

QCAA Reconciliation in Education Panel 2024

Speaker Name	Text
Leanne Levinge Ngugi and Kombumerri Panel Facilitator	<p>Jingeri. Jingeri is Hello in my Yugambah language. My name is Leanne Levinge. And I am a proud descendant of the Kombumerri people on the Gold Coast. Part of the Yugambah language group. And also the Ngugi people of Mulgumpin, which is Moreton Island, part of Quandamooka.</p> <p>On behalf of the Queensland Curriculum and Assessment Authority, it is my absolute honour to welcome you here for this very special Reconciliation Week 2024 event. Now more than ever is the theme and we have a great panel discussion ahead, with some very, respected, speakers with decades of experience in education and working with Aboriginal and Torres Strait Islander communities. We also have, I believe there's more than 100 people online, that we, yeah.</p> <p>So we're live streaming, so welcome. I feel like I want to look into a camera or something, but hello, it's really terrific to have you, online with us this morning. Excuse me to kick off, I have the absolute, honour such a privilege to, introduce this Welcome to Country. Probably one of the most memorable you will ever see and experience.</p> <p>And I think you're hearing some little murmurings right now, so we are going to invite, she there? Yagara, Yagara Traditional Custodian, Leonee Thompson from Leichhardt State School to offer us a Welcome to Country.</p> <p>Leonee, if you stand over here and we can turn this mic so that people can see you, and you can. They can also hear you in there so that.</p>
Leonee Thompson Yagara Traditional Custodian, Leichardt State School	<p>Yoway, Yerongban Yagara nyahjah. Leonee Thompson nyahjah. Nyah waddair mudamba ngay nyamballi wadanam gogam birin. Dayba Yagara wadanam ngay yuguinbin Billin Billin nyahjah malaja nilbila Yagara dagan. Yalway, now translate in English. Hello. Yerongban Yagara I am. Leonee Thompson I am. I give good respect and acknowledge all elders here today. On behalf of my Yagara Elders and great grandfather Billin Billin, I welcome you to Yagara country.</p>

Leanne
Levinge

Thank you.

I reckon your ancestors would be pretty proud of you right now, Leonee.

I would now like to invite QCAA's CEO Jacqui Wilton up to the stage to address us this morning. Thank you.

Jacqueline
Wilton
QCAA CEO

Glasses everyone.

Thank you Leanne, and thank you to our amazing Deadly dancers. I'm not so sure if the still out the back hearing us. What an incredible, performance. What an incredible group of young people. And I guess for me, it's fabulous to see how language and culture are being integrated. So, fully and completely into a program of education out at Leichhardt State school.

And, I hope that that serves as a wonderful, example and provocation to other schools, around the state as well.

I'd like to, begin by acknowledging the traditional custodians of the many lands, from which we are joining here today, including online. I understand we have participants online from South Australia, the Northern Territory, New South Wales, and of course, from right across Queensland. I'd also like to extend, my respect to any elders in the room or elders joining us online today, and offer my thanks for the cultural and spiritual knowledge, that they share with us and its contribution, to our learning as well.

And finally, let me also extend a welcome to our distinguished guests, and our expert panel members, Renee, Phyllis, Mike and Tanya. Thank you all for making the time to join us today. Gurrumba Nananabu. And good morning. I'm thrilled to be able to open the QCAA's Reconciliation and Education, discussion panel today through our products and services and our work with schools and teachers, a major focus for the Authority for the past few years has been to support Aboriginal students and Torres Strait Islander students to feel safe, reach their full potential and achieve meaningful outcomes in their education and their lives beyond school.

To support this work, the QCAA recently launched our first Aboriginal and Torres Strait Islander Cultural Capability Action Plan. This plan outlines our commitment to taking clear and effective actions to support learners, and to further enhance the cultural capability of the QCAA. One of the elements of that plan actually, was to look at commissioning some First Nations artwork, for the Authority.

And I'm thrilled to, share that with you today. We've got our brand new banner over here. Lynda, received that a few days ago. Hot off the press that one, but it is been, done by, three Kalkadoon artists. Brooke, Chern'ee and Jesse Sutton are based up, part of the Kalkadoon mob from Mt Isa.

And has a strong affinity for me. My very first teaching job was at Kalkadoon State High School. So, it's lovely to have that come full circle. And see some young Kalkadoon Queenslanders, representing their culture with our artwork. But the QCAA, it's not our first little foray into embedding, First Nations perspectives in our work.

I, I'm, I'm fairly confident that we've been doing that for a while, you'll find those perspectives in our recently revised suite of senior syllabuses. You'll find those perspectives in our recently revised, Australian curriculum in Queensland, or ACiQ resources as well. And importantly, you can also expect to see a far greater emphasis on First Nations perspectives in our soon to be released Queensland kindergarten learning guideline.

The kindy guideline will align with the intent of the Mparntwe declaration by providing a platform to improve educational outcomes and help children learn about First Nations cultures and ways of knowing. And I must confess, as the mum of a three year old who'll actually start kindy next year, I reckon I've got a little bit of skin in the game on this one.

I am so excited to see that work come to fruition and I'm really looking forward to implementation starting next year, but there's always more to do. Later this year, we will begin an extensive consultation process as we develop a new cultural capability short course. This new syllabus will be offering, learning that is around cultural capability for all young Queenslanders and will complement the existing Aboriginal and Torres Strait Islander Studies and Aboriginal and Torres Strait Islander Languages subjects.

The new course will support schools looking to introduce and explore First Nations cultural capability in the senior phase of schooling, and students who successfully complete the course will be awarded credit towards the Queensland Certificate of Education, or QCE. This short course is an important addition to the QCE, but we also want First Nations students to be able to draw on their cultural knowledge and competency to demonstrate their learning, creating opportunities for Aboriginal students and Torres Strait Islander students to utilise their living history, languages and cultures, and have that learning formally recognized is an ongoing focus for the QCAA and something I'm looking forward to progressing further in the years ahead.

As I said at the outset, today's Reconciliation Week event is a first for the Authority. We're proud to take a more front facing role in this annual celebration. For nearly 30 years, Reconciliation Week activities have brought together people from all walks of life and parts of the country. For many young people, including our young dancers from Leichhardt, this week has been a natural and consistent part of their school and social experience.

As we said at the outset, this year's Reconciliation Week theme is now more than ever. Reconciliation Australia chose it to remind us that no matter what the fight for justice and the rights of Aboriginal and Torres Strait Islander people will and must continue. We need young Queenslanders to know the history of our First Nations people to question injustice and seek truth.

