't go through all of those, but there's some very important things to consider and unpack. So how do we create a space where we can have conversations about these sorts of things without creating an unsafe space for students. I won't show this video, but when you get the PowerPoint, it's a beautiful video to watch.

And it features Uncle Jack Charles, who unfortunately passed away not too long ago. But he's a beautiful storyteller and he also talks about those lived experiences of trauma, similar to the video that we watched before. But when we talk about conversations for our students, there's some things that we can set up that make that space a little bit safer. So, if you know that there's a lesson coming up in a few weeks time, it's amazing to give students and families a heads up. So firstly, they know that it's coming, but it also gives them an opportunity to raise any concerns or issues with you beforehand or some considerations. So, there might be things that students can't learn or talk about. So, a heads up will help students and families to help with that conversation. Due to the emotional nature of conversations, students might need some time to step outside, either to get some water or to get some fresh air. It's important to debrief with students after the lesson. Students might not be articulating everything they're thinking or feeling in that lesson, and they might not feel comfortable to do that in front of other students.

So, a debrief after the lesson will allow them to really share what they're thinking and feeling. And that links into the next part around establishing a non-visible or discreet way for students to express their discomfort. So, we talked about shame before, and nothing else intensifies that sense of shame than having 28 other students in the classroom looking at you and judging you and making comments as well. So, establishing some non-verbal cues is a great way to check in with students as well. And then also making students aware of responsible adults that they could talk to afterwards and some supports that are available if some of the content is really resonating with them strongly, and they just need an opportunity to talk and debrief. So, to establish some protocols with the rest of the class. So obviously we've talked about supporting Aboriginal and Torres Islander students directly, but in terms of protocols for the whole class, particularly at the beginning of the lesson where there might be some challenging or complex conversations, some protocols like these and some expectations can actually help really create that safe space.

So reminding students to listen to each other without interruption, make sure everyone has a chance to speak, make sure everyone really thinks about how what they say and do might impact other students in the classroom, to remind students to be open to learning something new, to remind students that all conversations should be safe and peaceful and respectful and that they should not be violent or aggressive. And that we're also keeping in mind that we're talking about real life experiences, that students need to tune into how other students or other people might be feeling in that conversation as well. So, in terms of... Those are some very good high-level protocols, but how do we actually get that in practise? How does that actually translate to me working with 28 students in front of me? So, we've got some tips and strategies on the next few slides. So firstly, we don't want to assume that all Aboriginal and Torres Strait Islander people have the same perspectives or experiences. So, we want to avoid questions like, What does the 26th of January mean to Aboriginal and Torres Strait Islander people, because that assumes that there's one collective understanding or perspective.

So, what we really want to do is that we want to ask a question that prompts students to remember that there's a diverse community that we're talking about. There's a wide array of understanding and perspectives. So, a better question would be, What could the 26th of January mean to Aboriginal and Torres Strait Islander communities across Australia? So that way you're not only asking for one definitive response, but it's asking students to think critically and reflect on what points of difference might be. As we mentioned before, we don't want to put Aboriginal and Torres Strait Islander students on the spot. If you have a really good relationship with a student and you know them inside out and you know what their little, their idiosyncrasies are and how they react to different situations, you might feel more obliged to put a student on the spot. But what I'd really encourage teachers to do is to not put students on the spot. Because we just don't know, especially if you haven't had these types of conversations before.

So, the last thing we want to do, especially in front of an audience is to say, "Well, Mat, what do you think of the 26th of January as an Aboriginal person?" Now as another adult, I'm comfortable to have those conversations. I don't mind speaking to teachers and having those tough and challenging conversations. But for our VCE students, even though they might be 17 or 18 years old, this is not always an easy conversation to have. So, what we would rather you do is to ask a provocation to the whole group that does invite Aboriginal and Torres Strait Islander students to share if they feel comfortable to do so. If they don't feel comfortable, they won't be sharing. So, we don't want to be pushing students and putting them in that place of discomfort. So, we would then ask, well, what could the 26th of January mean to Aboriginal and Torres Strait Islander communities across Australia? Noticing that that's the same question on the slide before, but it shows us that we can ask that same question, and it has a lot of different layers and puts out a lot of different issues at the same time. So then if the student does feel confident to share, then they will do so.

