

Take on Board

Transcript – Take on Board Breakfast with Jillian West - an introduction to the basics of cultural competency



Helga Svendsen 0:00

Good morning everyone, welcome to this take on board event, I would like to start by acknowledging the traditional owners of the land on which we variously are. For me, I'm up in Brisbane today. And I've just learned that while I learned last night that Brisbane is the Meanjin in the Aboriginal language up here, and so we are on the land or I am on the lands of the terrible people up here in Brisbane, so paying respects to elder's past and present. And, you know, I know people will have heard me say this before, but acknowledging the traditional owners is not only the right thing to do, but when we're thinking governance, and when we're thinking the role of governance. You know, for me, that is the long term stewardship of organizations. And the long term stewardship of these lands for 60,000 years before we came along, is a pretty impressive lesson in governance. So I think it's a good thing for us to reflect on, as we think about governance. And I'm sure we'll be thinking more about their first nations people today, a bit later on. So Jillian came to me, but I think she was recommended to me by another member of the take on board community. She did a podcast which you might have already had a listen to about doing Reconciliation Action Plans. And when I spoke to her, then I went, Oh, we must get you to come to an event and have a chat. And I've got some news about another event we're doing a bit later on in this session. Jillian, over to you.

Jillian West 1:24

Thank you. So thank you, everyone. Firstly, I would like to acknowledge the traditional custodians on all of the different lands that we meet today, I'm on on Bunurong country and I pay my respects to elder's past, present and emerging. I pay my respects to any Aboriginal and Torres Strait Islander people here today. And I extend that acknowledgement and respect to non Indigenous people who share this reconciliation journey with us. My father, he will speak about today, Japanangka Errol West said, walk softly on the land as it holds the stories of our grandmothers. So, I'm Jillian West. Thank you all for joining me at this lovely hour of the morning. I don't think I've been up this early forever, three years nearly. But I love it. So I'm from Point Nepean, so Bunurong country, born on Bunurong country in Williamstown. I'm also from Palawa, which is the arms of best straight in Tasmania. My grandfather was born on Cape Baron, and my father was born in Launceston and grew up on Flinders Island. So I'm going to be talking a lot about my dad today, which is why I'm on this

journey. And he passed away to the dream time 23 years ago, and the cooker bear in the background, I'll tell you a bit of a story about him as well. So there's a few personal stories here. And I had to try and fit a whole day's training into 20 minutes. So I've pulled out what's important, but everything's important, but just did the basics. So if you know, I'm lucky enough, if you wanted to attend my training that Helga, we'll talk about later, then I'd love to see you. So I'm gonna screenshare now. This is a safe place. This isn't about you feeling guilty? Or about you saying sorry. I always say that we were robbed of an education. We were robbed of the history of black Australia. So I'm just going to share a little bit. No question offends me. If you feel it may be offensive. Just you're welcome to email me or call me later. That's only for other people's benefit, not for mine. Okay, because I understand that we weren't taught the history. So there's a lot of knowledge that's not known in education. So let me see if I've got my technical skills going. Because I don't like it that I have to be taught now when I used to teach people technology. Can everybody see that?