Knowledge is powerful. It lays the foundation for understanding different perspectives, can bridge division and support the strengthening of relationships between First Nations peoples and non-Indigenous peoples for the benefit of all Australians. Soon we will hear from our panel of experienced educators who have dedicated their careers to this cause. But the theme demands that we all reflect on our professional practice and ask ourselves some important questions.

How do we, as educators and public servants, continue to move forward in times of uncertainty and lead real change? How can we be champions in the ongoing fight for justice and the rights for First Nations Queenslanders? Reconciliation is everyone's business, but the people we have in this room, and those of you joining us online today are in privileged positions to make change happen.

We have the tools to build and support a generation of culturally educated and inclusive Queenslanders. The QCAA is proud to facilitate such important discussions. We hope that you walk away from today ready to answer a call to action. Now more than ever, we need skilled and committed educators and public servants to lead the way in encouraging reconciliation through education.

And to paraphrase the Warumpi Band and this year's reconciliation anthem, Blackfella, Whitefella, will you be the one who's going to stand up, stand up and be counted? Thank you everyone.

Leanne
Levinge

Thank you very much, Jacqui. Stand up and be counted. We've got a pretty strong call to action there already, and I expect by the end of our panel discussion, we're going to have many more actions, in the room, but also online. And they will ripple out through our schools, our communities. And this year's Reconciliation Week will be one that lasts every week.

Can I please invite our panelists to the stage? Renee Crilly, Tanya Saltner, Phyllis Marsh and Michael Naylor.

And thank you.

Welcome. You have, a couple of mics there. I think you if you flick down the switch on the, the side there, it should be on. Can you hear me, okay? Great, okay. I would firstly like, to ask each of you mob way to introduce yourselves. Tell us a little bit about, where your country is, who your mob is, and then, maybe, or if you're not indigenous, what your heritage might be.

And, tell us then about the education context that you currently work in today. We might start down the end there with you, Tanya, if that's okay.

- Tanya Saltner**
Wulli Wulli and Wakka Wakka
Principal, Aboriginal and Islander Independent Community School (The Murri School)
- Thought I was sitting on the end. So I'd go, that didn't work for me. You know? Good morning, everybody. My name is Tanya Saltner. I'm a Wulli Wulli/Wakka Wakka, woman from a little tiny town in central Queensland.
- Called Theodore, one street and that's it, but I've been at the, I'm the principal of the Murri School in Acacia Ridge and have been a part of the Murri School community now for well over 25 years, so part of the furniture, and I'm sure as we get along, we'll be able to talk a little bit more about what we do over at the Murri School that makes us a little bit different.
- Phyllis Marsh**
MaMu woman from the Mundubbarra people
Learning Innovator, Indigenous Perspectives, West Moreton Anglican College
- Good morning. I'd love to greet you in my language from MaMu country, but unfortunately, we don't have that word, in our greeting, which is just another story of, our where we need to be now more than ever, so I am from an ancient rainforest country. MaMu country. I am what I would be known as Balgari in my country, which means a grown woman, now all of 50 years of age.
- And now a grown woman. So I've been living and working on Yagara country for the past. How? I think 25 years I've been married, so that's how long I've been here. And in that time, I've, done many jobs. But I now work at West Moreton Anglican College. I've been there for the last six years, in a response to wanting to do better in that space.
- So, the way that they refer to me at the college is a learning innovator. How do you like that? Of Indigenous perspectives. So it's pretty schmick, and I do a lot of innovating and creating in that space. So I look forward to sharing that with you all.
- Renee Crilly**
Wulli Wulli
Manager, Languages and Cultures, First Nations Strategy and Partnerships, Qld Department of Education
- Galamba ngu yunga nyarajin Renee Crilly, nyarajin Chapman/Dodds.
- So I just wanted to say, good morning. And I'm proud Wulli Wulli woman too. I grew up on my granny's country. Eidsvold's home for me. So she was a proud Wakka Wakka woman, did all my schooling there and went, I could leave for a little bit. My family still live in Eidsvold, and currently work in education in central office.
- I come to the dark side, I say, and, work in the Languages and Cultures team.

Mike Naylor
Secretariat
Director,
Queensland
Aboriginal and
Torres Strait
Islander
Foundation
(QATSIF)

My name's Mike Naylor. I'm a non-Indigenous man. Irish, Scottish and English Heritage, probably in that order. I've been very, very blessed to be the recipient of reconciliation. I've been allowed to work in some amazing schools. In fact, I've been attracted to go to places like Abergowrie College in North Queensland and had the great opportunity of helping the boys up there who knew their culture.

They didn't need anyone to teach culture or do anything like that, but just someone to stand with them and to be with them. When they got out there and performed, they danced for about 70,000 people across the state. And the difference that made for those young men, and as you saw there today for the dance troupe there and see Brett sitting in the front row here he is part of the Saint Peter Claver College dance troupe.

That sense of pride in culture makes a huge difference, but I've been very, very blessed to be trusted by Aboriginal and Torres Strait Islander community to be able to help, a little way on that journey, I had 31 years in schools as principal in four different, schools along the way there, and I said, probably my proudest moment still working with that Abergowrie college dance troupe and having those boys, trust me, to stand alongside them.

Leanne
Levinge

Thank you very much for your introductions. There. The theme of this year's Reconciliation Week, now more than ever, speaks very directly to the outcome of the referendum in October last year. And I'm wondering if I could ask each of you to, to speak to what that means for you both personally and also professionally, in the context of the education context that you work in.

Phyllis
Marsh

Go first, so personally, now more than ever, that meaning for me is it wasn't too long ago, a blink of an eye when I was a young girl and seeing both my parents, who were both First Nations racially profiled. And now I have that privilege when I go into shops, when I walk down the street, when I'm on my way to a hospital visit, you have the birth of my child and being pulled up.

Now more than ever, we need to have an understanding in this country of the gift that First Nations people bring to this space. Our knowledge isn't going away. We are actually rising stronger and stronger, as we saw with those beautiful children and the work that I do in not closing a gap for our First Nations students, but closing that gap for our non-Indigenous students.

I work hard to make sure that those students, when I sit down in a meeting with them, like I did this morning to talk about launching our rap, what part and position are they going to play, how are they going to stand as school leaders and say, now more than ever, and now I'm in that privileged position as a student leader to put my voice into this, but into this space. Professionally?

Well, I think that connects a little bit to my personal. Professionally, I work within that response. That was signed off by the education declaration. Like, why am I needed in a school? Now more than ever. You know, six years ago, when I started, there was good things happening. But my response was, we don't need a position of a Liaison Officer.