But we pose it out to the whole class rather than singling an Aboriginal or Torres Strait Islander student out from the class. First, in regards to students being on their own learning journey as well, and keeping in mind that students have, or young people have their own place in community, and that is not as the spokesperson for all Aboriginal and Torres Strait Islander communities, certainly not for their family or their community, but certainly not for all 500 different communities across Australia. So rather than say, "How does the 26th of January affect your community or people," we, again, want to take that pressure away from the student. We've got some resources and beautiful videos like the one that we watched before, which has done that storytelling for us.

So, let's ask a reflective, open question to the whole class and use that resource as a stimulus for the conversation, rather than student opinion. So, you could say, "The video we just watched highlighted different experiences and perspectives of the 26th of January. What were some of the Aboriginal and Torres Strait Islander perspectives shared in the video?" So again, it takes that conversation to a whole collective conversation rather than singling out a single student. And the last thing we also want to do is we want to... Oh, well, no, sorry, not the last thing we want to do. We want to avoid asking leading or loaded questions. So even though it might be out of genuine curiosity or genuine interest that you might think it's a very provocative question, and there's actually a lot of meaning and a lot of different ideas that can bubble to the surface really quickly with a question like, Why do Aboriginal people hate Australia Day? Firstly, it assumes that again, there's a collective response, a collective idea, there's a consensus. It's also assuming that Aboriginal people hate Australia Day. There's a lot of, there's a lot of assumptions there.

So, what we want to do is we, again, we want to take that element away from the question and we want to create that reflective and neutral tone in the conversation. So, a better question would be, Why might some Aboriginal and Torres Strait Islander people choose not to celebrate Australia Day? So again, it's taking away assumptions, it's taking away generalisations or stereotypes, and that really allows for that critical engaging reflection. And so, with these questions, although they've really been targeted at Australia Day, they're questions that can be changed and adapted to suit different conversations. So, you might adapt these questions for studying the stolen generations. It might be that we use some of these questions to talk about intergenerational trauma or if we talk about things such as racism.

So, while, again, these questions are very targeted to Australia Day, it gives you a sense of the style and tone of how we would approach those conversations in the classroom, which is a lot to take in. And it's really, especially following that video around the journey of health and wellbeing, it's probably time for you to have a break and to process and to reflect.

And so, what I'd like to do, just as a bit of a check in, just to make sure that you're all okay and that you're all still floating and swimming along, How are you going, djaambis? How are you going, my friends? And in thinking about which animal resonates with you, we're going to leave a few minutes to reflect if you need to grab a glass of water, if you need to have a stretch, or if you're like me, duck away to steal some chocolate from the office desk. We'll reconvene here at 4:55 just to give you a little bit of a break. So yeah, feel free to turn off your cameras and microphones. Not that we can see you, but just if you want to create that sense of disconnection from the conversation. We'll reconvene at 4:55.

**Mathew Lillyst** -Hi everyone, it's Mathew here. I hate to be that teacher, but it is 4:55, and I want to make sure that you get out on time today. Just while we're checking back in, apologies. Unfortunately, I mentioned before that we would break at 4:15. That was meant to be 4:55. So the animal I feel like at the moment is the turtle. But I want to hide in my shell because I've embarrassed myself on the recording and in front of professional colleagues. But no, I'm actually feeling like the sea dragon at the moment. I feel like there's a lot happening, but there's a sense of calmness and stillness. And Erin and Jarrod, I don't want to put you on the spot or shame you up, but very happy for you to share any reflections, if you would like to do so.

**Erin Wilson** - Thanks, Mat. I think that I feel like the eagle. So, I'm soaring above with my eyes wide open and I'm looking for those resources that we talked about last week that fit the AITSIS model around being appropriate culturally respectful resources. And now I'm also trying to think about how I'm going to look down and ask questions in the ways that you've explained or given guidance around just prior to the break. So, I feel like I'm soaring, but I'm looking for sharp objects or animals or things that I can consume at any point in time. So that's where I'm sitting right now.

