**Belle Selkirk -** Welcome everyone. Our presentation conversation is about social and wellbeing in Psychology. We're absolutely thrilled to bits to be welcomed here by VCAA. And Jo and I will start with an Acknowledgement of Country. We'll introduce ourselves and share space with you all in talking about social and emotional wellbeing. So just to start with, we also just want to acknowledge that this is a collaboration between VCAA, Jo and myself are from the Transforming Indigenous Mental Health and Wellbeing grant, as well as the Australian Indigenous Psychology Education Project. So it's the three groups coming together.

So we really want to pay these deep respects to our sovereign Elders, our cultural custodians, our cultural mentors here where Jo and I are calling in from, Noongar Boodja, but extending that to all the Elders and Custodians across these lands, and really recognising that continuous connection and sovereignty and strength and resilience of our Elders and our communities and our peoples together. And as I say that, you know, really encourage each one of us to just have that moment of connecting where we are because we're all across these Nations. Jo will show our beautiful map in a second, but we're connecting all across these, all across the Nations. And we really want to kind of get everyone to just have that moment of acknowledgement of where we are and the richness and diversity of our cultures across this country, and paying that deep respects.

As I mentioned, Jo and I are calling in from Noongar Boodja, Boodja is the Noongar word for Country. So that is all the way down in the southwest of Western Australia. Jo's calling in from Boorloo, otherwise known as Perth, and I'm calling in from Undalup otherwise known as Busselton, that's a three hours south drive Perth. So in the work that we do is on Noongar Boodja but we work with people all over this beautiful nation from all different kind of cultural groups and language groups.

**Joanna Alexi** - Great, thank you so much Belle for that beautiful acknowledgement and I also just want to acknowledge as well as Belle mentioned, ringing in from beautiful Whadjuk Noogar Boodja and it's, you know, a little bit rainy today. We're entering Djeran season one of the Noongar seasons, and it's getting a little bit colder, but still a little bit humid. So we're getting there. But yeah, just really wanted to acknowledge Country and to pay my respects to Elders past and present and also pay respects to Elders past and present across all of the lands that you are ringing in from as well, and acknowledging and paying respects to the ongoing strength and resilience of all Aboriginal and Torres Strait Islander peoples too. I guess the purpose of today's webinar, it's really to explore the reaccredited VCE Psychology study design with a focus on supporting VCE Psychology teachers to develop knowledge of social and emotional wellbeing as a multidimensional and holistic framework of wellbeing for Aboriginal and Torres Strait Islander peoples. To also develop knowledge of determinants of health.

So we're talking about cultural, social, historical, and political determinants of health as integral to the wellbeing of Aboriginal and Torres Strait Islander peoples. And to understand the cultural safety considerations required to successfully implement the relevant knowledge within classrooms and schools too. And so today's yarn, we're going to be sharing our knowledges and learnings in social and emotional wellbeing and Indigenous Psychology. We'll be living Aboriginal and Torres Islander voices and lived experiences, and also provide opportunity for you to pause and to reflect.

So we've got this reflective worksheet that we'll send to Erin who will distribute it to everyone after. But we've actually peppered these questions throughout the presentation across different sections just to give you that space and time to sort of really digest some of what we are saying and to have I guess, that internal dialogue around, you know, what this content means for you and your teaching. So you'll see that come up shortly. And I guess something that we, you know, really wanted to start with, and that's important in this space is to introduce our whole selves and to position, I guess, who we are in this space and what, you know, we bring our own, you know, privileges, our own biases and assumptions and blind spots and really acknowledging those positionings and bringing that sort of critical awareness, I suppose, to ourselves so that we can work in really culturally responsive ways within the social justice space that we're in, and also empowering Aboriginal and Torres Strait Islander social and emotional wellbeing. So I'm going to invite Belle to give a little bit of an introduction and that sort of positioning that we're talking about and then I'll go next.

**Belle Selkirk** - Yeah, thanks Jo. Before I jump in and introduce me, I just feel called that I want to acknowledge Professor Pat Dungeon in these, in these photos. I have very fond memories of these photos of when we were able to spend time together on Kaurna country and so Professor Pat Dungeon is, you know, I call her a wonderful matriarch and leader in Indigenous Psychologies and social and emotional wellbeing. And she is at the forefront of the Transforming Indigenous Mental Health and Wellbeing grant, along with Professor Helen Milroy and Professor Jill Milroy. They're quite a dynamic trio the three of them, but really want to pay that, actually, the respects and I guess that leadership and the ground-breaking work that they've done for many, many years that actually has led the way for Jo and I to be part of this great work, but also to be talking with you. So acknowledging, acknowledging Pat I think was, was really important for me.

So a bit about me. So I'm a Noongar woman, like I said, living three hours south of Perth on Wadandi Boodja and that's where my family's from. And I have a young family, I'm a wife, I'm also a registered Clinical Psychologist, I'm a researcher and all of those different parts of me, the many hats, and I know everyone listening in here have, we have our many hats in our many roles. So it's important that we bring all those parts of ourselves when we're doing our work, to pull them apart or to kind of be in one hat and not in the other, is to kind of, you know, fragment these different parts of ourselves. So it is important that, you know, when we introduce ourselves, we bring all those pieces together. I feel really privileged that I'm able to do the work that I do. So I'm able to live close to home, live close to family, but I also have this really fantastic job and place with my work family where I'm able to work in social justice. And I acknowledge that because, you know, that's unique. It means that I'm actually able to have a whole bunch of wellness things in my life that I might not otherwise have. So I do have stable income, I do have, you know, connection to my family. I do have connection to wonderful leadership such as Pat Dungeon and also working with Jo. I know that, you know, if I was to get sick or my son was to get sick, you know, I can go to the doctors, we can pay to do that. Or if my son needs something I can get him that. I know that I've had phenomenal education to help me in this road to be connected with Aunty Pat to be connected with Jo to the point where I'm able to actually have a voice, here, with you. I'm recognising that they're kind of part of my privileges, they're part of my determinants of health, they're part of my wellness.

And so each one of us has our own strengths and struggles, and we're working in this space of equity, like what Jo said. We do need to have that critical eye on that of what are some of those strengths for me. Doesn't mean the life is easy by any means, or that we don't have stresses, but I am making sure that I keep an eye on knowing what those privileges are, the powers that go with that. And also then, you know, responsibility that sits there too. So I often say, you know, Jo and I often say, you know, we don't take our jobs lightly or our roles lightly or the gifts lightly, you know, we do actually take that with a lot of a heartfelt responsibility.