We need, and what you're asking for is somebody who has expert knowledge, who has an ability to lead and input and transform, not your only your workplace, but your workforce. You know what that sounds like? In the corporate world? Professional. So that's why we need professional people working in these spaces to do good things, to lead out strategies, to make a change.

Now more than ever, thank you.

Leanne
Levinge

Tanya.

Tanya
Saltner

Thanks, Phyllis. I when I think about it, you know, the referendum result wasn't a great surprise for me, but when I reflect on it, I think about the fact that we do have to work harder at bridging that gap, that there's still a long way to go between, between the gap.

And there's a lot of work to be done about empathy for each other and understanding. Professionally, it means we just keep working. We just keep working harder at trying to find, and emphasizing our voices and our worldviews and adding acknowledging that our children do have strengths and not coming from a deficit, any more. We at the Murri School, we say we ditch the deficit, because our children can walk in two worlds and they do every day of their lives, which is a real strength.

Renee Crilly Now more than ever, I it probably made me reflect back to to my old people to start with and think about those past sacrifices and and the injustices that did face them, it did make me reflect on how they did protect us through those ways of how they communicated, how they worked, and it was always through storytelling.

I go they were patient then, and they worked the way through those systems around how do we get where we need to be. My grandmother told me she went to school. Now, I didn't know that she had to go to an Aboriginal school. When they removed our family from Eidsvold and she got to go to Gayndah, she got the family, got to stay at Gayndah and that's where she went to an Aboriginal school.

She always told me she went to school. So she made sure education was important. What did I become? A teacher. How can I influence? Well, I can actually influence all those little people that are sitting in front of me, and hence why I now work in central. And I was making a joke before, but now I can influence at a higher level.

Now more than ever. How do you sit with our people to ensure they have a voice at this table? Because our people know the solutions to how we can do it. I thought about the 6. 2 million people. 6.2 million people voted yes. There is a little bit to go. How do we get them there? I believe there's an opportunity with this next generation, with the ACARA, making sure that true truth telling is sitting at the forefront of the table.

They're going to be our change for for the future.

Mike Naylor I should've probably mentioned before I work for QATSIF the Queensland Aboriginal and Torres Strait Islander Foundation that provides scholarships for about 4,300 young people across Queensland. The thing now more than ever that stood out to me was working for that organisation, I got to see first-hand some of the, the negative side, I think, and the amount of, rubbish that Aboriginal and Torres Strait Islander people, have copped and continue to cop.

We had the most beautiful you saw the dancers there before. We had a North Queensland high school, a group of Torres Strait Islander lads got up there and they performed a "booa", which is, a dance that gets everybody up and moving. Then they performed it in front of the entire school. It was the most beautiful act of reconciliation, I think I've seen in recent years.

It was amazing, the whole school up and dancing. And if you saw the negative comments that came out of. It's a small but vocal minority of people, you know, that was what struck me, and particularly during the referendum, it seemed to embolden some of those people to speak out even more. And it was out of total ignorance.

They were speaking absolute rubbish. If you've seen Torres Strait Dance, you know it's not Maori dance. You know it's not a Native American Indian dance. You know, it's, clearly Torres Strait Islander dance. But these comments were just total ignorance. And I think us, as educators and me as a non-Indigenous

educator, I think we've got a very, very important role to make sure that, that those messages do get out there and that truth is told, I don't think the truth has been told.

It's not even close to being told. And I think all Australians deserve to hear that. And young people are particularly responsive to that, message. And we don't want another generation of people coming through not understanding Aboriginal and Torres Strait Islander culture not being that, you know, negative and ignorant, basically, it was almost like the Emperor's new clothes.

They were there, in their complete and utter ignorance making these comments. And you still see it, go on the ABC website. Have a look at any positive post about Aboriginal and Torres Strait Islander achievements. You know, have a look at our museums and you just see it. It's heartbreaking. And I'm a white fella saying that I can't imagine for Aboriginal Torres Strait Islander people seeing that.

But that's our challenge in reconciliation and our challenge as educators. And one little bit of wisdom I learned from Uncle Eric Lowe, who's an ex, principal himself, he said very, very clearly, we're better off, making an effort. Not being afraid. Sometimes, as non-Indigenous educators, we're afraid to, you know, teach indigenous perspectives or at least help encourage that.

And he said, you're far better off to apologise if you do make a mistake than not do anything at all, because we've had so many years of not not speaking up, not sharing that story. Now more than ever, it's time for all of us, to help, share that truth and get back to the real history of Australia rather than the the sort of false history that we've been told.

Leanne
Levinge

Thank you very much, Michael. I am going to come back, something you said there, prompted a thought, which I'll come back to, but I first want to shift, the conversation to the Australian curriculum. We've got version nine of the curriculum now being rolled out, and that will continue to be rolled out for some years. And that will see Aboriginal and Torres Strait Islander perspectives, embedded in all key learning areas.

And I'm curious about, for each of you, what stands out for you with this particular version, if you can speak to, version nine, and also what opportunities you think it may be introducing for us that we haven't previously had.

Tanya
Saltner

I think, well, for us at the Murri School, we're in a fairly unique position, we don't talk about embedding indigenous perspectives.

Our cultures at the core are at the centre of everything we do. So, unfortunately, we are probably in the wrong crowd. But embedding indigenous perspectives isn't a thing for us, but what I will say is, I think it's a great opportunity for people to start thinking about, indigenous pedagogies, in more culturally inclusive classrooms. It's an opportunity for teachers to, to, to teach themselves, to learn and, you know, for kids to be able to be in more diverse and learn more diversely, I suppose.

Leanne
Levinge

Thanks.

Phyllis
Marsh

For me, so, in working for the past six years in leading a strategy with its focus on First Nations education, curriculum, version nine, which, as Leanne said, highlights embedding First Nations perspective in each of the key learning areas. Our symbol for First Nations education at West Mac is the two U-shape people symbols, one larger meaning the teacher sitting in front of a smaller U-shape, the student.

Behind that, are three layers of dots. And those three layers represent our three sub schools. And those there are eight dots in each row. When I came there, it was like I was creating, a vision using words like, in a way, distant future that one day we're going to see it embedded in our eight key learning areas.

And then lo and behold, along comes version nine. So for us that was part of our education priorities. In leading out the strategy, the priority education priorities is an anagram or an acronym, sorry, an anagram, an acronym of Rise: Raising our cultural understanding, improving our curriculum uptake. And that's was a lot of work that that six years of work I've put in in that with version nine, I've always been told when I was taught on country, your solid foundation will see how strong you will rise.