**Mathew Lillyst** - Great answer. I'd give you a gold star, but there's still COVID around, so I shouldn't give you a gold star at this moment. But thanks, Erin. Jarrod, was there anything that you wanted to share?

**Jarrod Stains** - No, just that I'm still feeling like the turtle being guided along through this. It's nice to have this easy way to step through, flow through everything. It's all just going along smoothly.

**Mathew Lillyst** - Awesome. Well, with that in mind, we'll keep the flow going. If we're still floating, and the water is pretty calm, we'll take that as a cue to keep the momentum going. So, thank you both for sharing. So, what we're going to look at over the next little while is we've talked about things to be mindful of. We've talked about different resources and perspectives in the last webinar. So, for the next few moments, we're actually going to take a bit of a, a bit of a look at all of those things in one little perfectly wrapped gift. So, what we're going to do is we're going to look at how we can create a respectful learning activity that keeps those things in mind. So, we won't go through all of those, all of those elements, but it shows how we can approach designing an activity or a learning experience that keeps those elements in mind. So firstly, some quick advice. So, with any opportunity that we use to embed a perspective, the focus should be to gain a better understanding of Aboriginal and Torres Strait Islander perspectives and experiences. And so really, we're wanting to showcase Aboriginal voice, and so we don't want to be talking about Aboriginal people or Torres Strait Islander people without creating an opportunity to hear from Aboriginal and Torres Strait Islander people, whether that be in person or through the resource.

So, we're not here to critique or challenge Aboriginal perspectives. We're here to understand and to showcase. So, a key part of that is we don't want to be replicating or altering any cultural expressions. So, we don't want to be starting an activity where students do their own Aboriginal art. We don't want students to come up with their own dreaming story. We don't want students to create their own Aboriginal or Torres Strait Islander cultural artefact. One question that I'm always asked quite often, is it appropriate for students to write their own dreaming story? The short answer is it's not the most respectful thing to do, and I would be advising against it. And we'll show you how you can do that. We'll show you how we can approach sharing perspective without having to necessarily replicate it. It's also not respectful or appropriate to analyse or compare the effectiveness or accuracy of Aboriginal perspectives.

So, we don't want to create a dynamic where we're saying these perspectives are better than this one or this mode of technology is better than this one. We want to create an opportunity to learn about the values and the culture and the knowledge that's expressed through those perspectives, but not to critique or not to evaluate if one is effective or not. And we want to avoid language that places judgement or value on the community or their knowledge. So again, we want to celebrate and promote Aboriginal and Torres Strait Islander voices. We don't want to set up a situation where we're critiquing or attacking or denigrating Aboriginal and Torres Strait Islander people.

So, the example I'm going to show you is a good video, and I'm a bit biased because it is from my home Country. But we're going to be looking at the Gunditjimara eel baskets. And it's a short little video that was produced by Museum Victoria, and we'll make sure that the link is available to you in the slides when we send them out. There are two questions that I want you to think about while we're watching this video. The first one is, what perspectives are shared in the video, and are there any connections between the video and your VCE subject or subjects? And while we're doing that, I also want you to have a think about... And I won't be testing you because you're not in the same room as me, so I can't put you on the spot. Not that I'm allowed to shame you up either. But I want you to think about what learning activity you might do.

So then that way when we come to reflect after this video, we'll show you what might be a better approach or something that you could do and some things that you, we would consider you would not do in the classroom. So, we're going to watch Joey Saunders talk about aquaculture on Gunditjmara country, and specifically talking about the eel baskets at the end.