Oh, yay. So thank you, how you for. And Lisa, also, I'd like to acknowledge for all the work that you've done, and including me in this presentation today and asking me to, to be part of it. I loved how we all broke out and learnt about each other. Because part of who we are as aboriginal people is, where you from? Who's the mob? And then we find out we're related most of the time, but you may have been sitting on the take on board for years and not have learned what you learned today. So that's one part of what I love about it is that we all share and find out who we are who we really are. Because Work is work. Life is life. And sometimes we can mix the both of them. I'm going to talk about acknowledgment and welcomes. A lot of people aren't sure of the difference between acknowledgement and welcomes. That acknowledgement can be hard because people worry they may offend. They may not say the right thing. They can't pronounce the traditional custodians on the land on which they are. I'm going to just go through our Aboriginal culture and welcome and acknowledgments. So welcome to country a welcome to country is performed by an Aboriginal tradition. No custodian or owner of the people visiting their country, it should only be performed by a representative of that traditional group. So me being Palawa and Bunorong, I can't give a welcome to anyone on we're Wurundjeri, Bunorong, Taungurong, Dja Dja Wurrung and the Wathaurung country, I can only do it on my own country. And it's usually appropriate for significant events functions. So during time at the G, anything that's Big will have a welcome to country which is usually has a smoking ceremony performed. So the smoking ceremony is done by the man, and generally the Welcome to Country by a woman. But men can do welcome to countries as well. So that's very important that we know that it's only to be done by traditional custodians of the country in which we're standing, and an acknowledgement. So an acknowledgement recognizes that Victoria has an ancient and proud history. It pays respects to traditional owners. Now, with an acknowledgement it's not something you have to do. It's just something that I feel if you want to do it, and it's from the heart, it's amazing always starts the reconciliation journey within that meeting. If you're going to do an acknowledgement at the start, if you're not sure if the traditional custodians are will send a link. It's called AIATSIS. And what you do is going to a map and search and put in your address. Hover over it, and it will tell you who the traditional custodians of the land on which you are that day. If it's disputed, you just say traditional custodians, if you're not sure how to pronounce, you just say traditional custodians, okay. I always use custodians, when I talk because I feel that we belong to the land. And a lot of different people will say that Aboriginal and Torres Strait Islander people will say it, you know differently as well. So forums, events, government, local government

conferences, school assemblies, concepts, board meetings and official openings. So the federal government and the Victorian government generally the highest ranking person in the room in that meeting will do the acknowledgement. But I'm finding now that everyone is starting to do it, opening up for every staff member in that which I think it's really good that everyone has a chance. And if someone doesn't feel comfortable, or not sure what to say in the acknowledgement, I do have a acknowledgement phrase that I can send to you as well. The Kulin nation so people in Victoria were on the Kulin nation. So Wominjeka is a Wurundjeri language word and DjaDjaWurrung people and at central Victoria. So the Wurundjeri people have given permission for everybody in Victoria to use Wominjeka as their word. So we respectfully acknowledge and I do as well the cooler nation so it's now known by its European name of Melbourne, but it is now as you've probably seen it Melbourne Football now calling themselves now or during dream time. So for the Wurundjeri, Bunurong, Taungurong, Dja Dja Wurrung and the Wathaurung the wrong people that's you make up the Kulin nation five traditional clans and in Melbourne has always been an important meeting place for social education, sporting cultural and events and activities. So the MCG was actually a a meeting place for our people before colonization. So I'm going to do something please take yourself off mute. I want you all to try and say these words. I'll say them first. And then okay, so Bunurong or BooBunurongmerang, we'll see I'll talk about that soon as well. Everyone save Bunurong.

Wurundjeri, Bunurong, Taungurong, Dja Dja Wurrung and the Wathaurung. So that was just a little activity to show you that you can say it if you do need to. Okay. It's really hard to over zoom as well, because I really like to be in front of people and doing activities. But thank you all so much. And Grant I've heard you loud and clear. If I had something to give you a chocolate frog in the morning, I would give it to you. Confirmation of Aboriginality Aboriginal identity has emerged as one of the main issues of concern for Aboriginal and Torres Strait Islander people due to past issues and the stolen generation and assimilation policy. So the Commonwealth working definition definition sorry endorsed by cabinet in 1978 states that an Aboriginal person is someone who is have Aboriginal or Torres Strait Islander descent identifies an Aboriginal Torres Strait Islander person, as accepted as such by the community in which he or she lives So I identify who I am. But if I did not go every year over to Tasmania, for my dad's inaugural lecture in his honor, in his name and be part of the community, I would not have been able to get my confirmation, even though my aunties and uncles are on the board. So if I didn't go to Tasmania, I didn't recognize myself and one of my confirmation, it would have been a no. So they're the three definitions that we have to have to get our confirmation. And as you some people may be aware, it can be hard if you're from the stolen generation, and don't know who your mom, your dad, or any of your families or whatever, where your mom is from the federal government. They help you get your confirmation, there's a place called link up, and they also help trace your family if then if you can, it's really good. It is pretty emotional. When you talk about things like this. I'm not going to go into colonization and simulation and things like that, because I do only have 20 minutes. I want this to be a good experience for you and to learn a little bit of the good things as well. Okay. Does anyone know what flag this is? It's not a trick question. Aboriginal flag. Yeah. Isn't up the right way?