Version nine is giving us a solid foundation with strength that we can rise in. Not me. Not as a First Nations person, but for our educators, our non-Indigenous allies who want to do better. And we need better tools in which to make that happen, and for us to be culturally responsive. So in being part of a webinar, just only yesterday, I was like, ahh, that, you know, that was that was the breath, the sigh, you know, I could just hear the elders sighing like, ahh yes. You know, because they have gone through so much for us to get to this position where we are now, like in ACARA, or QCAA, or Department of Education, recognising the strength in this knowledge that as First Nations people, we bring and it strengthens all of us, not just some of us.

This isn't just about the black fellas. This is about who we are as Australians. And Australia has a history and you all know it, right? So why can't we all share that together? Thank you.

Renee Crilly I did cheat with this one. I, I actually honed like focused in on languages. So there's now that opportunity within the curriculum that wasn't afforded to me when I went to school, my grandfather who who spoke three languages fluently, and now, because of past policies, the next generation didn't learn language. So now that cultural obligation to revive language for our Wulli Wulli people.

But there is opportunity for our our young people and our communities, our language owners, to walk alongside those schools, to embed it, because we know identity, which is a part of, the CCP and how we embed. It's the centre that's our whole being. So it's there and there's nowhere to hide anymore. What I see with this is the there's nowhere to hide.

It is now front and centre, working with our local community. You don't need to know all the answers. It's working with our community because they bring that personalised approach to that commute for that community or for that, custodian group. I also wanted to focus in on, we always want to know people, always ask us can you come in and tell us how to do pedagogy?

How do we build cultural capabilities? The first one we have to ask ourself is you need to know the why. Why do our indigenous students not engage? Why do they not come to school? And until we know that why we can't do those other parts. And I think that's the answer. That's one of the key components.

Mike Naylor I must admit, I haven't read the document particularly, but the things I hope it does bring for our young people, and once again, it's all young people, as you're hearing very much. Is that sense of excitement, that sense of pride in this rich Aboriginal and Torres Strait Islander culture 65,000 years. And I said, I'm a biology science teacher. So I probably, bring that side of, my excitement.

But how amazing you think that journey of people 65,000 years ago, I put that when you look in terms of, human travel, you know, and I put it up there with moon landing in terms of coming at that stage, moving across all of those countries to actually be here. It's a huge achievement when you look at that from a scientific or even just a general perspective.

You look at the incredible knowledge we've ignored, so much knowledge. I had an Aboriginal friend from Northern Territory, just telling me about the, marriage laws and, it hurt my head to try and understand it they were very, very complex. But the incredible knowledge behind that, that separated genes out. So you didn't have recessive genes coming together, you know, and, you didn't have that inbreeding.

All the while this is happening for thousands and thousands of years. And if you want to go the other way, European monarchs were happily in breeding with no knowledge of any of this, you know, so often, we turn that narrative around, but we need to recognise we've destroyed so much knowledge, unfortunately. But we need to grab that wisdom.

Think about the cultural burning, think about the difference that's made to land the amount of, bushfires we have that we don't need to have. You know, there's so much knowledge, so much there that we've ignored at our own peril. And we've been foolish, but I hope we can excite young people and have them a sense of pride and say, well, aren't we blessed to have such an incredible culture here in Australia?

You know that all of us can celebrate, all of us can enjoy and, hopefully some of those people who've been ignorant in the past, hopefully we can bring some of them along for the journey as well too. But we've got to start as educator with our young people and, get them excited, get them on the journey as well too.

Tanya Saltner Can I just add that I really hope this is an opportunity for our kids to to gain some pride and some strength that they can see that people value, or that their teachers value them and their ways of being and knowing and their world views. So I hope it creates a sense of strength and pride for our kids.

Leanne Levinge Yeah, the more strength and pride our kids can grow up with, the more they're going to respond accordingly, and on that note, thank you, Mike, for my, grade 11 son's, QATSIF scholarship. Much appreciated.

Mike Naylor So, not not me, but since he obviously worked so hard and that stolen wages and that story's important to the money, I think we've got to not lose those stories either.

The stolen wages, the frontier wars. We've got to tell our stories. Aunty Ruth's book. Is that you, Ruthie? I'll put a plug in there. It's about to be made into a movie, but that should be in every school. And it should be basic reading to understand from a child's perspective what her story was and understand what happened to so many people.

Hey, sorry.

Leanne Levinge No I really appreciate the passion, as a non-Indigenous person that you are bringing, to the conversation. Unfortunately, Aunty Ruth's story, which is amazing, is one of many, like that. So, please engage with Aunty Ruth's, story or whatever stories you can, of Indigenous from Indigenous peoples, Aboriginal and Torres Strait Islander peoples, and move forward, to help educate yourself.

And we're going to talk some more about that, right now, though, I want to, talk about ACARA. You mentioned, ACARA, the Australian Curriculum Assessment Reporting Authority, and they have developed the first framework, and I quote, to assist teachers and schools to engage with their local First Nations communities to support the implementation of the Australian Curriculum.

And, Renee, you just mentioned that there that, that people have the opportunities to get out and work with communities. I'm just curious, there's obviously an expectation here that as educators, we all work with, those local First Nations communities, with our schools and individual educators at different starting points and in different contexts, what are some of the considerations from each of your perspectives, that need to be taken into account?

When we think about teachers and schools engaging with their First Nations communities.

Tanya Saltner I think firstly, all kinds of engagement needs to be respectful, needs to be reciprocal, for too long we've been, you know, pulled out NAIDOC Week, Reconciliation Week. All of that tokenistic stuff, doesn't make any real change. Relationships need to be collaborative. They need to be sustainable, and like I said, reciprocal. So in that, I mean value the time and energy and knowledge that we're imparting or that we're sharing with you, which is a real, can be a real a drain, I suppose.

I don't know if drains the right word, but, it is a real load to carry, and I would say be mindful of that as well.

Leanne
Levinge

Yeah. Thanks, Tanya. So at that time, that issue of time, seems to be one that comes up, time and time again, because time is money in this culture, and we're all taught, you know, come on, we need to be moving it, in Aboriginal and Torres Strait Islander cultures, time is seasonal. Time, we take the time, we are a patient mob, and we work with country, to that that responds to us.

And that's what we take our cues from in terms of time. So these 9 to 5, Monday to Friday, constructs or 9 to 3 or whatever the school hours are these days. 2:50 at my school, these are these are human constructs, but they're not constructs that are stemming from every human's culture. We have a different, priority on time and spending time and building relationships, as Tanya mentioned, is the most important thing when it comes to time.

Not not money.

Yeah. Yep.

Yeah. Great. Thank you. Tanya. Phyllis.