**Joey** - This is the focal point of the Gunditjmara country. Matter of fact, this would've been like a, like a small township in a way, and the lake being like a supermarket. When the Aboriginal missions started, they weren't allowed to practise any of their culture or speaking any language, any of their dances, teach any of their dream time stories. With the eel basket, an old lady called Auntie Connie Hart, she used to, she used to sneak around and watch the women weave the baskets. So that's how she, she remembered how the baskets were done. So, she ended up passing that on to other Aunties that are still living in the community and still practising how to do the eel baskets. There'd be rocks all along here. With the eel basket in the middle and your rocks on top, you'd lay the fish trap in the middle with your bigger end where the bigger eels are coming through. So, you'll have the bigger eels will get stuck, and then the little ones will go through to the next pond. So, what you're doing is you're catching the big ones and letting the little ones go in the next pond for the next harvest, then the next, until they're big enough to catch on the next fish trap.

**Mathew Lillyst** - Okay, thanks everyone. So yeah, so with that video we'll definitely share the link. And I've just noticed there was another question in the chat around can we read a dreaming story. So, if there's a story that's been written by a community, and they've published it in a format that's available for people to share, yes, we certainly want you to read the story. Absolutely. I guess this is what we're looking at this slide now. It's just being mindful of what we ask students to do with that resource, and then how we want them to respond. So, I ran a session with some primary maths and science specialists last year. And when we showed this video around the eel baskets, the burning question or the burning idea that teachers wanted to run with was asking students to create their own eel baskets. Now, culturally, I would advise not to. If you have someone from that community who is teaching students and is sharing and has given permission for them to do that, then it's more than appropriate to do so. But as a Gunditjmara man, I'm not an Elder of my community, so I can't give permission for you to recreate those eel traps. I haven't gone through those protocols to give you that permission to do so.

So, I would avoid recreating the eel baskets. I would avoid asking students to design their own Aboriginal eel basket or to assume that cultural knowledge that's required or that's been passed down to community. So, we also don't want to critique how outdated or inadequate the eel basket is because that's not going to give our students to reflect on the knowledge and culture that does come through these eel baskets. And it puts a limited lens on what we're looking for or what we're trying to appreciate in that lesson. So, here's what we can do and here are some tips and strategies that will, and activities that don't compromise any cultural protocols or don't put you in the firing line of doing something that we would advise not to. So, you might have a discussion around how the eel basket demonstrates the principles of sustainability. So rather than saying how inadequate it is, we're actually looking at, well how is, how are these elements or principles reflected in the design? And again, if you're a technology teacher or looking at engineering or materials, discuss how the eel basket demonstrates the principle, oh, sorry, there's a double up of words there. The awful English teacher didn't double check the writing there. But demonstrates principles of product design.

So, we can look at how it's been designed, we can look at how it's been crafted and how that might intersect and might correlate with other principles of design from a non-Aboriginal lens. But you might also discuss how the design and use of the eel traps reflect cultural values. So rather than getting students to replicate and say you're taking on an Aboriginal lens and you're taking on Aboriginal knowledge and expertise, we're actually asking students to see what knowledge they can gleam from an Aboriginal way of thinking and being. And another activity, if you wanted students to have a practical element, you might ask students to design their own fish trap inspired by some of the ideas or values or principles that we learned from the Aboriginal eel, the Gunditjmara eel baskets. So, the line of distinction is you're not asking students to create an Aboriginal eel basket, but you're asking students to apply the learning and principles that they've learned from learning about, I'm sorry, I've used learned three times in that sentence, that they've gleamed from learning about the eel baskets.

So, to keep you safe and to protect you in your practise, I would avoid replicating or asking students to recreate any Aboriginal cultural expressions, and that includes artwork. So, asking students to do their own style of Aboriginal art is not following cultural protocol because we don't have permission to give students to use those symbols or those design patterns. And similar with dreaming stories. When I've taught English from year seven to year 12, while we did look at Aboriginal dreaming stories and creation stories, I didn't ask students to create their own dreaming story, but we would unpack that all stories have a value, have a purpose, they have an audience, and there's different metaphors or analogies that are used in that story to convey meaning. So, I would ask my students to come up with their own story, but I would want them to think about audience. I'd want them to think about the messages that they're trying to convey, and I want them to think about the techniques that they would use to help convey that message.

