

Reconciliation Seminar 1: Good Start Early Learning

Transcript from the Reconciliation Series 1 2022

• 0:00 – 0:19

Now we have good start early learning with Myra and Melody here. I hope they were able to get on. Okay. And I hope they haven't been waiting too long. I've just got the message that they are here now, so I'm gonna throw over to Good Start to share their reconciliation journey with us. Thank you, melody.

• 0:22 – 0:55

My name's Melody Ingra, and I'm a very proud Gooreng Gooren/Wakka Wakka woman from Central Queensland, from Yallarm-Gladstone which is the language name for, for Gladstone. And with me tonight, I've got, our general manager, Myra who's been our champion of reconciliation, in our organization at Good Start. Firstly I want to acknowledge the traditional owners on the land where I'm calling from today, um, which is Yarllarm country, on the south side of Brisbane.

• 0:56 – 1:29

And AJ, I just want to say I jumped in just at the last minute of your story and, you know, so, so sad to hear, you know, what government policies did to our people, you know, and it's, it's lived history and that's what people need to realize. It is lived history. It's, we're still people have, you know, the trauma that has happened, my heart goes out to you.

• 1:30 – 1:39

I'm going to hand over to Myra, who is just going to give a brief on reconciliation and our organization, and then I will jump in after Myra.

• 1:42 – 2:24

Fabulous. Thank you, melody, thanks so much for inviting us to come and share a bit about our story on joining you from the lands of Warra and the Turrbal people here in the northern suburbs of Brisbane. We really are genuinely thrilled to be able to come and share with you all a little bit about our journey, about what we've learned, about what we've had to unlearn, and what we need to relearn and continue learning together as we progress on our reconciliation journey. At Good Start. Melody, has already sort of talked a little bit about, her role at Good Start as our cultural liaison.

• 2:24 – 2:38

And, I'm a little bit shocked that Melody would call me the champion for reconciliation because we have lots of champions for reconciliation at Good Start. But, um, I think really overall our approach is about, walking a reconciliation journey together.

• 2:38 - 3:23

And that's why it's so fabulous that we're all here together and, and looking to, either, you know, continue on our journey or maybe you're looking to start your journey. For those of you who don't know, Good Start was actually formed by four of Australia's largest and best known charities. So, reconciliation with First Nations Australians was really something that was built into our DNA from the very start. So our founding members felt this was something that was really important. And then in 2014, our, our chief executive, she made a statement of commitment with SNAICC, and that's when we really kind of formally began our Innovate RAP and that reconciliation, process as a large national organization.

• 3:23 - 3:54

So for people who don't know, Good Start is the nation's largest not-for-profit provider of, early childhood education and care. We primarily deliver long daycare, but we also have some sessional kindergartens and, so for us, that whole of organization, Reconciliation Action Plan was really important to sort of set the foundations about what it was that we wanted to achieve as, you know, the nation's largest provider of early learning and care.

• 0:00 - 0:00

• 3:54 - 4:27

But what is so fabulous about Reconciliation Australia and the Narragunawalli platform, in particular is that it provided a vehicle for all of our centres to commence on their reconciliation journey. And as early childhood professionals, I think you'll all agree, you know, there's just no better sector to work in if you want to make a difference. And there's, I think, really no more powerful area where we can make a difference than in reconciliation, because little children don't know racism.

• 4:27 - 4:46

That's a thing that they're taught as they get older. And, you know, I think about my, little girl now who goes to Good Start, and she knows all about, the Yallarm and Turrbal people who are the traditional owners. You know, it's all about their history, and she's been taught that from when she was a toddler, and they do acknowledgement of country every morning.

• 4:47 - 5:26

And so teaching that, that new generation of our true shared history, and we have a lot of history to catch up on, don't we? We have 60,000 years of history to learn, and we have to unlearn. I'm sure many of you were, taught things in school that you've now learned, are not true. And so, I think that, you know, against that backdrop, working in early childhood, having these fabulous resources at your disposal, certainly for, for Good Start that has, has just been so helpful in helping us, make sure we're making progress in our reconciliation journey, helping us, sort of know where to start.

• 5:26 – 5:45

You know, we had lots of centres who weren't sure where to start. And the Narragunawalli platform has been really, really helpful for that. And I think as a larger organization, we're now into our Stretch RAP, that's also really helpful at helping us hold ourselves to account.