Phyllis
Marsh

So you, I so, I 100% agree with Tanya. Our culture, First Nations culture in the fact that it has sustainable and survived for as long as what it did is built on an understanding of investment in time, in relationships. I cannot tell you, how many hours I sat by a river.

Being told by my father, Guma, you know, watch, you know, so boring. But that's takes time. The relationship with country to build then gives me an understanding of reciprocity. So that's the core of who we are. Relationships to reciprocity, and here's the thing. We all know the Yagara custodians, they're still here today. They're still in practice.

That is continuing culture. That is culture. That is continuing practice, processes, knowledge that is being handed down. I mean, we got to get real and acknowledge that. And we have to give that respect. Know you may, you know we may engage with our communities, but what we're engaging with is an ancient way. So if we're wanting to work with our First Nations community, and I speak and say that from the position I sit in, because this is not my country and then up for I'm in some way in that same position as you all when I'm trying to, engage and work with, to do that successfully.

It is about relationships. Six years and I've been working with them, and, but also working with our educators on the other side, building relationships, not for transaction. Friendly relationships. Not for a business relationship. Not for what can you give me? What can I go and I'll give you this. It's what can we input into who we are that's going to have an impact and influence on who we are.

And for us, in the way I, I'm working within, West Moreton Anglican College. We're doing a, reconciliation piece at the moment, so we do we engaged our students from the three sub schools to design this piece on the journey I take. So they're pathways around the school, and they had never considered this before, but I crossed paths with students in middle school, students in junior school, students in senior.

And hey, when we meet is where we have impact and influence with each other. It allows me to then speak in this way to them and saying, but here's the thing, people have been in this place, in what you call your learning place for thousands of years. So when we have those, custodians come in and I'm very clear in that we are referring to them as custodians, not performers, not dancers.

They're custodians of this country, and they've come to give us a part of this story. That is respect and that helps us build relationships, so we're very clear with that, the way I lead them through that, so it's a very it's a it's a great privilege. Yeah.

Thank you.

Leanne
Levinge

Thank you.

Renee, Mike.

Renee Crilly Yeah I'm going to start with, remunerating our people.

For what? What you're actually, what, you're asking them to come in and do. I didn't go to university, and I'm, I've got a work colleague here, and I'm going I'll bet she's gone off. She always says this. I didn't go to university to get my cultural knowledge and authority to speak on my community. That comes from my my family.

There is no other expertise that we asked to come into our schools, into our education centres. We expect them to volunteer their time or we only have \$2,000 to do our NAIDOC week. Remunerating for the the thousands of years of knowledge carried down through those systems, because that's what they're bringing to the classrooms when you're asking them to come in and speak to our to our young people, to the teachers, whatever it is, making sure that we remunerate them.

That's one piece of our work that we do in the Languages and Cultures team, is ensuring our people are remunerated for what they bring. Another one I want to bring to people's attention is the Indigenous Cultural and Intellectual Property Protocol that Department actually put out there, recognising that when they share their stories, that's the Indigenous cultural and Intellectual property.

And we as educators don't just take that without permissions and what it's going to be used for. And if we want to use it in a different way, we need to go back and seek that permission. Relationships, are so important. Not hey can you come in and let's have a yarn and we need this from you. It's ongoing.

How do we build that mutual trust and respect with each other? Because if they don't think you're all ready culturally, they won't go there. They will not share that. My next one is does that yarn need to happen inside that school space? If some of our people have not had good experiences there, can we not go and yarn down the park?

It can be foreign when people go, really? Can we go down? Yeah, we can, because we will. Where do you want us to meet? So just recognising some of those components, I do want to talk about the workload that we put on our Aboriginal and Torres Strait Islander people that work in our schools. Nowhere do we ever ask other people to, can you come and get that family to come in and yarn with us, recognising the cultural work load that that is on our people?

I did hear someone talk about colonial load the other day. I see that they're calling it colonial load, but know that that does actually impact our people. And I can tell you those yarns on the weekend, only family, only Indigenous families get when you're standing on the phone trying to watch your kids play sport and they're like, mum's on the phone again because you got, you got someone from community having a yarn to you about something that's happened in that school, or hey, can you come in or they're asking you for advice because when you work in a school system or in education, you become their person that knows everything about the education system. Thank you for becoming a

teacher, I say to myself sometimes, but no, because that's your cultural obligation to your your communities as well.

As my kids go to me, mum, you don't look at no one. Don't make eye contact, kid. In and out. I think that's enough from me.

Mike Naylor Just following on from that, I think particularly with if you've got Aboriginal Torres Strait Islander workers in your school, you are very, very lucky and blessed, you know, with the teachers or CEC's or principals, whoever they happen to be in schools.

I don't think we want to overload people sometimes. And I hear this a lot from a lot of our CEC's as well, too, that sometimes any, any situation with an Aboriginal and Torres Strait Islander child ends up at the CEC's or the Indigenous workers desk sort of thing, and they're sometimes part time looking after 100 kids and trying to cover all of that.

Always say well, of what would happen with any other student in this situation. You know, surely the teachers and others would follow this up as well too. You've got people there. They're the icing on the cake. They're the people who can bring that cultural connection. All that strength here. You see Aunty Phyllis here and everything she's bringing to schools as well too.

You know, please don't overload the, these guys with every other, every other bits and pieces. The other thing I see in schools sometimes, and once again, it's from a non-Indigenous perspective, but I see, you know, who is your member of leadership team who's, passionate about, Aboriginal and Torres Strait Islander studies and working in schools? If you don't have such a person, if you can't, answer that, I question, you know, your school and what your, what you're thinking about as well too, because a CEC or an Indigenous worker or an Indigenous teacher or whatever.

Unless they've got that back up from leadership team and those connections there, it makes their job very, very hard. And we have conversations every week, from people who just feel left on their own, overworked, overloaded, and not recognised for the brilliant stuff they bring and the opportunities they do bring, you know? So, those people are an absolute blessing to have in schools.

If you've got Aboriginal and Torres Strait Islander workers, some of our schools haven't got, anyone in that role and can't get anyone in that role. So, I know there's always a cry out, so please, treat with respect, listen and, make sure you don't overuse people and use people for the wrong things as well too.

Leanne Levinge Thank you very much for your responses there. We have got one final, question before we're going to open to the floor. I know there are some some questions from the floor and also online. We have lots of experience in the room, with us here today and online as well, and I wanted to ask you if you could ask these, experienced educators and there's some decision makers in the room as well, if you could ask them to take action this reconciliation week or any week, which can contribute also to reconciliation, what would you ask them?