So, while they're not creating their own dreaming story, they're learning how the values and principles of an Aboriginal dreaming story could be applied in a different context. And those are the types of activities that we would be encouraging you to look at. Sorry, I'm just mindful, I've been talking for quite a bit. Erin or Jarrod, is there anything else that you wanted to add as well?

**Erin Wilson** - Jarrod, do you want to share some of the VAEAI resources that are available in relation to this?

**Jarrod Stains** - Yeah, sorry, my audio dropped off for a second there. Yeah, so VAEAI have some helpful resources on especially the art elements around this. So, on the VAEAI website, under the resources tab, there's a resource called, But can they paint dots? And it's kind of like a guidance resource for teachers around... It's more about Victorian perspectives compared to other perspectives and how to respectfully look at Aboriginal art in Victoria and Australia generally.

**Mathew Lillyst** - Awesome, thanks Jarrod. And yeah, it's on that you'll... It's a great resource for unpacking that there are different art styles in Victoria. So, we tend to go with more the diamonds and the straight lines, whereas the dots are more from, I might get this wrong, but the dots aren't what you would find in a lot of Victorian art. Maybe some contemporary art you might, but that's not typically a traditional technique used in Victoria. So, there's, yeah, so there's some... Yeah, it's a great resource to have a look at, and it helps you unpack some of those different perspectives as well.

**Erin Wilson** - And as a maths/science person, I was going to say, or a science curriculum STEM person, I found engaging with all of these resources useful. So, whether it's 'But can they paint dots?' it's been useful for me to even think about curriculum planning and those perspectives. So, while it's not directly related to my VCE subject or my F to 10 subjects, it still provides that guidance and advice. So, I don't think that you can lose by looking at these other resources or VAEAI resources and the resources that you've shared, Mat, that may not be specifically related to your study to get a better understanding overall of how to be culturally safe and responsive.

**Mathew Lillyst** - Absolutely. And if we look at the example of the eel basket, while people might initially think it's certainly for design and technology type subjects, there's actually mathematics in it. We've got circumference and diameter. I'm an English teacher, so I'm just trying to make it look like I know what I'm talking about. But we've got history in there talking about Auntie Connie and how she was sneaking around and watching the old Aunties create the eel baskets or pass on that knowledge. So, what you'll find is while there might not be specific resources on Aboriginal mathematics or teaching mathematics in an Aboriginal way, we actually have a very clear example of how mathematics has, and design has been used to reflect cultural values of sustainability. So, if we're looking for a real-life context to unpack where dimensions and measurement and space and volume might be important to understand, we've actually got a real-life example that you can use to explore that a little bit further.

**Erin Wilson** - And also it links back, Mat, to the first webinar. So, the webinar will be available on the website. So, people who weren't able to engage with the first webinar will be able to access that. But also thinking about where you use the learning activities. So, it may be to engage people as the launching activity. So, I was even thinking about how I could potentially use the eel basket video that you've just shown as a question to prompt students to think about cultural continuity and opportunities for cultural expression and the impacts or how that's been able to be continued from a Gunditjmara perspective. So, it's not specifically related to the content, but it allows me to open up those conversations and discussions, which I think is also a useful perspective and opportunity as well.

**Mathew Lillyst** - Yeah, absolutely. And someone's just put in the chat that you could use the story to identify elements of observational learning in psychology. So, the resource, in terms of selecting a good resource, if it gives you insights and teaches you something, it's going to be something that'd be very useful for students to understand as well. And so, as professionals and as the experts in your subject areas, if you look at the resource, you might be able to put your subject lens over that and look at different ways to apply that to your planning as well. So yeah, it's amazing how one little eel basket can generate quite a lot of discussion. But hopefully that's given you some clear parameters around how you can use resources and approach that in your teaching.