Helga Svendsen 11:21

Good question. Oh, my Lord. Isn't that amazing? That I can't tell. Off the top of my head. People are saying yes. Let's take it as a yes. And you've got 10 minutes to go. Jillian. I'll chuck that in whilst we're in the middle to

Jillian West 11:34

The anxiety now. Okay. It's Aboriginal flag. And it's the right way up guys. Okay. I can see some people I could see that they knew but it is when you really look at it you thinking is that the way that I see it normally. So the Aboriginal flag was designed by Harold Thomas. The Red Ochre is the land and nourishes us and youth is used in ceremonies. And it was our spiritual relation to land. The yellow is the ochre represents the sun. And the black is a political statement that our people have black identity and represents the Aboriginal people of Australia. And I know I'm sitting here with white skin. So that was a political statement. The red used to be known as the massacres that were across Australia and Tasmania. So you know, the fires in Australia that we had, someone put the fires on one page and the massacre sites in Australia on another page, and they nearly or they were nearly on top of exactly where the fires were on our massacre sites. That's very interesting, isn't it? Does anyone know what this one is? Torres Strait Islander, okay. Torres Strait Islander people are to be recognized in a Human Rights Act as a distinct culture. So they are to be always put or recognized. That's why everyone needs to say Torres Strait Islander people as well and put the flag if they've got it on their signature next to the Aboriginal flag. So Bernard nomic, senior creative director on the flat, the green represents the Mainland's of Australian Papa New Guinea. The blue line between these two continents is a line of the water, the tourists are underwater. The line represents the people and the ones symbols that he could felt that he could identify with Torres Strait Islander people as a diary, the head dress so it looks like the back of a kangaroo, kangaroo lips, and the five pointed star, our island group so the stars also used to navigate as well. And the five pointed star represents a five islands of Torres Strait Island. revisiting our past, Aboriginal and Torres Strait Islander people are bound by collective past. So the Aboriginal people were not recognized as or treated as equals to 1967. And the referendum was passed by over 99% of Australian people to say that we could be part of the census and vote. So to put that into context, my grandfather fought in the war 1940 to 45. But he wasn't allowed to vote. And he wasn't part of the census. My father was 20 years old, when he actually was able to vote and and be known as a person. So it's not that long ago. That's mainly my point. A lot of people think it's a long time ago that this happened, but it's really not. So what is culture, culture can be thought of as a community of individuals who see their world in a particular manner, who share a particular interpretation is essential to the meaning of their lives. Aboriginal culture or culture, to us is everything. That's who we are. It's embedded in our dreaming our dream time, our law, our cycle of life, birth and death. It's our language. It's everything that makes us who we are. So understanding Aboriginal culture, we have three core fundamental traditional cultures and values. Reciprocal respect, never say this word. Reciprocity takes me 30 years obligation and avoidance. So we are the oldest living rites were genetically unique, and they're saying now could be up to 85,000 years. Kinship so there's over 500 Different Aboriginal nations and with Aboriginal nations in clan groups, there was family groups, and clan groups shared a common language and kinship system which was very..