Tanya Saltner Before I get to that, I think you'd be surprised how many phone calls we get at the Murri School asking things like, have you got a piece of art that you can give us? Have you got two hours that so we can bring 20 of our workers to your school for two hours so that you can help us embed Indigenous perspectives into what we're doing in our context.

If there's never any, how much is that going to cost us? So we've now started just sending out an invoice first, and often they don't reply. Anyway, as for your question, I think, of course it should be more than just this week, the one thing that you can do is educate yourselves. It's not up to us to give you all the answers.

I think educate yourselves about the fact that colonisation is a real thing. Intergenerational trauma is a real thing. We see it, we live it at the Murri School. It's a continual battle for us to, to, to face. So I think just educate yourselves.

Renee Crilly She deep in thought over there. I wanted to say something before we led into that. Is that all right? Okay. I understand that we we we work in a Western construct. And of that leadership, we move up, we move up the chain to make the be the final decision makers. That's not how we operate. But how do you decolonise your practices, and have that shared decision making with our people walking alongside our communities to create a space of shared decision making where our communities feel valued as they know?

When you leave our communities they stay, they know the solutions of our community, issue how to address those issues.

The other bit I wanted to say was, what is the legacy that you want to be remembered by when you're working in the role that you're doing that impacts our communities? What is your why?

Phyllis Marsh So I have had an opportunity to ask that question. Is that on?

Is that better? Yeah, and my question when I came in for the job interview, was this is great. And I applaud you for the steps that you're taking, are you prepared to do things different? Are you prepared for a change for something that we can't even imagine right now because we don't have a relationship? That was a yes.

We would love to, and then I read and I'm sorry to keep going on about it, but the education declaration where in action ten, it calls us to imagine what we could do in this space. So I was like, okay, cool. That's we're on the right path here. But it takes innovation. And are you prepared to be part of that?

So when you get that buy in, you know, with a vision that you're creating and you get a buy in, I mean, you're enacting change. So you have to have an understanding of what change that you're bringing. You have to understand the why, the what, and the how. And that's going to take time doesn't happen overnight. It takes a commitment.

It takes and in the way I've worked with, West MAC, yeah, we look at inclusive leadership, diversity of thinking, a standpoint theory. I mean, these are conversations that don't happen all at once. And there are going to be what you would say going down pathways that have us walk backwards. And that's okay. Because here's the thing, we're in it together because we made that commitment.

And when we make that commitment, we're going to make a change in systemically, in the way we look at things. So here's what happens is that the processes and the way I was taught start to disassemble, because in an agreement we are agreeing to not your way not my way, but our way.

And that's where we want to head to in the responsibility that I have is not to come in and and do it all Western way of thinking, but show you in ancient way of thinking. So when you want to build knowledge, you know, taking you through how First Nations people exchange knowledge, but also from working with the babies, because that's when pedagogy begins for us.

You know, for me, it began down sitting by that river, you know, observing the river, you know, as a little, Kindy kid to then all the way up because I was given that privilege of, reading the river for the crocodile, because that's who we shared country with. Now, if I didn't learn that river, guess what was going to happen when everyone jumped in?

Yeah, so I had to learn how to read that river, and I got that role because there wasn't enough voice, and the and, my family gave it to me because I was just loud enough, you know, the youngest kid who's just really. Yeah, that was me, so Guma told me. Listen, to see.

And that's going to take time. And that that's profound wisdom, isn't it? Listen to see, because I'll learn nothing if I don't listen. And only when I listen can I see country. Because in listening, when I stand with those young babies that we call them little, wee-macs and we go into listen. The first exercise I do with them is we breathe through it, is birds.

We hear birds right, now amplify the crow, the warwul singing out to then the boorai screeching, you and they, those kids learn how to amplify that by directing their focus. And that's what we're doing in this space. How are we amplifying these voices? Not just mine, but yours, so that we are creating our way to truly make a difference?

So getting back to what I would say to you, or what I would ask of you, is how much are you prepared to change? And if you say everything well, I would say, well, let's go then. We got a lot of work to do, and it's not going to happen overnight.

Mike Naylor I probably, go back to the non-Indigenous teacher, thing just to say, well, look, I think all of us, need to have a sit in a bit of a stocktake and a bit of a thought. I mean, all of us educators, we know every student there is, our student. There's not, students who are not our responsibility.

Every students our responsibility. But sometimes it's good to sit and think, you know, what are my own understandings of an Aboriginal Torres Strait Islander young person and their sense of achievement, you know, are they going to achieve, at one of the boarding schools I was at, we had we followed up, all of our boarding students when they travelled up.

And this is a Cape boarding school, and we end up with 97% of those young people in, work, employment, all that sort of stuff, doing amazing things. And we presented that data back to our staff. And, no sooner had I presented that data, then one of the staff members stuck their hand up and said, oh, look, we need to keep teaching, life skills because these kids are going back to nothing.

And I thought how hard it is, you know, for for us sometimes to realise that Aboriginal and Torres Strait Islander kids are amazingly successful, amazingly, achieving. But I think we do need to do a bit of a stocktake as a school and educators just to say, what's my understanding? Because if you're teaching kids as if they're going to fail, then they will fail.

It's the old teaching 101 we all did at uni, you know, but I think it's that bit of a question. And that message from Uncle Eric, I once again leave you with, with this new curriculum coming. Get in there. Give it a go, please share that message. Every Australian child needs to learn Aboriginal and Torres Strait Islander culture, and get a chance to feel a sense of pride in that.

Don't be afraid. If you make a mistake, apologise. But at least make the effort. Because if we don't, we're not moving forward. We're not moving any where we're staying, where we are. Change the losing game, I say, yeah.

Leanne Levinge That is a really strong, point to finish on. I'm hearing a lot there not only about your personal practice in terms of moving forward, but starting actually, sorry, professional practice moving forward, but actually starting with some personal reflections, as well to think about, where you are at and how you may want to contribute what part we want to play someone, mentioned in terms of being Australia, who do we want to be as

Australians moving forward? I would like to open it up to the floor. Lynda, do we have a mic? Oh we do excellent. Thank you. Krystal, can I please ask from the floor here before we go online for a question? Can I ask does someone in the room have a question for one of the panel members or all of the panel members?

Deb Jones
Queensland
College of
Teachers

Thank you. You can hear me. Okay. Yeah. I'm Deb Jones from the Queensland College of Teachers, one of the, functions that we look after is accreditation of initial teacher education programs. So the preparation of teachers or pre-service teachers, recently, the Australian government, introduced a new, standard for initial teacher education programs that looks at, for First Nations people instead of, sitting, the current land type, literacy and numeracy, tests that there can be, an equivalent recognition, of their First Nations language by a recognised cultural authority and I hope I'm getting all the words right.