So, in the spirit of talking about things to consider, particular resources like videos and radios, sorry, audio recordings, you'll notice that there are lots of resources that have content warnings. So, this definition from the AIATSIS website, it's actually what they use as part of their content warning on their website, where in some Aboriginal and Torres Strait Islander communities, hearing recordings, seeing images or the names of deceased persons may cause sadness or distress, and in some cases, offend strongly held cultural prohibitions. So, it's a nice little definition there. And the image below is not from the AIATSIS website, but it's from the Public Record Office of Victoria Archives. But it also gives, this gives you a visual example of what that warning could look like. Programmes on the ABC and SBS are very good at this, where they normally have that disclaimer at the beginning saying Aboriginal and Torres Strait Islander peoples may be advised that there might be images or sounds of people who have passed. Because in some communities there are cultural protocols around how you can talk about someone after they have passed away. So, you'll notice, particularly in mainstream media over the last few years, there are some naming protocols where you can't use the person's birth name.

So, Dr. Yunupingu is a really, I guess a really, really noticeable example in the last few years where the family and community decides how we can refer to that person. So, some people might only use titles like Doctor or Mr. or Miss. For other community members, such as Uncle Archie Roach at the end of last year, the community gave permission for people to still use his name and his images. So again, it really comes down to a community's preferences and their own protocols. But just to be advised that when students are viewing materials, that those disclaimers just prepare them for those sorts of things as well. And-

**Erin Wilson** - I think, Mat... Sorry.

**Mathew Lillyst** - Yeah, of course. Go for it.

**Erin Wilson** - No, I was going to say I think it ties into the videos that we watched last week as well. So, when we watched the "Restoring the Koorong" video, and then we talked about the other two resources that you went down the rabbit hole on, well, I went down the rabbit hole on YouTube with. And the video from 1966 didn't have any advice or content warnings, so therefore I could use these to provide that to students when it is missing, I guess is the opportunity here too as well, to have that. To be culturally safe and respectful is to not just necessarily rely on the resources themselves to have them, and if they're missing, to include them.

**Mathew Lillyst** - Absolutely. And that's a perfect segue, particularly around language. So, this is an example that comes from the AIATSIS website too. But depending on when resources were produced, particularly when we're looking at historical context, a lot of words and a lot of language and phrases aren't appropriate in all contexts. So particularly when looking at, if you're looking at history and you're looking at primary source documents that refer to Aboriginal people as native, as primitive, there's a lot of language that wouldn't be appropriate by today's standards. So, in line with what Erin was saying, some of those resources aren't self-reflective and aren't able to identify themselves as being potentially problematic. So, when you're looking at those source documents, especially in literature or novels that might have inappropriate language, it's important to talk about context and say, "At this time, this was the language that was used, but this isn't respectful or appropriate by today's standards."

So, it's important to also in your first viewing and assessing of the resource and its usefulness and appropriateness in class, it's important for you to have that lens in you determining if it's appropriate to show or not. So, I guess we've talked about resources and different approaches, but we thought it might be good just to pick out a few topical scenarios or complex or challenging scenarios that teachers might find themselves in to really, again, help frame that thinking and some advice to support you as well. So, one scenario, and this was a question that came through some of the feedback from the webinar last week, was around what if the perspective presented in the resource conflicts with a student's perspective in the classroom? So, I don't want to take up all the airtime, so Erin and Jarrod, please feel free to cut me off. But the key thing, especially as an English teacher, is that we're talking about multiple perspectives, and Aboriginal and Torres Strait Islander people don't have a collective singular perspective. So, what you are doing in your teaching is you are presenting a perspective and an experience and being mindful, particularly in acknowledging resources, is that not all communities or not even all Aboriginal people and Torres Strait Islander people will have the same perspective. But Erin and Jarrod, feel free to share any advice and titbits as well.

**Jarrod Stains** - No, yeah, I think that's totally right. Just prefacing it with this is one person's perspective, and it's important to acknowledge that there are a diversity of perspectives around everything, but particularly this kind of content that we're talking about.