**Joanna Alexi** - That's such a beautiful point. That's such a beautiful way of putting it. And I guess, yes, some similar reflection. So I'll, you know, give you a little bit of an introduction around myself. So, I'm a non-Indigenous woman. I have Cypriot heritage. My parents were born in Cyprus and moved to Larrakia Country overseas in the 1980s. And that's, that's where I was born and grew up and very, very grateful and privileged to have such a, you know, beautiful childhood in Darwin and in that space. And I moved to Noongar country as a young teenager, I had actually lived in Cyprus for a little bit as well before that. And I did my studies here, so studied Psychology at UWA and I've, you know, done my undergrad and post-grad and you know, that's actually, you know, one of the big privileges has been to, to have access to education and to have been able to study full-time and have that, the ability to study full-time without those sort of other aspects of life that really actually, is the reality for many people, right? Like a lot of people are only able to study part-time or have really complex, you know, family histories or backgrounds.

So it makes it challenging and it's about, you know, recognising the privilege that I had to be able to study, but also the challenges and diversity of experiences that other people have and recognising that. And so, yeah, so that is one of my privileges. Another one I would, you know, touch on, which was working under the leadership of Pat Dungeon and Belle as well, learning so much through both Pat and Belle around Indigenous knowledges and processes and ways of working. That's actually such a huge privilege and one that I don't take lightly. So, you know, when Belle talks about that responsibility, it absolutely, you know, weighs on us, I think a lot. And also just other, other aspects like, you know, growing up in a society where, you know, my worldviews or knowledges were recognised and validated, you know, that's actually something quite major and not to be taken lightly, you know, like Belle said, access to being able to pay for medical expenses and to know that I have access to water and food and energy security. These are, you know, my determinants of health. But it's about recognising, I suppose, yeah, that diversity of experience, that actually, these impact on people every day. So yeah, it's something to definitely not take lightly, but to really, I think the first step is actually critically bringing awareness to what they are as Belle mentioned.

So in this next bit we actually, we wanted to just do a pause and reflect moment and then sort of give you a minute to have a think about, you know, who am I in this space? What's my cultural background? How can I introduce my whole self, you know, when I am giving an introduction, how can I bring all of those intersectionalities of who I am to the table? So we'll just give a minute, just have a think about those questions. You can do it internally or write it down. That's completely up to you. All right.

**Belle Selkirk** - Thank you, Jo. The pause. You're going to be doing this a few times and you might have even noticed discomfort come up in that, or actually maybe you were glad for that. These pause moments are actually really foundational in the work that we are doing and also in Indigenous knowledge systems globally, is having that practise of slowing down, of having cognisance of reconnecting and recalibrating within me before we move on. So we're actually actively going to get you to practise that in this presentation and it's good for us too. So, pressing play again, on our discussion here, we're going to start with I guess the kind of the context of Indigenous Psychology and human rights approach as absolutely foundational knowledges in the work that we're doing.

And so if for those who, you know, in Indigenous Psychology as a discipline, if this is new to you, you know, fire up Google machine and actually start, you know, doing some researching because this really is a really exciting movement and paradigm shift within the study and discipline of Psychology. And it is being recognised as a global movement. The definition we have here comes from the American Psychological Association Taskforce on Indigenous Psychology. And it is in that recognition of a shift away from this assumption, whether it's deliberate or accidental, this assumption, that Psychology should be understood from a Western standpoint, a Western perspective only. So Indigenous Psychology is really about, I guess, kind of shifting away from that, what we call that hegemony.

Hegemony, which is the dominance, and recognising that Indigenous peoples across the world have a right to self determine what Psychology looks like and is defined from within that cultural standpoint. So Indigenous Psychology as a discipline in Australia draws on Aboriginal and Torres Strait Islander ways of knowing, being and doing. Has a de-recognition of the role of historical trauma, so colonial trauma, and contemporary colonial trauma.

So understanding how colonisation has impacted us as peoples and continues to in the present day. Indigenous Psychology is rooted in those principles of empowerment and self-determination and sovereignty. Promotes cultural safety with working with Aboriginal and Torres Strait Islanders peoples, consulting, enabling Aboriginal and Torres Strait Islander peoples to have voice and to be at the forefront of leadership. And this stretches into how we do education, how we're doing research, therapy practises, policy practises, all of the various parts of what makes up Psychology. We've mentioned in here, so Indigenous Psychology also looks at decolonising standpoints and methodologies, particularly in research, including Aboriginal Participatory Action Research. That's what APAR stands for there. Indigenous Psychology in the Australian context draws on the Aboriginal and Torres Strait Islander ways of knowing, being, and doing, including paradigms such as social and emotional wellbeing.

So this paradigm, and we do kind of call social and emotional wellbeing a paradigm or a framework, It's not a manualised programme, it's not a wellness programme, it's not a stepped model. It is, you know, a framework or a paradigm that it really is about articulating some very ancient knowledges. And we'll actually spend a bit of time unpacking that as well. So broadly, that's I guess starting with, you know, what is Indigenous Psychology. And I do really encourage everyone to continue that reading. This is just a snapshot, this is just a start there for you, but it's kind of putting it on your radar that this is important to us as Indigenous Psychologists and all Psychologists, and people studying Psychology in Australia. Indigenous Psychology is very much rooted in Human Rights and self-determination, if you hadn't picked up off that already, and sits along our United Nations Declaration for the Rights of Indigenous Peoples, the two fit together really beautifully. There are many articles within UNDRIP but broadly speaking, UNDRIP really supports the right for Indigenous peoples to self-determine, to define the parameters and definitions and expressions of the things that keep us well, of what our rights are, but also, you know, ways of making decisions as well.

So the principles of Indigenous Psychology and our human rights approach, they go hand-in-hand. So an example of this is a conceptualisation of wellness from an Indigenous standpoint, or an Indigenous perspective. Unfortunately, we don't have the citation here, but this comes from, and Jo tell me if I've fumbled the dates, so this comes from the Ways Forward report from Swan and Raphael, 1995. Did I, did I get that right?

**Joanna Alexi** - Yep.

**Belle Selkirk** - Yeah, I should know this. But really that was quite pivotal back in 1995 when Swan and Raphael were articulating the differences in conceptualisations of wellness. This definition actually, you know, is nothing new, but it absolutely has informed so much of our present day work and continues to inform it. And this definition absolutely is so central. So I'm going to read it out for us. "The Aboriginal concept of health is holistic, encompassing mental health and physical, cultural and spiritual health. This holistic concept does not just refer to the whole body but is in fact stage in harmonious interrelations, which constitute cultural wellbeing. These inter-relating factors can be categorised largely into spiritual, environmental, ideological, political, social, economic, mental and physical. Crucially, it must be understood that when the harmonies of these inter-relations are disrupted, Aboriginal ill health will persist." What I want to point out here is that, that prefacing that interrelating, or interconnectedness, but all things are to be in harmony and balance. And when we talk more about social and emotional wellbeing, those principles are inherent in that.