...it was very hard. So moiety Totem and skin names. It was very strict to make sure there was no intermarriage which are between tribes, and a person's positioning. The kinship system establishes their relationship to others in the universe, prescribing their responsibilities towards other people, the land and resources. Quickly Taurus to honor I don't talk on Taurus to on to people I have been gifted with some information in my training, it's a bit longer, I'll just share that. There's five islands, you can see the top say boy and Papua New Guinea, when the tide comes in, you can walk across when it goes out, you need to catch your boat. That's just a bit of information I love sharing. Papua New Guinea has recognized that it is Australian waters as well. So I'm coming to the end because I'm pretty sure I've only got a couple of minutes left. It's not your right to understand, but it is your obligation to accept difference. It's not your right to understand, but it is your obligation to accept difference. My father passed away left seven children behind four to one marriage and three to another which aren't part of when he passed away. A Kookaburra came to each child within a week of his passing living across Australia. So this Kookaburra is my spiritual animal. Like I said, he was pulled out of school in grade five, that was his last formal education due to the racism in Tasmania, and the islands, because my grandfather's skin was black. So they needed to be seasonal workers, my grandparents, but he become a teacher than a master's in teaching and a Doctor of Philosophy. This is what he said 22 years ago, he passed away, I was able to get a recording of him speaking during philosophy we 10 months before he died. So this is what he said. And after he said this, this is what he said about this quote, had we had the capacity to do what I believe no weapons of war would have ever have been created. I have a belief that the 200 year war in this country has remained nonviolent because of the deep love of human life my elders and ancestors had for the people of difference. And it was not until the women and children were murdered and poisoned, that I meant struck back with avert violence. And don't point somewhere in Victoria where someone speeders sheep get real. What men wouldn't protect. I don't think I've written also emotional writing, what men wouldn't protect his family, future generations and his beloved. Sorry, I get so emotional because I haven't heard it for so long his voice. So I talked about my dad a lot, because I'm on the path next to him. I feel him our dream time. And I was trying to explain it a fun scene sitting by the campfire with my grandfather, my uncle, his brother, and my father. He was 53 when he died, my dad, my grandfather was 63 and my uncle's 58. Me as an Aboriginal woman myself is likely to die. 17 years younger than any other Australian woman. The cooker borrow. This cooker bar was given to me in a frame. It was a drawing. A friend of mine who I'm very close to have known a long time, went to a store in the peninsula. And she saw it and said that's Jillian's I've got to go and get it. So she bought it for me. It's framed. It's in my bedroom when she went up to pay for the lady said, behind the counter. The artist is where a jury comes from rhetoric country where my sisters and brother and stepmom leave. And she names all animals and this cooker bears names arrow, which is my dad's name. That's our connections. That's our culture. And that's why culture is so important. It's so important in education. It's so important in work. It's so important in life. I always say you'll be so much richer if you sit down and talk to an Aboriginal person and learn who they are, where we've come from, why we are here. I think I've run out of time. I hope I didn't rush that and talk too quickly. Thank you all for listening. I love this. I love sharing. I love meeting people. And I always say generally people I talk to, I will always have a lifelong connection in some way because I meet people for a reason. So how Yes, thank you,

Helga Svendsen 19:57

Jillian, thank you how amazing. Thank you is a beautiful start to my day. And I'm sure it's a beautiful start to a number of other papers as well. So we have about 20 minutes for q&a. I'm going to call on you to ask your question. If you could say your name, if you're on any boards, which boards you are on, or anything else you'd like to say to introduce yourself, Katerina, I think you've asked the first one. And I'm glad you asked this, because this was my question as well. So Katerina, wherever you are, if you could take yourself off mute, introduce yourself, and if you could ask your question over to you.

Katerina Gaita 20:34

Thanks, Helga, Hi, Jillian and everyone else. I'm Katerina. I'm actually between jobs and taking a I think a well earned break, having previously started in a run a not for profit, and then working on Zoe Daniels election campaign. Recently, she was one of the tail independents. And yeah, the question I was really interested about the sort of three pillars or aspects of Aboriginal culture that you talked about reciprocity, obligation, and avoidance, sorry for making me say the word

Jillian West 21:05

It's alright, I just keep trying.

Katerina Gaita 21:08

Yeah, I was particularly curious about, I feel like reciprocity and obligation make a lot of sense, avoidance, I was very curious about

Jillian West 21:16

Reciprocity is sharing with each other. So as aboriginal people we share with each other, we share our caring responsibilities. We share who we are, it's always about family, our family is so important. I could delve a lot deeper into this, but avoidance. So in some relationships in traditional clans, interactions are predetermined by cultural protocols. So as an example, in Darwin, is actually outdoor for the mother in law and adore for the son in law, and there's a Centrelink office, there's a total avoidance relationship. So they're not permitted to speak or interact with each other at any time, or even to look at each other. So I know that's hard to understand. And some men may be happy that they don't talk to their mother in law. But that is just the way it is in that traditional clan group. So events, ceremonies, anything feeds properties, getting together marriage, they're not allowed to total avoidance relationship. Traditionally, it has just been the way it has, but it is still practiced. And it still can be thought of to this day, it could be because someone married the wrong family as well. But generally, it is just traditionally an avoidance relationship. And it's generally the mother in law, his son in law. I can't speak on behalf of all the other this 500 different language

groups or clans. There was there's not that many now. So I hope. I hope I answered that. And you're satisfied with that answer.

Katerina Gaita 22:58

Yeah, I mean, we could talk all day.