**Erin Wilson** - I think too, Mat, that it's also the perspective in which, or the context in which you're learning the content. So, if you're learning about a framework or you're learning about a particular history or point in time, or perhaps you're learning about the Mabo decision, then you can learn about that framework or that decision, and then it can be a different experience for the students in the classroom, across all cultural experiences or all cultural backgrounds. So, it's that academic lens and perspective, and then thinking about that in terms of students' individual experience as well, can also help support teachers to contextualise that in a really clear way for students to say, "We're learning about this decision or this framework or this point in history. And it will potentially, well, it will be different because we've got 500 different nations and we've got all of our multicultural communities and everyone else who's an immigrant to the country." So just framing that from that context too, I think is really useful.

**Mathew Lillyst** - Yeah, absolutely. And what a better way to discuss perspectives than by showcasing and sharing multiple perspectives? It's the whole purpose of what we're trying to do through this webinar as well. So, the next scenario. How do I remain apolitical or unbiased when teaching about a perspective?

**Erin Wilson** - I think that's a great question, particularly if we're thinking about significant decisions around treaty or the Yoorrook Justice Commission, or we're talking about The Voice. And as a public servant, it is, again, I think if we're highlighting people's, the variety of perspectives, or we're using the questions that you've given us as prompts earlier in the slide deck to be able to frame those questions, it means that they're not leading or they're not loaded, and we can allow for that exploration to happen, is probably where I'm thinking. Jarrod, Mat, from your own perspectives or ideas?

**Jarrod Stains** - No, I think just to present the perspective as it is, it's not really, it's not your perspective on it. So, I think if you are teaching about someone's perspective on treaty or on Yoorrook or something like that, it's important to just present it as it is. This is this person's input into treaty, or this is this person's input on Yoorrook or whatever the matter may be.

**Mathew Lillyst** - Absolutely, and I think that the key point with these perspectives is we're not teaching people to take on these perspectives or that people need to agree with them. And I guess this leads into to the next scenario. What if the perspectives conflict with my own worldviews? So again, you're not teaching people that this is what you must think, this is what you must believe, but it's actually creating an opportunity for students to learn about it. And particularly with conversations where there are points of view, particularly around conversations such as Australia Day, we really want students to make informed decisions. So, if we're not presenting different ways of thinking or different worldviews or different beliefs, then we're not really having, allowing students to engage in critical thinking to really make an informed decision. So again, it's all about presenting the content, as Jarrod was saying, presenting the subject matter and allowing students to make their own decisions and their own deductions. But we want to create a space where students can at least interrogate those and to be given the opportunity to reflect on those different attitudes and worldviews as well.

**Erin Wilson** - I think Mat, for that one, as a non-Aboriginal/Torres Strait Islander person, they're not my worldviews. And so, I openly acknowledge that this is a perspective that I do not have an experience of or about, but I can appreciate, understand, consider, get a glimpse into. And just like you were saying, our Aboriginal and Torres Strait Islander students, based on their position in community, don't have authority to give permission. It's the same as me with this understanding that it's not my worldview or my perspective. So, I just... It does, they will conflict. I think it's just there. It is not a what if. It is that they will. And so, I'm learning about the perspectives as a non-Aboriginal and Torres Strait Islander person.

**Jarrod Stains** - Yeah, yeah, and I think if we're talking about before we are creating that, those judgement free, those safe spaces, you're welcoming a lot of worldviews in a constructive manner. You're not judging people if they have this worldview or someone else has this worldview. You're simply just presenting all of them in a safe space.

**Mathew Lillyst** - Geez, I really shouldn't go after you two because you two really hammer all the really pertinent points straight away and very succinctly. But no, as you both said, it's all about creating that space.

**Erin Wilson** - It's all the work we've done previously before the webinar, Mat. That's why we're all in sync.

**Mathew Lillyst** - Oh, fabulous. Look, I'm just mindful of the time and that we've only got about two minutes to go, and I reckon we can make it. We might just go slightly over by a minute or two, but I'm going to try and make it if I stop waffling. So, in terms of some resources, so obviously the content that we've covered today isn't the easiest content to cover and talk about. So, there are resources available both for Aboriginal and Torres Strait Islander people and non-Aboriginal and Torres Strait Islander people. So, 13 Yarn is a good telephone service to have a look at if you would like to have a discussion and discuss, for Aboriginal people and Torres Strait Islander people to discuss in a culturally safe space. The Victorian Aboriginal Community Controlled Health Organisation, which produced the "Koorified" resource, is also a great community organisation that provides a lot of health, particularly mental health supports as well.