**Belle Selkirk** - Thanks Jo.

**Belle Selkirk** - So take this moment right now. So when I've given this very brief introduction, and it is very brief, right, this very brief introduction to Indigenous Psychology and determinants of health, I want you to practise that pause, and have a think about what stood out for you when I talked a little bit about that human rights approach to health. And if you think a bit about your education and training in whatever that looked like, what cultural standpoint might have that been from? What was that cultural lens that was taught to you? And just sit with that question for a little bit for the next minute. If no answers come up, that's okay. Just sit with that question and see where your mind and body reactions go to this reflexive question. Okay. You can come back to these questions as many times as you'd like. In fact, I encourage it. That's part of our reflexive thinking that we'll talk about later is revisiting these questions as our knowledge base expands. Okay.

**Joanna Alexi** - Thanks Belle. So, in the next section what we wanted to do is to talk a little bit more about determinants of health. So, you know, we know that it's an integral and holistic part of the SEWB paradigm. So, as part of this next discussion, of talking about determinants of health, we first wanted to frame it within the nine guiding principles that actually underpin and guide our understanding of the SEWB paradigm. And so these nine guiding principles were actually set out in the SEWB frameworks, 2004 and 2017, that were developed to sort of guide mental health and SEWB policy and practise at the time. And those principles themselves, they were actually drawn originally from the Ways Forward report that Belle was speaking about earlier, which was that report published in 1995.

And so the principles are that Aboriginal and Torres Strait Islander health is viewed in a holistic context that encompasses mental health and physical and cultural and spiritual, so it's bringing together these really important and vital parts of health. That self-determination is absolutely central to the provision of Aboriginal and Torres Strait Islander health services and other spaces, education spaces, government spaces. Culturally valid understandings need to shape the provision of services and guide assessment, care and management, again and other spaces. And that it needs to be recognised that the experiences of trauma and loss that has occurred since colonisation has had a direct impact to cultural and social and emotional wellbeing. The human rights of Aboriginal and Torres Strait Islander people need to be recognised and that a failure to uphold human rights approaches to health will actually contribute to that ill health that we're talking about. That racism and stigma and social disadvantage, they constitute that ongoing stressor that impacts on Aboriginal and Torres Strait Islander peoples mental health and wellbeing.

So we really need to be considering these aspects if we're addressing SEWB. The centrality of Aboriginal and Torres Strait Islander family and kinship is recognised. And this includes aspects such as reciprocity, responsibility and sharing. And importantly that there's no single Aboriginal and Torres Strait Islander culture or group, but numerous groups and languages and kinships and tribes and different ways of living and a diversity of experiences, lived experiences, and perspectives. And recognising actually, that Aboriginal and Torres Strait Islander peoples have so many strengths and resiliences and endurances and really that deep understanding of actually just how strong Aboriginal and Torres Strait Islander people have had to be through all of these awful, you know, historical events that have happened, and in regaining and reclaiming cultural space and wellbeing.

So this is the SEWB wheel that you would, you know, be familiar with and would've seen before. And I'm going to be talking now a little bit more about the determinants of health. So these, these are the conditions that historical, political, social and cultural conditions that we all live in. And we can't talk about the SEWB domains without talking about determinants of health. So when we talk about illness, it actually needs to occur within the context of these broader determinants of health that impact and support Aboriginal and Torres Strait Islander SEWB. So as I mentioned before, these are the circumstances and the context in which Aboriginal and Torres Strait Islander people live in. And there's both supportive factors and challenges that impact on determinants of health, and therefore holistic wellbeing. Importantly, we all, you, me, society, we all have an active role in constructing and supporting determinants of health.

So when we do discuss these determinants of health, as I'm going through, I will also touch on, some of the ways that I've engaged with determinants of health. And I just want to really encourage you and invite you to just think of some examples as they come to you, as I go along with the determinants of health. So the first one, historical determinants. This refers to, you know, the historical context of colonisation of government policies and the legacy of oppression that continues to affect social emotional wellbeing. It also includes historical moments that have led to and support cultural continuity and revitalisation and self-determination.

So I'm thinking about things like the, The Apology. And so what this has looked like for me is, is engaging in better understanding where I'm located first, the local language group here and the languages spoken in this region to better understand Aboriginal and Torres Strait Islander cultural context, historical dates, sites, you know, understanding local Aboriginal history and privileging Aboriginal voice in that narrative and in that historical account. Understanding, you know, where the missions have been in Perth and who was impacted by this and stories of survival in those lived experiences. And when they closed and what impact that had.

So understanding that sort of historical account, better understanding cultural context. We also have political determinants. So this refers to the political landscape, government policies and processes and systems that affect Aboriginal and Torres Strait Islander people and emotional wellbeing. So here again, we're talking about both protective factors like land rights, truth-telling, treaty, self-determination, and Indigenous governance, as well as challenges like oppressive legislations that have actually enabled the displacement, dispossession of land and the forced removal of Aboriginal and Torres Strait Islander children from their families.

So for me, engaging and supporting in those political determinants of health has looked like showing up to Invasion Day rallies and listening to the voices of Aboriginal Torres Strait Islander that are speaking at these rallies, better understanding perspectives, better understanding current political discussions. And there is actually, you know, one that's really relevant that's happening right now, which is about the upcoming Referendum to vote on a constitutionally enshrined Indigenous Voice to Parliament. And so part of that has been hearing perspectives and diversities of experiences from Aboriginal and Torres Strait Islander peoples themselves. And there is a diversity of experiences, but we each have a role to play, you know, in that upcoming Referendum and in the political determinants. And our vote will hold that significant meaning and impact actually, and we have a role to play in that. And so I guess an important consideration here as well to hold in mind is that now to be a political determinant of health will actually in time, over time, become a historical determinant of health. And you can see that with things like the 1967 Referendum, which, you know, at the time was really significant and was a political determinant of health. And you can see actually the impact now that has had and that's actually become a historical determinant of health.

So really, I guess it's about thinking about the impact now and the generational SEWB that will occur through that. So social determinants of health, this refers to social circumstances that Aboriginal Torres Strait Islander peoples live in, such as there are instances of poverty and insecure and overcrowded housing, you know, limited access to water, to food, to education and employment, electricity. There's been exposure to trauma and loss significantly so. And so ways that you might consider engaging with this determinant of health is things like supporting an Aboriginal and Torres Strait Islander led business, engaging in advocacy work in this space, volunteering your time or resourcing to Aboriginal led organisations that are actually at the forefront of addressing social determinants and really supporting Aboriginal peoples in that space.

So finally, cultural determinants. So we refer to this as a strength-based kind of factor that empowers connections to community, to culture and to country. And there are a number of protective cultural determinants such as empowering self-determination, reconciliation, upholding human rights, reclaiming cultural practises, you know, being able to go out on Country and have that time with family and kinship around cultural practises. We know that intergenerational trauma on the, you know, on the flip side, thinking about the risk factors and racism, you know, actually really impact on cultural determinants of health.