Helga Svendsen 23:01

That is so interesting. So the next one is Shannon, if you're still here, Shannon, I know you needed to duck off to ironically to a board meeting, but I'm going to so let me ask her question on her behalf. Sherman says, Jillian, thank you. How can we bring both culture and the acceptance of difference meaningfully into a governance context beyond the initial acknowledgement?

Jillian West 23:32

My thoughts, and if anybody asks me is, it can be as simple as instead of having, calling it a team meeting, call it a yarning circle. So we're going to have a yawning circle from one to two, sitting around in a circle, and just listening to each other. Respectfully from the heart, and non judgmentally. Even if you're in an office environment. I know we don't always agree with our co workers. But when we used to always still do sit around yarning circle we'd have something in our hands clapping stick or, and would pass it to the next person and say I respectfully listen to you, or respectfully don't judge you and all listen from the heart. You could put Aboriginal art up, have the flat three flags on your desk at reception. You could have your lunch room, you know, with an Aboriginal man with art there. You know, our Aboriginal businesses are amazing the paintings that you can get. It's just the little things the recognition my dad said how do you know that when you land in Australia that this is Aboriginal and Aboriginal land, what have you got around you? So an acknowledgement plaque is nice as well to have on your front door that you acknowledge the traditional custodians of the land on which you are, whoever they may be. Just to recognize that you know you are on this reconciliation journey and that you are aware that we have this amazing rich culture right next to us right on our we're standing on, my father said, philosophy is the pursuit of wisdom. And for those who are barefoot and touching the ground are at the core of philosophy. So you got your feet on the ground, you're walking with our ancestors as well, cultural awareness training, everybody should have that, especially if they're working with an Aboriginal Torres Strait Islander person, just to have that understanding about cultural issues or obligations, sorry, not issues in our contemporary society.

Helga Svendsen 25:35

I'm going to jump in with a little follow up, if I may, Jillian, on that. So you said, you know, call your team meeting a yarning. Circle. So this is me asking the stupid embarrassing question, but I'm going to ask it anyway. Let's say I said, we're not having any more take on board events. This is a take on board yarning circle that somehow feels uncomfortable to me. And that kind of cultural appropriation essentially. So talk me through my discomfort there and what the right thing is..

Jillian West 26:01

I should have added on to that, that if you've got an Aboriginal Torres Strait Islander person working with you, I would just check with them that they're comfortable with it. Okay, so for you know, an Aboriginal or Torres Strait Islander person coming into the meeting or works with you just say, Hey, this is an option or, you know, some advice I was given, do you feel comfortable? Will that include you? Would you feel better? So it's just having that communication open? And asking an Aboriginal Torres Strait Islander person if they're okay with that?

Helga Svendsen 26:32

Yeah, no, that does. Okay. Thank you. Katerina, you are Top of the Pops. You've got the next question as well, Katerina, if you could, well, you probably don't need to reintroduce yourself, although I will say just before you. Firstly, I was listening to a podcast last night with Katarina on it on my flight up to Brisbane, telling us about her background. So I'm going to send that out as part of the follow up email as well. So you can learn more about her. And when she says she got Zoe Daniels elected, so she well deserves a break. I say so. Anyway, Katerina, over to you.

Katerina Gaita 27:09

Thank you. It wasn't just me. Surely, we had 1000s of people literally. I might say the second question was, I'd never even heard of that idea. I think he talked about confirmation. I'm not sure if that was the word that used about rationality. Yeah, yeah. And I'd never even known that that was a thing that that was a process. And it raised a whole lot of questions. First of all, how does that understanding the process a bit more, and just some of the implications it has for Aboriginal people, if they can't get confirmed, but they, they are genetically Aboriginal, and they feel Aboriginal? What that? Yeah.