For school staff, Government schools definitely have access to the Employee Assistance Programme, and there will be equivalent support services available in different sectors as well. But schools also have key contact staff as well, who are available to connect you to different support services as well. In terms of, again, resources and protocols, we'll send these links out as well, and we'll also include the link to the resources that VAEAI produces Jarrod and Erin were talking about before. So again, these are resources we showed last week, but they're worth showing again just in case they fell off your radar. And again, in terms of key stakeholders and contacts, we've obviously got VAEAI where Jarrod is working. We've got Local Aboriginal Education Consultative Groups. In Department of Education staff, we have the Koorie Education Workforce. In the Catholic sector, you have Aboriginal Education Officers in each of the diocese. Independent schools can reach out to Principal Consultants. And if it's specifically around your VCE study, then your VCAA Curriculum Managers are the best point of contact as well.

So, I guess just to finish off and I'll also... Jarrod or Erin, if there's anything else that you wanted to share just before we finish up as well. We have gone on quite a bit of a journey, not only today, but also with last week's session as well. And I just want you to all think and reflect about how you're going, djaambis? How are you going, my friends? And which animal resonates with you right now and your journey and where you're going and where you're wanting to go? I'm definitely feeling like the eagle at the moment looking very, very fiercely ahead. I'm not quite sure what they're looking at because I'm not quite sure what I'm looking at either, but I can certainly feel that sense of focus and that sense of getting ready to fly. But Jarrod and Erin, how are you going?

**Jarrod Stains** - Yeah, no, I'm feeling a bit like the kangaroo. I feel like I'm standing up tall and strong, looking out at everything else that's going on.

**Erin Wilson** - I think I'm the echidna. So, I'm looking for the ants because the ants are on a journey together. So, I'm hoping that the teachers that have joined us over the last two weeks feel like they've been able to meet some of the learning intentions and the success criteria. I know you may want to go back and watch the videos. I'd really encourage you to find more ants and maybe get them on your journey in a line together. I've jumped out of the river and I'm in the ant colony, but that's okay. Yeah, I think that's where I am. I'm the echidna looking for the ants.

**Mathew Lillyst** - Well look, thank you everyone, and thank you Erin and Jarrod for being amazing and sharing your insights and your thoughts and reflections as well today. But thank you to everyone who has joined along. We know that everyone's on their own little journey. I shouldn't say little because it's not a little journey. But hopefully the journey ahead feels clearer, and you feel more confident and excited and enthusiastic to have a go. And we certainly wish you all the best with creating the best possible opportunities for your VCE students and in sharing the richness and diversity of Aboriginal and Torres Strait Islander peoples from across Australia. But Erin, I might throw over to you to formally bring us to a close.

**Erin Wilson** - Yeah, thank you so much Mat and Jarrod for your participation, your guidance, your inspiration over the last two weeks, but also leading up to the webinars. I would really encourage people to have a think about bringing other people at their school alongside them with this journey and sharing these resources. Jarrod's contact is there if you're interested in getting in contact with VAEAI, Mat, if you're interested in getting in contact with the Koorie Outcomes Division, particularly around self-determination and education reforms. I'm there if you've got questions around STEM, but also if you want some more guidance in perhaps who to contact.

Then if you've got some more general conversations or questions around just Aboriginal/Torres Islander perspectives in the VCE curriculum, you certainly can. But we will be sharing the recordings with you. We'll send the PowerPoints out tomorrow to all people who are registered. And just keep track of the work that we're continuing because Mat, Jarrod and I are not... We've got ideas and plans, so we're really hopeful to, that you give us ideas and inspiration as well. So, if you've got more ideas of what you think would be needed, please certainly get in contact with us. So, thank you everybody.

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