So some ways that I've engaged in cultural determinants in my work and in my home life has been to really engage and celebrate Indigenous psychologists and Indigenous authored work in, you know, the academic spaces, but also in my home life. Like I really love to read different literature. So right now I'm reading Terri Janke's, "True Tracks." So that's, you know, something that I'm really engaging in at the moment and also attending cultural events such as NAIDOC Week and Walk for Reconciliation and Cultural Tours on campus when when they come up and they're led by an Indigenous Elder. So that's another way that I've been doing that. And so yeah, I just want to encourage you to just have a think about those sorts of ways that you can actually be involved actively in constructing and supporting determinants of health. And what I want to do now is to just play a video. It's beautiful video by Tjalaminu Mia, she's woman and representative of Sister Kate's Home Kids Aboriginal Corporation. And this video was done in collaboration with representatives from Sister Kate's as well as Professor Pat Dudgeon and Pearson textbooks. And it just really beautifully articulates determinants of health. And it's called, "Kaartajin Ngundabut" which is Indigenous cultural knowledges.

**Video** - My name's Tjalaminu Mia and I'm the CEO of the Sister Kate's Home Kids Aboriginal Corporation, which is a Stolen Gen organisation, dealing in cultural healing empowerment and capacity building. We are making this for non-Indigenous Psychologists to have a better understanding when they actually work with their clients, which happens to be a high number of our people and young people. A lot of the home kids and other Stolen Gen kids that I grew up with in the day, they're not here anymore. They lost hope because of the deep-seated soul sickness they felt inside themselves. They either ended up in jail on alcohol or drug abuse. My Elder, one of my family, my Moort, my family Elders has passed away. He used to always say "We in heartbreak, We feel heartbreak and we've got to find a way to work together in unity with not just our people but everyone. So we don't pass that heartbreak down to our younger peoples”.

**Video** - My name's Chris Dixon. I'm an ex-Founding Director of the Sister Kate's Home Kids Aboriginal Corp, I'm TJ's brother. 27 years of my life have been spent behind bars, barbed wire, whatever. I did a hell of lot of jail, boys homes, institutions, orphanages, and have gone right through until I was 30.

**Video** - He spent 27 years as he said, behind bars. He's not the only one. So there's a hell of a lot of people out there that's his age that's still, you know, dealing with the trauma, and intergenerational trauma. And there is absolutely no way that we want our young fellas to go through what we did. This place was first touched by others that came to our Country. And when the Ancestors of Whadjuk looked up the Derbal Yerrigan, the Swan River and saw the paper bark flowing in the wind, on logs, that's how they explained the tall ships. They thought that was their Ancestors coming back because they had pale faces and they were coming from the place of the sitting sun towards them. People that came here were well, had advanced and sophisticated ways, but they weren't necessarily the right ways. Aboriginal people right across this big land, they had their laws, their cultural protocols. They wouldn't come into anyone's Boodjar until you were invited. People that came here from the other place, long way way away over the water, the kap, did not ask, they were not invited.

Once the colonial oppression was well instated, we ended up with the Bible, they ended up with the land. After that they were thinking what we're going to do with Aboriginal people? There were lots of missions set up. There were children's homes set up, there were reserves set up. They segregated men from women, they segregated babies, children and babies from mothers, fathers, grandparents. And that has been very detrimental to our cultural, spiritual, social, and emotional wellbeing. Our mental health. If no one understands that, they need to look at what is written up across history. The victors of any war or any oppression, write the history books. But I'm glad that we've got to a stage now that we are truth telling. How do you address that? We have developed a series of programmes that look at cultural and spiritual healing. I remember back in the day with my grandfather teaching me cultural knowledge. And of course as I grew to be an adult and I wanted to connect back with my culture and my Country, I turned to my Elders that were still living in Country. That the knew the ways of the Noongar.

**Video** - Back to Country is such a good thing because it opens us back up to how our Ancestors used to walk free. And this is the Country that used to walk, they used to walk through here.

**Video** - What we want to aspire to is to be a healthy person, to be a loving person, not to be drowned in mental anguish, anxiety, and to feel that there's no hope for us. We want to wash out of our souls that sickness that we once felt.

**Video** - You can't help each other unless you can help yourself, and you can't help yourself unless you trust yourself, you believe in yourself, you've got self-worth.

**Video** - As Chris said, we've all got to work together. Every Aboriginal organisation, we're going to come together because the cultural, spiritual, and social and emotional wellbeing is at the forefront of our young fellas being able to stand up strong in the presence of being First Nations of this place and walking together into a very, very positive future.

**Joanna Alexi** - Thanks Erin.

**Belle Selkirk** - Thanks Erin.

**Joanna Alexi** - That was such a beautiful articulation, I think.

**Belle Selkirk** - Yeah.

**Joanna Alexi** - I find that every time I re-watched that video because I've watched it a few times, but I pick up on something different every time. So just yeah, really encourage you to watch it in your own time. I feel like that might resonate with a few people. Alright, share screen. Is that coming up okay?

**Belle Selkirk** - Not yet.

**Joanna Alexi** - How's that?

**Belle Selkirk** - No, not yet.

**Joanna Alexi** - Oh, yep. Has that come up? Okay. Okay, cool.

**Joanna Alexi** - Okay, lovely.

**Joanna Alexi** - So I guess we just wanted to, to spend a minute again, just having a think about now that you've, you know, experienced some of the descriptions around determinants of health and perhaps started to think a little bit more about how you can be actively involved in shaping this and supporting, I just want you to have a think now about how you might explain determinants of health to someone, and I guess how you see your role within those determinants of health and in shaping that. So just spend a minute now having to think about that. All right. Bring you back in. Just segue into talking a little bit more about the SEWB wheel and specifically those domains. So I'm going to pass that to Belle now to speak through some of those.

**Belle Selkirk** - Thanks, Jo. Those determinants of health are actually just so foundational. So that's why we deliberately spend a bit of time there, including the video to get you to actually drop into that. When we drop into these knowledges in a heartfelt way, we can actually engage with it in a more authentic way and actually really see ourselves in terms of the relevance and how we would apply it to our personal lives as well as people that we work with. So we can see in the wheel that we kind of have those different layers of determinants of health, the domains and the self there in the middle. And I just want to spend some time talking about this concept of self before we go into those domains. And the self, as it sits here is not so much as in a singular, it is from an Indigenous standpoint, we consider this as a relational self, in that, you know, I am me, in existence, in connection, in harmony with all other things in existence as well. I exist in relation to my community, my kinship, my family, the land, the skies, the waterways, the animals, right? The past, the present, the future. All of these things are inextricably linked and interconnected and flow between each other.