Jillian West 27:47

So it's generally for recruitment purposes. So federal government, in Victorian government under special measures, it enables employment opportunities to be advertised for Aboriginal and Torres Strait Islander people. And it's restricted to just Aboriginal and Torres Strait Islander people. So generally, when that special measured, identified position comes up, they need to have their confirmation. And like I said, some people may not even have it. So their government of the people

there during recruitment within the government, help find that person's confirmation. Or they can do a step deck of someone in community that may know that person. They don't want to not give an Aboriginal trust and a person a job. But if it's special, measured, special measures, it has to have some kind of formal identification that that person is Aboriginal. And like I said it can be very contentious for people because some people may not even know where they're from SaltStack dip, generally they're linked up with community and a step deck from community can be okay, each person's different and different situation, confirmation of heritage from candidates required to ensure that they're honoring that they are Aboriginal and Torres Strait Islander people when I worked in Centrelink, for example, and people would sit down and I'd start a claim, of course, are you Aboriginal and or Torres Strait Islander? The amount of people that said if I say, yes, what do I get for free and I say you get the door. See later, but when you're applying for AP study with Centrelink, they don't ask for confirmation because of that contentious issue. It's really hard. It's such a fine line and area, but the people I ran a recruitment, we've had an indigenous apprenticeship program through Centrelink, or in the first one, and we just fought hard and tried the hardest to get some kind of stat deck if they did not have a confirmation, but it's generally for special measure jobs.

Katerina Gaita 29:51

Thank you. That makes a lot more sense now.

Helga Svendsen 29:54

Folks, I'll share it at the end of in the follow up email, but we've managed to get Julian for a full day on tell you about that in a moment. Okay, so the next one is an anonymous one. But what somebody just didn't put their name against it. So I'll share the question. So what books or references do you suggest we start with to understand some stories about customs and cultures and so on.

Jillian West 30:15

Sally Morgan is really good. Dr. Anita Heiss. My dad's got poems in inside black Australia. That's a great book with people's poems about how they are and who they are. I'll put something in an email to Helga in Canberra, there's like a at CES, which is a an Aboriginal library, if you want to look at it like that is great resources that you can go to the NATO website, reconciliation, Victoria website and Australia Reconciliation Australia website. So much out there. Children's Books, language books.

Helga Svendsen 30:57

Thank you. Yeah, totally. Um, Sarah, I hope you're here. Sarah, over to you. Sure. Thanks,

Sarah Gray 31:05

And thanks, Jillian it's been wonderful. I'm Sarah. I am working at Woolworths group and my pharmacist and nutritionists, so pleased to be part of the new Kickstarter community with telehealth. My question in our group we've discussed this was that we sort of felt like here we're preaching to the converted and people that are really engaged. And as I sat through and listened to your wonderful presentation, I just thought about all the people in my life and work and networks who just would have wouldn't have the slightest of idea about some of this stuff. So what are the ways you think we could empower others or share the knowledge with others, more broadly, in our workplaces, but also just in our local communities as well?

Jillian West 31:46

Great question. Thanks, Sarah. So you're right ahead of people know what you've just learned in a couple of like, 20 minutes. Now, it's on you guys to teach as well. But what I would say is get people to look at like NAIDOC week, in your work, national reconciliation week in your workplace, or even in your personal life is great events or smoking welcome ceremonies. acknowledge those milestones for us like this significant date, sorry, day, I'll send you I'll send everyone a significant date calendar to the only way we can do it is word of mouth. So now I've put this on you guys. You've learned to bet and you can say to people, Hey, did you know that Aboriginal people were only allowed to vote and be part of the census in 1967. And then that can get people talking. And then they may find someone that's Aboriginal they no longer Hey, I didn't know that. My son is 27 is about to have his first child in January, and he won't identify because his skin is what you know, that's his journey. But now I'm having a grandchild. That's my obligation to teach my grandchild. I taught my son he will identify as coming around. But it's due to the racism one of his friends is always saying bad stuff about Aboriginal people. So he doesn't want identify. So it's just Sarah, you can now speak even at a meeting and say, Hey, I just learned this and then just get people communicating. I think that's the best way to do it. Let's go to the smoking ceremony. As a group, a team, you know, let's go down to Bonorong point of pain and have a look five lumen was stolen from they're taken to Tassie and WA, you know, that kind of, you know, go to places that have, you know, QR codes with stories on in botanical gardens, and tells you about Williamstown has got it at this so much that people don't know that's out there.

Helga Svendsen 33:44

Thanks, Julian. And I think it's right, it's up to us. I think it's our role to do that. And even if it's just a small thing every day or small thing regularly that will help to share. Cheryl, you're up with the next one, about cultural protocols and engaging. So can I get you to introduce yourself? And then ask your question.