I guess my question is, how do we navigate that space systemically and respectfully to First Nations people? At least in Queensland, because, you know, I guess some of the feedback in some of our consultation has shown us that there's different perspectives on that, that we're not the authority on that space, our higher education institutes don't feel that they're necessarily the that authority in that space either.

So my question is how do we respectfully navigate, that space so that it has the right outcome for First Nations people? Thank you.

Leanne
Levinge

Phyllis or Tanya? Can I.

Phyllis
Marsh

Well, firstly, congratulations, because I think that's innovation in itself. I can't give you a solution today because that's going to take a yarn. Right? That's going to look at what, how you break it down. But, you know, that was a quandary, a conundrum that I experienced. For example, I'm not a teacher.

And yet here I am in a school teaching about teaching from ancient knowledge, teaching ways, and yes, there is that opportunity, you know, and exploring. But it's not a and so innovating in a pathway that, bends through and acknowledging that there's a journey to becoming a teacher, which looks different to our systemic norm Western approach.

Because our teachers are there that, you know, that gets passed on. For the people online, right? Is that better? Sorry, people online, so I think the fact that there is the agility there in leaning in to having that conversation, is putting you on a pathway to success. There may be the falls that'll come.

But that's moving to success, it's that's what it takes to get it right, so I don't know the approach that you've taken into how you got to where you are today. I just would say to you through that innovative approach is a recognition of alternative pathways for First Nations people to become teaching staff within the schools.

And, I mean, that gets back to my point of it not just being about teaching staff. It's not just being about school officers, but it's also about being professionals within the space, because the award has that all, right, expert knowledge. That's. Yeah, I believe that is assisted in some way.

Leanne Levinge I've got another question unless I do you would you like to respond to that.

Renee Crilly Lean in to the people that you consulted with. They will have the answers to that. They will tell you how to navigate that system. That's the innovation side of it.

Leanne Levinge Do we have a question from participants online?

Lynda Maybanks Morning. Yeah, we've got one, this is also a reminder for those online, if you do want to ask something, put it in now, just in the chat. So we got one. He's asked, do panel members have views on the effectiveness or otherwise of reconciliation action plans?

Leanne Levinge Bit of controversy there, thank you for bringing that question into the room, panel members, would anyone like to, Phyllis?

Phyllis Marsh How serious do you want to embed reconciliation? So if you're serious again, it's like this, what I've said in the previously. If you're serious, then it's not just one group of people deciding. So West MAC's going to launch their reconciliation action plan.

Here's something a little bit different. We're not having a cocktail party. Because it's not just one group of people that are going to celebrate it. We got three schools, let me show you something that I thank you that I, had a meeting with this morning with our students. Yeah. three schools, three actions, it's in our hands.

So this was a design by our parent, and we committed to three actions, effectively, reconciliation plans you can get lost in. We've got 27 right now, Narragunnawali and in that Narragunnawali framework, they have three areas, three themes – relationships, respect, opportunities. Here's where the innovation comes in, if you're really, serious about a reconciliation action plan, because I know I've had conversations with people who say it doesn't work.

And here's why it doesn't work. Because you haven't got the story and who you're going to be. And even then, you don't know why or how you're going to bring that into action. Three schools, three actions, it's in our hands. This is our student leaders who'll be leading that. Our student leaders chose those three actions, so those actions are, for example, just in case you're curious, brave ally, caring for country, reconciliation.

Narragunnawali framework, relationships, care, respect. Opportunities. Brave allyship, relationships, caring for country, respect. Reconciliation. Opportunities. So any of the actions that our committee selected, our students are potentially participating in that. We then considered what it looked like in our wider community. So reconciliation doesn't happen just at one level. It's not your executive leadership team and it's not your champions.

If you're serious about making change in the space of our educational institutions, and I sincerely hope you all are, then it is about at those different layers within your communities. And that means what does it look like for executive leadership? How are they being responsible? How are your middle leaders being responsible and, being part of it? How are your teaching staff?

And, here's the thing. Don't forget your admin, because they will happily sit in their little spaces. Now, how are they involved in it as well? And importantly, how is it with our three, Oh, sorry. Your students. So we're launching our app three times because in junior school it looks different. In middle school it looks different.

And in senior school it looks different because we want our student leaders. Because you have student leaders in all three schools. Right? and you want to bring change because these kids are going to grow up and they're going to leave, and they're going to be the one sitting in CEOs or the government. They're coming for our jobs.

So how are we preparing them for that to really, truly make a difference? So it's not a conversation that they're having, but a conversation in, right, what's our next steps? How are we doing this? So RAP's do have a position in our, schools and in our businesses. You just have to be prepared to innovate on what that looks like so that every part or all the stakeholders are contributing to it.

Thank you.

Leanne
Levinge

Great. Thank you. If I can, respond briefly to that, as well, and say that it is an action plan. And I think that's where a lot of, RAPs, can not make a difference is because there's a terrific plan, there's no action. So, if you can take action on what you set out to do, it can make a big difference as well.

Tanya
Saltner

Sorry. I can add that our experience of a RAP plan is very different to what Phyllis' described most, we don't have a reconciliation action plan at the Murri School, for obvious reasons, but we definitely have had, some not so good experiences in that there hasn't been any action around companies in their reconciliation action plans.

We've had businesses ring us and say as part of our reconciliation resilience, the RAP plan, I'll say, we have to engage with the Aboriginal people in our community. So can your kids come and do a skit for us, and we can give you some exercise books.

That's been our experience.

Phyllis
Marsh

Now more than ever.

Leanne Levinge Thank you. I can smell lunch from here. I'm going to take one final question. But maybe we could have one panel member respond to. Does anyone have a burning question? Thank you.

Unidentified speaker
Audience member Hello. I agreed that thank you very much for everything you've shared today. If you have one thing that gives you hope, of course, the easy answer is our children in the future. But we all work within the education system. So like Deb mentioned, the accreditation changes. We talk about the IT changes. What is it that gives you hope that education as a system and as our sectors will really achieve these aims and goals of true reconciliation.

Leanne Levinge Panel. Who would like to take that one?

Tanya Saltner Probably that we're having this discussion today that we've been invited here to have these this discussion with you guys. I think that that gives us hope. Besides the fact that, like Phyllis said, isn't it great to hear that those kids are coming for our jobs? That makes me proud, and that little one standing up here in front of all of us, all of us grown ups and being, brave enough to do that.