So when we think of social and emotional wellbeing, and I kind of was a bit cheeky before I said it's not, it's not a wellness programme, it's not a stepped model, This is ancient knowledge systems of relational ways of being. This is actually a way of being, not a self-care strategy. This is that holistic sense of wellness as beings in relation to all the things. So I think I do like to spend a bit of time kind of bringing that conceptualisation of a relational self rather than a singular self. Within this SEWB paradigm, we have these different domains, and we'll talk about them in turn, but I really want to, again, emphasis that, you know, they aren't dissected into these domains, There is this beautiful flow between all these different elements. And so when we talk about it, talk about the domains, it's not about rote learning. You know, what, what's in this box and what's in this box and what's this box? We actually see the flow of knowledges and knowledge systems when we kind of understand.

So this is a very complex and intricate model. The actual wheel here was developed by a team of Indigenous Psychologists with the Australian Indigenous Psychologists Association, several years ago. It is an articulation of Indigenous knowledge systems. So it's an articulation of something very complex and very old. So it's helping us put words and a framework to something that is complex and beautiful and old, right? So I really just want to preface that this isn't, I guess kind of a necessarily a new model that we're bringing into Psychology. This is actually part of our ontologies that we've had since immemorial. The other thing I just, before we go into the next slide, I'm also going to preface is that Professor Pat Dungeon will often say that there across this beautiful nation, there are so many variations in what social and emotional wellbeing looks like and is defined. And that's what the expressions, that outer ring is about.

So each person's social and emotional wellbeing as an individual might actually vary a little bit. Communities, their definitions and conceptualisations of social emotion wellbeing might vary. Across the nation we might see that. You might even see in some communities that some of these domains are one as opposed to split into two or three, or they might have an extra domain in there. So again, this is a part of a knowledge system as opposed to a rigid framework that we dissect into parts. So if you're holding that in mind that there is local place-based expressions and fluidity of that knowledge, that can kind of help in the conceptualising of the uniqueness and, I guess, beauty of social and emotional wellbeing as a relational way of being. So we'll flip to the next slide. Thanks Jo.

So I'm going to spend a little bit of time just touching on each of the domains in the same way that Jo did. I'm going to, you know, leave you to come back to these slides to read through those different strengths and protective factors. And as I talk through the different domains, I'm going to kind of come to my own experience of what speaks to me in each of those domains, as an example of individual expressions of these kind of knowledge systems. Again, we've got these in boxes, but they're not in boxes. They're fluid and interconnected and I'm hoping that'll kind of come through as I'm yarning a bit more with you. So to start with, if we think of connection to mind and emotions, this is, you know, that the experience and connected within oneself of what is happening in my mental space and my emotional space as well as sensations and connection into the body.

So having that moment to moment awareness of how am I feeling? How am I tolerating stress? What is the types and nature and flavour of thoughts that come into my experience here? What is my sense of self in terms of, you know, self-esteem or even compassion or how I'm talking to myself? How do I relate to myself? How do I relate to others? So it is broader than just what we conceptualise as mental health in terms of things like anxiety and depression. It is broadly how am I, you know, feeling within myself. The body comes in really closely with that, okay?

So we know, you know, emotions, cognition, body sensations, they are all tied together. So when we think of connection to body and behaviours, we are shifting into that full body experience of how well we feel within ourselves. You know, how is my body functioning, but also subjectively how grounded do I feel in my body in terms of those, those emotions and thoughts and even kind of groundedness within ourselves. When I think of mind and emotions, bodies, you know, I often think about that, just that subjective feeling of, you know, How solid am I feeling in myself? How robust am I feeling in myself mentally and physically? Do I feel like I have, you know, my physical needs met or my emotional needs met? Right? There are kind of some of the elements of that internal experience. We also, within the SEWB paradigm also have that connectedness outside of the body.

So you'll see in these different domains, there is this flow of inside within oneself, as well as what's in the outside as well. So we think about connection to family and kinship. For me this speaks to knowing who my moort is, who my family is, knowing those generational lines of where I come from, who are the families, the big family names of that I'm part of and descendants of. There are many parts of my family that I am closely connected with but also not closely connected. I'm still getting to know and discovering those connections and those relationships and figuring out where I fit in that, but also figuring out where my responsibilities, you know, fit in that. So knowing my family, knowing my kinship system is a very important part of knowing where I sit in the world as well. And as you can see, that then starts to broaden out into what is community. Right? So where does my family and me, where do we sit in terms of that broader community of where we are, where we're living, but also where maybe our ancestral ties or family ties might be. Maybe I have families in other parts of the nation.

So when we think of community, we're thinking about those cultural structures. And within that, so I kind of, I do this action with my hand as in, you know, we're kind of this connected interweb of relationships and responsibilities and how we all bring in, how we all come together. It could also be thinking about, you know, even just an awareness of where my community is at now as well as in the past. If I think about, and you prefaced this before beautifully Jo, is, you know, what are some of the legacies in my community? You know, what are the local stories of colonisation and dispossession and hardships? What are those legacies of healing that's happened on Country and in communities? What is my community currently doing? You know, what are some of the struggles that we're doing or what are some of the, you know, beautiful, you know, actions of resilience that we're doing as well. So pay attention to, you know, what is the current flow in my community? I even like to kind of pay attention to, you know, what are some of the cultural events that, you know, Elders here in down in Undalup, open to everyone and all walks of life and cultures should be part of, you know, this community celebration, or this cultural celebration, versus what things are actually sacred and protected and maybe only certain people or families or sections of the community that’s part of their knowledges. We'll keep going to the next slide, Jo. Thank you.

So within kinship, within community and more broadly, there's those inherent cultural structures in there. They are the laws, the protocols, the ways of living that bind us together, that is our ontologies, is our ways of doing things. It's what we hold here as well as what is out in the community as well. So it might be, you know, cultural events. It might be languages, it might be knowledges of the land. It might be birthing, the ways we do birthing. It can either be how we talk and relate to each other. It can be the stories from the land that we learn from. It can be the foods that we forage or that we know grow in the areas that where we live. So as I've kind of gone through each of the domains, you can see that actually no one domain sits on its own. It all sits in sync with the other. Connection to culture, being connected in kinship, community, culture that is inherently connected with the land and where we are, you know, our Boodjar, our land that's our Mother Earth. I was in a lovely presentation this morning that talked about, you know, Country isn't about, you know, us owning Country, it's about how Country is holding us.