Cheryl Clutterbuck 34:05

Thanks. Hello, and thank you, Jillian for today. It's been fantastic. The ladies that were in my group, unfortunately, you've had to leave, you know, to get the kids to school and all that kind of stuff. So

representing them. We had I just talked to you briefly earlier around that feeling of doing the wrong thing. We're so paralyzed sometimes, in not wanting it's easier not to do anything rather than to do the wrong thing. So the question to you is around, what protocols should we be aware of, when engaging with Aboriginal culture, people?

Jillian West 34:40

I work with job actives, and I did work on a job active where they're always seeing Aboriginal job seekers. So the barriers that our people faces as young people is really hard. Generally, if it's coming from your heart, it's not disrespectful. And if you feel like it's offensive like said it probably is a standard conversation. Hey, where are you from? Where's your family from? If someone doesn't look you in the eyes, it's because of respects not being rude. Don't not look them in the eyes as well. There's so much to it, to try and answer this question. protocols within community, always get an Aboriginal person to introduce you to that Aboriginal community or organization. Or if you ring to find something out, just say, Look, I'm not sure if I'm, I'm doing the right thing. I'm aware that I should have an Aboriginal person introducing me but I don't know anyone. This is what I want. Explain. You know, if you just explain respectfully, and from the heart, I don't think people can go wrong. But there is a whole part to cop community consultation and protocol, about like don't overuse the service. Make sure like I said that you've got someone that's Aboriginal can introduce you to the organization. You can attend events. Like I said to Sarah you in Collingwood this Billabong barbecue every week, and they welcome anyone down there, sit around the mob and have it have a yarn to somebody. I could probably talk so much to this consultation protocol, but like I can tell you're already respectful. Sherawat even asking, so I don't think you could go wrong.

Cheryl Clutterbuck 36:23

To the encoders have a follow up question. Sorry, Helga. If we use the same language that you're using now, is that disrespectful?

Jillian West 36:32

Well, I can call my cousin calls me. Hey, blackfella, come here, but a non Indigenous person says it to me. It's offensive. There is a part of having my training but offensive terms you've learned off me. So you can repeat what I've said. And you can use that way because I'm an Aboriginal person within Victoria. I'm a traditional liner custodian. When you say talk like I do. Do you mean the wording or?

Cheryl Clutterbuck 36:58

Sorry? Just unmuting? Can I call it a mob? Can I call my mob?

Jillian West 37:04

Yeah. Yeah, you can say always him up from if you don't feel comfortable. Where's your family from? And they'll probably go my mum's from here. Generally, I'd go I take what that Aboriginal person is saying. So if they say to you, oh, my mom's from here, you can say oh, we're about is your mob? So they've said it. You can you know what I mean, about you? It's very hard. I know. It's so hard. I don't like how people feel this uncomfortable. Because if we just open dialogue in a conversation in general, or we'll just go so well.

Cheryl Clutterbuck 37:33

Thank you.

Helga Svendsen 37:34

No worries. Oh, we've got some more questions. But we're out of time. So firstly, Jillian, thank you. You said as long as you're speaking from the heart, it's okay. And from the bottom of my heart, thank you for coming and sharing with all of us today. Like Carolyn said, for her birthday. It's not my birthday. But I could not think of a better way to start the day. So thank you so much for coming and sharing it can I get people What's one word that sums up the conversation we've had today? If people can pop that over in the chat, that would be awesome. And then I will share so just enlightening says Cheryl. Depth says Marg. What else have we got empowering, barefoot philosophers, heartfelt, generous, I can't keep up respect. Inspiring, awareness, heart, all sorts of amazing things. So what I'm also just popped over in the chat is a bunch of future events. And most importantly, that first one, the take on board community gets to play with Julian for a full day. So don't have me in the background going, we need to finish now. And we need to finish by nine.

So you're the first people that are hearing about this. So it's there in the chat, a link to a full day cultural exploration with Jillian on Saturday, the eighth of October, we will bring together the take on board community to share a day with her I would love to have you there. Like I say you're the first to hear about it. Thank you all for being here and for sharing this wonderful morning event. I love how their take on Board community shares and is generous of heart and Julian that is exactly what you were today. So thank you all for being here. And I look forward to seeing you at the next take on board event.

Jillian West 39:22

Thanks. So thank you, everyone.