She's only been able to do that by the support she's been given at her school and from her family. That that gives me hope.

Phyllis Marsh Seeing our senior students. So we don't have a large cohort of First Nation students, but seeing them, belong. So no one can say or I can't say to any of you, this is where you belong. Only you have that power. So when I hear language like that coming from, and we only have two First Nations students in year 12, I have a cohort of about 200 to say that they belong and that they're strengthened, and that they have gone through and seen the changes in that period of time, where we've started laying out an education strategy that gives me hope because, I mean, isn't that what we all want? Belong.

So, yeah.

Mike Naylor And so back on the students again. But, thing I see is that sense of incredible sense of pride of young people today sort of thing or whatever. And I'm just seeing that grow and grow and grow, but seeing the achievements, I'm very, very blessed to be able to look across 4,300 young people in Queensland. But just see the jobs that you in schools are doing.

You're doing amazing jobs. We don't do it from QATSIF's point of view. All we do is provide a little bit of funding, a little bit of help, but to see the great work you do and the difference you make and Aboriginal and Torres Strait Islander young people's lives. But to see, you know, doctors and lawyers and business owners and, creative artists, we've got a Logie winner at the moment, all those sorts of amazing young people and achievements that gives me that sense of hope.

And they are coming for all our jobs and they are going to change, the way Australia thinks we are going to move forward, we are going to be in a different place. We can't be that country that whitewashes and hides the past and pretend it never, ever happened. We need to stand up in that sense of truth telling and know our truth know our history.

Not out of a sense of shame, but out of a sense of reality. And knowing that story just makes us stronger as a nation and allows us all to move forward. But those young people, they're not afraid. They're stepping up and they're going to make a world of difference. So yeah, it's a twee answer. But, I'm very, very proud of those young people and very thankful to schools and all the amazing work you do, because you're the ones on the ground, making a difference every day.

Renee Crilly This one's hard. I hope the hope is that there is a curriculum now that actually can lay those foundations that our next generation of our future generations coming forward will address the racism that our young people face in those schools within our communities that hope that we will they will be the change for all, for for the future.

Leanne
Levinge

Thank you very much, to each of you, thank you, Jacqui, CEO of QCAA for hosting this inaugural Reconciliation Week event. I think it's been a really fruitful conversation. I have got a list of potential actions that that we could all take, to come together and make this a better Australia for everybody in it.

I would really love for all of us to thank our panel members, Tanya Saltner from the Murri School. We've got Phyllis Marsh, we have Michael Naylor, and we have Renee Crilly. Thank you very much to them.

This has not been long enough to yarn about something, with mob that we're all passionate about, but hopefully you are each taking away at least one action that you can step into and contribute to making a difference to. Lunch is served. So I please, invite everybody to stay around and we have one more thing. Sorry.

We, can I invite, our CEO, thank you, Jacqui, up to present something to our speakers. Thank you.

Jacqueline
Wilton

Thank you, Leanne. Yes? I get to do the, thank yous at the end with some lovely little gifts here. Tanya, your comments about not embedding Aboriginal and Torres Strait Islander perspectives, but that idea that it just is. I think that's extraordinary. And, wouldn't it be wonderful that we weren't sitting here and to, you know, Phyllis, she talked about being able to see into the future.

Wouldn't it be wonderful to have a future where it is just is it just is. I think that's extraordinary. And that's probably, been the takeaway for me today and, and challenging me to think about things a little bit differently. Let's not embed. Let's just it just is. So thank you for that, we've got a small token of our appreciation for your time today.

Yeah we do. There it is.

Phyllis, I'd also like to thank you for your contribution today. Your commentary about closing the gap was really interesting for me. I reflect on my own education and think about the extraordinary gap in my knowledge, that there is. And that it's not about closing the gap. So much for achievement. And that's all the narrative we always hear.

But closing the gap for white fellas like me who don't have the knowledge and and understanding of our not just our shared history, but the 60,000 or 65,000 years that preceded that. I think, there's a long way for us to go. Mike, your comment about, yeah. I'll paraphrase having a crack and seeking forgiveness if you misstep.

I think it's a really important one, we hear too often about the concerns of, teachers in terms of trying to, there's a will to want to, to learn, understand, do more, be more, etc., but this nervousness about getting it wrong all the time. And so I think, it's been your wisdom around having a go and seeking forgiveness, and going out with your, your intentionality,

being clear, I think, is a really important thing for us to take away as well, and Renee, I've written down a thousand things here, but the bit for me, was that sharing of cultural load. I think as much as I talk about that gap in in knowledge, as someone like me, it's also there's knowledge and culture is quite ubiquitous at the moment.

There's no real reason you can't educate yourself. And I think that piece you've talked about around sharing that cultural load, we all take away some shared responsibility around going and bringing our own, you know, bringing ourselves up to speed as much as anything else. So I had the great privilege recently of being in Alice Springs for, for an event.

And, got to spend the evening under the stars, with, a First Nations, facilitator who talked us through astronomy and, like, Mike, I'm a science teacher. Some of the folk in the room know that, I was just blown away by what I learned, that night, and thought, right, I wish I could take that into a classroom now and share that with young people.

So you can educate yourself and you can share that cultural load. So thank you for bringing that into the conversation, too. I'm just going to go around and give you all your gifts and we'll say another clap.

Sorry. And one last thing. Leanne, you have done an extraordinary job, today of, navigating us through, a fulfilling conversation and in at times. Thank you. You know, provocative one as well. Around the RAPs. I've thoroughly enjoyed your guidance. And thank you for joining us today as well.

And finally, she's going to try to run away or hide behind the post. But, I also want to as she's hiding I know she's come out. There she is. Hey, I also want to thank, Lynda Maybanks, as well, very publicly today, for those of you that have not met, Lynda, Lynda is our Cultural Intelligence Officer at the QCAA.

You know, Phyllis, you talked about professional people. This is the epitome here of professionalism. Lynda has been with us for five or so months now. What she has done in that time to challenge our thinking, to challenge our practice, and to, bring in to the Authority a perspective that I think, has been long overdue, has been extraordinary in your work in delivering this today, in partnership with Krystal, has been extraordinary.

And I want to thank you for what you've done today, but also for what you done over the last few months with us as well. Thank you. Lynda.

Okay. I'm under no illusion that I'm standing between you and lunch, so, I won't make friends quickly if I don't do this quickly. So thank you, everyone, for joining us today. To those folks online, from right across the country, we appreciate you taking the time to join with us, on Miganjin today, and to, join in our reconciliation education panel.

Thank you, everyone, for coming. And for those of you in the room, please enjoy some lunch. Thank you everyone.