So our Country is always holding us and cradling us, and whether we know it or not, giving us information and stories and teachings and memories. So for me, when I think about connection to Boodjar it's my own personal connection and relationship with Mother Earth as an entity, as a person. And we, you know, in Western Psychology, we can even talk about, you know, having our own attachment to land. And when I think about when the times that I spend on Country and I love to hike, that is just such an important part of me and what I do. The way I think about that, it's not hiking as in a hobby. It is actually this really lovely quiet time where I notice in my body is able to settle. I notice my breathing is able to settle. I notice my thoughts are a lot more attuned to what the weather is doing, what the animals are doing. I notice my brain is actually able to think of Noongar language when I'm hiking. I don't actually need to force that, but that actually starts to come quite easily and my body has this sense of liking to be there. So I like to think that actually when I'm hiking as, yes, that is my self-care, but actually when I am doing that hiking, I like to think that actually that is a place where I'm attuning and getting that groundedness and having a sense of opening that Ancestors can share with me knowledges, whether I'm consciously aware of or not, and allowing Boodjar to just kind of hold my there. So for me, when I go hiking, yes, it is exercising my body and yes it is, you know, I call it clearing the cobwebs out of my mind. But it is for me the equivalent of sitting in prayer, of going to church, of meditating, right? This is actually a very important part of my wellbeing. So there's this, when we think about social and emotional wellbeing in these different domains, each person has their own strengths and challenges. Each person has their own, I guess almost like SEWB story of how they link together. And if we go back to the, the holistic definition of wellness, we talked about interconnectedness and wholism, right, so that embodies that. There's a point I was about to make then, but it went right out of my head. I'm hoping it'll come back in a few seconds. Not to worry. Oh, balance, that was the word. I can't quite remember the word in the definition, but it was about balance. So when these dimensions are full and nourished, that's when we're thriving, that's when we have flourishing. When there is imbalances, that's when there might be some of that heartsick that Tjalaminu Mia was talking about in the video. Or maybe there is mental health issues or chronic health issues, right? So when we think about social and emotional wellbeing, how can we actually bring that balance back in? How can we draw on say, some of the other strengths in the domains, those resiliencies to actually bring in resilience in the other areas as well. To start to kind of bring that balance. In my private practise, I'll often get out the social and emotional wellbeing wheel and invite people that I work with to give me their story of what does that look like in their lives, to educate me on how does that show up in their lives and where there is the strengths and the imbalances. So we can look at the social and emotional wellbeing domains on their own, and that's a beautiful thing to do, but we always must be aware that it has that interconnectedness with the other domains. We can do certain activities to enhance our social and emotional wellbeing in one of those domains. For example, you know, attending a language class, for example, could be an action that might help, you know, make connection to culture, for example. Or there might actually be activities or things that we do that actually embody all of it in the one breath. And that's what this next video that we're going show you, I think is a beautiful example of that. I'm probably not going to do it justice by kind of explaining where this video come from, but I'll give a a little bit of an intro and invite you to actually go to the ABC link to actually read the story about it. But my dear friend Mary Goslett, she's an Aboriginal Psychologist, she shared this link with me. She went in this Yuin cultural camp and just explained to me just how significant this particular cultural camp was on Yuin nations. It was the largest gathering in collective awareness. So it really was a very, very, very large cultural camp of men and women, in doing separate ceremonies, but also across the age span. So you have, you know, little ones and oldies all together. So as you watch this, think of that social and emotional wellbeing paradigm and see if you can kind of see it in live action as you're watching this. And we'll have our pause and reflect at the end. Thanks Erin.

**Video** - I had a dream many years ago to have women's camps, saltwater women and the freshwater women. That was my vision to bring our women together, continue that journey like the old people used to. Welcome to Mother Mountain. By doing this, we continue our songlines and our stories and it all gets handed down to the next generation. It's very important that we bring our women here for healing. We do this so we stay connected, mountain to mountain water to water, freshwater to saltwater.

**Video** - Welcome to Mystery Bay. It's part of the Djiringanj lands that are part of the Yuin nation. It's a traditional camping area.

**Video** - We just loop it and then stick it through.

**Video** - When all the women are together, it's so amazingly powerful. We communicate, we share parts of our life with each other.

**Video** - Bring it down.

**Video** - Yeah.

**Video** - Back up through that one. Yeah.

**Video** - Yeah. That's it.

**Video** - Oh, yeah.

**Video** - There's always significance to what we're doing. There old traditional practises that have been handed down from generations to generation. A lot of the mob now are practising or learning and wanting to go and practise culture. So it's a pretty powerful thing, these women come in from completely different places and being so open.

**Video** - From the past 200 years our people have been conditioned so much to be hard to be able to survive. We've been born in a world where we've had to survive. And when you think of culture, culture is a way of giving back and you got to come from a place of love. That was the biggest gift that we got to have from our people is that gift of sharing.

**Video** - We're having kangaroo stew. It's the best tucker on the south, besides our seafood. It's all the kangaroo tail. I'm getting the directions from Auntie Viv. And what do you reckon we put them in there?

**Video** - No.

**Video** - No. Tricky woman. Now I'm just the stirrer. Literally. Thank you. That will taste beautiful. When you were young Aunty, how did you cook?

**Video** - Well, we cooked on a wood fire like all our granny's, no, we added little stove, but there was about 16 of us, you know, cooking for big mobs, no big deal.

**Video** - Back when I was a child, we done all this. This was where our way of life, I'm bringing it back .

**Video** - South coast blackfella style.

**Video** - Camping to me means everything. It means coming together, connecting, keeping us grounded, and knowing who we are and where we come from.

**Video** - I've learned to cook more tucker and weave and paint. I've learned a lot where I'm from.

**Video** - This is the real reason that I continue my journey is for these babies, so that they can live and learn it and continue it on culturally strong.

**Video** - See the colours on the rocks? This is all the ochre here. Like when the water comes down over, go like clay. Oh, look at that, that's fresh, and that is the best ochre.

**Video** - We can always go on Country and we can always go to special places and show you sacred things. But we've come to realise, and know, very strongly that all our women need to dance and tell story. To see our women all together here on our Country dancing with us, welcoming one another, is so powerful. You don't have to learn it. It's within us. So up yous get.

**Video** - Our culture never survived over 80,000 years for people working on their own. When we come together, look what we've had, and we'll look what we can have and look what we've continually have had. Our biggest strengths that we have and who we are as a people is that connection of family and love and those relationships that we get to have with people.

**Video** - We've all had the same troubles in our communities, the same worries that we're concerned about, but our women are still strong. We still have culture and we still practise it. We are the backbones of our culture.

**Belle Selkirk** - Thank you, Erin. We'll put the links to these videos in the slides, but please do go back and have a little bit of a read of that story, yeah, it's really beautiful. So for this pause and reflect, I want you to kind of drop into that sense of knowing that, you know, we all have our stories of wellness and social and emotional wellbeing. And Professor Pat Dungeon would say that all people from all walks of life can learn and benefit from thinking about SEWB paradigm. So take this moment to have a little bit of think about what does your wellness look like from that holistic perspective. Give you a moment. You can come back to this as many times as you like, but I'll hand it over to Jo.

**Joanna Alexi** - Thanks Belle. Such a beautiful video, and I just felt like even in your descriptions of SEWB I was picking up on new new things and new knowledges, and yeah, it's great you always sort of pick up on something new as you delve into understanding SEWB, I think that's such a beautiful thing about the paradigm and understanding holistic health from that perspective. So I guess segueing into talking a little bit more about cultural responsiveness, cultural safety, reflexivity, you know, a lot of the questions that we get actually, and that you're probably sort of sitting here thinking about as well as, well how can I, you know, teach SEWB and Indigenous Psychology in a meaningful and an authentic way? And I guess to to answer this, part of it is actually, you know, starting for educators to start with their own learning journey in cultural safety with Aboriginal and Torres Strait Islander peoples.

So we did want to spend just a little bit of time talking now about cultural safety and responsiveness, noting also that there has actually been a webinar that has talked in quite detail about cultural safety and responsiveness. So please have a look at that. I believe it's "Aboriginal Perspectives webinar 2" Erin, please correct me if I'm wrong. So, just talking a little bit about cultural safety and what this means and looks like. So, cultural safety is really defined by the person actually receiving the care, the services, education, and it's their experience of that interaction. And it identifies that health consumers, or people that are being interacted, with are safest when workforce, so when, when people themselves and the systems that they work in, so organisations and any other systems that you work in, have actually considered power relations, cultural diversity and patients. Right? So the focus of cultural safety requires that health professionals examine their realities, culture, beliefs, attitudes and power relations in these interactions that they're having with people and understanding that historical context of colonisation, racism and their impact on the wellbeing of Aboriginal and Torres Strait Islander peoples.

And so part of that discussion is also How can I examine these, these aspects of my interactions? How can I, you know, try to promote cultural safety for the person receiving care or the interaction? And really this is about that ongoing learning journey that we're talking about. You know, part of it is that positionality that we spoke about earlier on, and really it refers to that cultural responsiveness, ongoing, learning journey. And so cultural responsiveness is about the processes and practises that are and relevant to the beliefs, cultures, and linguistic needs of Aboriginal and Torres Strait Islander people. It also, as I mentioned, refers to that cyclical and ongoing process that requires knowledge, self-reflection and proactive responses to the person, to the family or, and all the community interacted with. And so both cultural safety and cultural responsiveness require that we're reflexive, that we're engaging in reflexivity. And so I'm going to pass to Belle now who'll sort of talk a little bit more about what reflexivity looks like in action.

**Belle Selkirk** - Thanks Jo. I'm acutely aware of time and that we're coming close to the end, but I also don't want to rush this, and as you can see, Jo and I really tried to embody, just rather than rushing through the content, is actually being grounded with it. So please forgive me if we are running out time, but this is important stuff. This definition, or this kind of this quote, of reflexivity comes from Peter Smith's PhD work. He's a Indigenous Psychologist and just a really, really lovely human being. And he has a couple of really great papers from his work. I'm just going to read out a couple of parts of it because I think it's actually really important to our work. "So reflexivity is about examining our own attitudes, values and biases with the view to engaging with people in a manner that's culturally safe, free from racism and attitudes of superiority. It's about looking closely at our own practise and being aware of that power and privilege and how it impacts on Aboriginal and Torres Strait Islander peoples" And this last bit that I want everyone to pay attention to. "So instead of asking what's the information, how I can acquire it, reflexivity asks, who am I in response to this information and what is it asking of me?" It's a reflexive question right there.

So that's why we don't jump into, straight away, the doing. We've really taken time at staying with the Aboriginal ways of knowing and being and having faith that if we sit with the knowing and being, we will get to the doing, okay? Thanks Jo. I'm not going to read all these out but these are some of the examples of reflexive questions that we can ask ourselves. Okay, we've gotten you to practise in a little bit and you've probably already got this as part of your practise, but we need to get really intentional about it if we're going to work in culturally safe ways and teach these Indigenous knowledges, it's these kind of questions that we need to be continuously coming back to. So the next two slides, I'm just going to go through some principles, okay? And yes, we've kind of shifted a little bit into the doing, but it's because we've done all this foundational work. Okay?

So in my learning journey, and this applies to all of us, including Jo and myself all the time, we are coming back to these learning points, learning about Australia's colonial history and local context and continually seeking out opportunities or learning points to think reflexively or to to look at our blind spots wherever we go. So if I come in to someone else's Country, I need to be looking at that too and going into my cultural safety journey in that Country too. So learning about their local context, traditions and language groups. I'm really privileging their knowledge systems and their leaderships and governments. So it's all of our responsibilities to educate ourselves on Indigenous knowledge systems such as social and emotional wellbeing, as well as what's happening in each community's local context when we're working. Thanks Jo. Take time to build the relationships. We've taken time engaging with the content today because it matters, right? So allow for that time, these meaningful engagements can't be rushed and they need to be done in a whole body way, in a whole person way, in a whole heart way, right? When looking at resources, we really do encourage everyone we work with to look carefully for Indigenous-led research.

So that includes making sure that the resources and research you're looking, you are using are Indigenous authored and have been led as well. Okay? We talked about looking inward in terms of that power, positionality, privilege and reflexivity. And these last couple of points. And these is the hard work stuff that we always have to keep coming back to. So being willing to address these power differentials and these obvious racism as well as microaggressions. So having it as kind of your intentional practise for looking, for what's happening in my teaching, what's happening in systems that actually might be deliberately, or unwittingly, oppressing someone. And with that, also we need to challenge our organisations and systems to be on this journey too. So we are talking about an individual learning journey here, but our systems and our organisations need to support us to do this.

So it is about, you know, what are, beyond this presentation here, what are the learning opportunities, the mentoring, the scaffolding, the opportunities to keep this going for you, for your colleagues, your school system, those broader structures as well. So all of those layers need to be moving in that learning journey together for us to do this good work. One last video. It's a nice one. What I'm going to say is pay attention to the reflexive questions that gets posed in here. Thanks Erin.

**Video** - When you look at me, what do you see? My behaviour? My emotions? My interactions? And when you help me, what do you respond to? I am my community. I am my family. I am my country. I am the dancers of many countries. I am my traditions. I am 60,000 years old. Are you curious about these things? Do you wonder how this picture was painted? I am my people's laughter. I am my family's resilience. I am my people's history. I am my ancestors. I am my people's struggle. I am my dreaming. I am my language. I am my culture. I am learning in two worlds. I am deadly. I am proud. I am an Aboriginal and Torres Strait Islander child. I am the future.

**Belle Selkirk** - Thank you Erin. For our last minute, you're going to take that moment. You're going to think about where are you at in your cultural safety and cultural responsiveness journey. Even reflexive questions that you want to be asking yourself on a regular basis. And what are some of your biggest learnings that you want to take away from today? Going to make that a short minute. We move to the next slide, Jo. That is all of the kind of the content that we're wanting and the learnings and teachings we wanting to share today. Towards the end of these slides, which you can look at your own leisure, we do have our AIPEP website, which has just a tonne of awesome resources. Of course we have Journey of health and wellbeing link there, which I think you've seen in the cultural safety webinar, the Working Together textbook. If you don't know this, you can download every chapter from this textbook today, this needs to be on your desktop as your go-to reference guide. It's a wonderful resources. We have, you can look these up, but we, Jo and I and Professor Pat Dungeon have a chapter in the Lorelle Burton Psychology textbook. That's first year Psychology in universities and I believe it is actually out now. Kelleigh Ryan and Nicole, their book in "Cultural Safety in Trauma-Informed Practise," I think that is actually available now for people to access. Resources there if you look at your own leisure. Now, Erin, as moderator, I'm going to allow you to tell us how much time we may or might not have for extra yarning.

**Erin Wilson** - Thanks Belle. I think we should invite people to think about, you know, what questions might be arising for them now in relation to the webinar and the presentation that they would like the whole audience to consider. I will note that we are going to produce some supplementary materials, a fact sheet after the webinar, so you can certainly email me afterwards if something else arises for you as you think about the webinar more. That's my email address there. So you can certainly email later on. But if you do have some questions that are really arising for you now in relation to the presentation in relation to social and emotional wellbeing, I will definitely promote the Indigenous Psychology chapter in the textbook. It's been a great grounding for me. So if I think about my positionality, my Psychology undergraduate degree was very much steeped in Western perspectives of Psychology and I found that chapter really useful in terms of the learning journey of what I'm going to engage with as well. Yeah, let's just take a moment or two to think about any questions that you might want. You can use them in the Q and A section and we'll answer as they come up. I'm trying to think of how quickly people type and practising the pause at 5:30 Australian Eastern Daylight Standards Time here or I think it's, what is it? 1:00, 2:30?

**Belle Selkirk** - 2:30 here. But I'm aware you're all at your end of your day. How much time do we have Erin? So that I know in responding to questions?

**Erin Wilson** - Yeah, we've got a bit of time. It's a recording so if people need to leave they can and then they can access the recording afterwards. So I've got, not a question, but just thank you for your presentation. It was very insightful and helpful. So that's first good feedback. I've got a question here about is it an integral part of the social and emotional wellbeing philosophy to educate non-Indigenous people or do you think that it's a necessity for us to move forward? And I wonder about if you want to think about whether education happens and the role.

**Belle Selkirk** - Let me see if I understand the question correctly, is it part of the paradigm to make it intentional to educate those non-Aboriginal people? You know, this one's going to be a tricky one to answer because I feel like different people answering this question might actually have different schools of thought and that actually might be a beautiful thing. I really enjoy the way Professor Pat Dungeon, you know, she's very inclusive in her sharing of those knowledges and gets really enthusiastic about people from all walks of life wanting to engage in this knowledge system as something that we can all learn from. And there is something really lovely about that two way learning interaction between different cultures. That said, that might not be everyone's preference of how to support a system for example, right?

So I think each one of us, we have our own responsibilities around, you know, cultural respect and cultural learnings or cultural responsiveness, but then listening to our Elders and our teachers when they have something to share, when they do want to share. So there is, I think we've kind of got, you know, six of one half of the other in that we do each have an individual responsibility to learn this and to go read because social and emotional wellbeing is so broadly available, you know, across the internet in our writings. So I do actually expect you all should be able to actually find a lot of good research and evidence around this. You, you will not need to come to a webinar to learn all about it or you will not need to be able to sit with an Elder to learn all about it. You should actually be able to access these resources and at the same time when these opportunities arise for you to actually spend time with someone, such as an Elder or a community member or a knowledge keeper, what a beautiful time to pause and listen and hear their experience and local expression of social and emotional wellbeing. Complex question, probably not the entire answer. What do you think Jo? What are you reckon?

**Joanna Alexi** - Thank you. Yeah, I think you answered that beautifully actually because I guess the main message was that there are so many diverse perspectives on that and I think, you know, you're right in that, yeah, like it is available very freely on the internet. So I guess that education piece, just even starting from just yeah, point A, just having that sort of early learning about it is actually quite accessible. So yeah, and especially in teaching spaces of course that's, you know, absolutely integral.

**Erin Wilson** - I really like those two reflections in relation to that question because I think about, we are all on the journey, and I really liked the reflection that you gave Jo about, you know, every time I watch this video, and every time I interact and yarn with the two of you, there's always new things that I learn or I think about or I want to go and find out more about. And it is that kind of embodiment of the knowledge and taking on the experiences and thinking about what it means for me in my practise or what it means for me in terms of curriculum and embedding that and supporting teachers or the broader perspectives or the broader system and that reflexivity if we can, you know, hold on to cultural safety and responsiveness from a system perspective. It's not just me being responsible for that, or holding all that responsibility, but it is part of the system. And being in the system and being involved in the system, I think is really useful for me as a non-Indigenous person as well to understand those dynamics and the holistic nature of it I really like too. So thank you so much. Like it's, yeah, it's really fantastic. I haven't got anything else, that's it, right now, but maybe I'm, we're in Thursday in the second last week of term.

**Belle Selkirk** - Yeah, absolutely.

**Erin Wilson** - Yeah, definitely invite people to send in further questions, but Belle you continue on with where you wanted to.

**Belle Selkirk** - Yeah, I was going to say this is something that I experience a lot both in the education space but also my private practise space is that when we do experiential learning and yes it's didactic and that we've kind of done a, you know, a webinar style, but we have brought in, you know, heart and emotion and dropping into your body, but when we go into those experiential learnings, we do actually need that significant processing time. And I noticed that a lot is that after we drop down here, we actually might just need to stay there and breathe and questions come later. That's the great thing about the resource we're going to be developing and sending those questions and reflections through to Erin as well.

**Erin Wilson** - And we'll be sharing the PowerPoint with everyone as soon as possible and that might also invite you once you go back and reflect and reengage in the content to have more questions arise that you want to share. So please certainly send them through and we will continue. But thank you so much.

**Belle Selkirk** - Thank so much Erin.

**Erin Wilson** - A privilege and a pleasure and it's a great space to be sitting in right now, I think to, be sharing.

**Belle Selkirk** - Thank for having this. Been a real joy for us and that co-creation with you as well has actually been a really good process. And yeah, thank you for that too.

**Erin Wilson** - You're welcome.

**Joanna Alexi** - Thanks so much for everyone listening as well.

**Erin Wilson** - Thank you.

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