• 5:45 – 6:26

And, reconciliation needs to be more than words. It, is about action. And our ambition at Good Start now is that reconciliation, and embedding Aboriginal and Torres Strait Islander perspectives is genuine, through everything that we do, every decision that we make and every action that we take at Good start. And so having those organizational structures in place is actually really, really helpful. It's also really, really helpful at an individual level and, centre level, which Melody will talk more about, and, you know, where to start, what next, and how to build on that work together.

• 6:27 – 6:51

AJ sort of asked just in our brief conversation beforehand to, talk a little bit about our approaches to engaging and working with Aboriginal and Torres Strait Islander people and communities. And, you know, we are very lucky because we're a large organization when we commenced our Stretch RAP journey, you know, we could bring amazing indigenous leaders together from across the nation to support us, in that work.

• 6:52 – 7:24

Not everybody can do that, but, the principle that has really stayed with us and Melody has really helped our organization bring this to life is a principle of **nothing about us without us as**, Melody would say. And so, how, how, do you make those connections? How do you provide opportunities for, um, you know, genuine engagement? And I just picked up just as I came in that critical important role of listening and just stopping and making sure you have the time to listen.

• 7:24 – 7:43

And I think in early childhood services, you know, we're very deeply focused around listening to children and, we need to listen to, our First Nations, leaders and, hear what they have to say so we can, make that progress of, learning and relearning.

• 7:44 – 8:24

The other thing that I just thought I'd mention, that I think has been really relevant in guiding our journey is our board is, deeply committed to this work, as is our chief executive. I think we all are at Good Start, and that's been a real transition for us over the last couple of years, is that **moving from safe to brave**. And so a very safe space for us is for example, a traditional acknowledgement of country. And, moving into more brave conversations is about really facing in to our nation's shocking history and learning and understanding, what that means.

• 8:25 – 8:37

And I think the moving from Safe to brave in, our context as well is about a personal reconciliation journey. What does it mean for me as Myra Geddes who's sitting here on the lands of the Turrbal people?

• 8:37 – 9:15

What, does that mean? How do I bring reconciliation to life in my everyday just as, a human that's living on these lands. And then what's my professional reconciliation journey? And and how do those two things come together, together? Because it's not just about doing it at work, it's a thing that the organization that I work for is committed to. It's a thing that, as an Australian living on these beautiful lands, I'm now deeply, deeply committed to, and, I'm very grateful to Good Start and I'm very grateful to Reconciliation Australia, and I'll always be grateful to Melody for walking that journey with me.

• 9:15 – 9:49

You know, I've made mistakes, I've got things wrong. By listening, by working with people like Melody who, have a real strength based approach, as well as some of the amazing, indigenous leaders we have at Good Start and beyond. Good start by being curious. You can, recover from those mistakes and you learn and you continue to move forward. So look, I'll pass over to Melody to share her perspectives and then, I'm sure you've got, questions or comments and we'll go from there.

• 9:49 – 9:50

Thanks, melody.

• 9:51 – 10:28

Thanks, Myra. And I say Myra's a champion because since I've come, Myra has walked this journey with me. I came to Good Start three years ago. Prior to that I worked, for the Department of Education in Queensland, delivering the early years framework to educate Aboriginal and Torres Strait Islander educators throughout Queensland, Northern Territory, south Australia, and the Torres Strait. And so my, strength based

approach, you know, is something that I've continued on this journey, with Good Start in this thing that they call reconciliation.

• 10:29 - 11:01

Reconciliation for me is about you, creating those better relationships between, non-indigenous community and Aboriginal Torres Islander people, you know, and here at Good Start, if we have 72,000 children in our centres, we have the opportunity to make a change for future generations and to give them a good foundation in understanding, and having empathy and understanding of Aboriginal people on the country on where they live, work and they play.

• 11:01 - 11:35

When I started, we had 94 centres signed up for a Reconciliation journey. And so over the years as we've created this environment where Reconciliation, it's okay, to do something, it's okay. So you know what, let's use reconciliation as a process to be able to embed Aboriginal and Torres perspectives, in our centres. And so the, when I got data at the end of last month, out of our 671 centres, we have 666.

• 11:35 - 11:57

So it's 666, and 318 of those, have a published RAP. So when I talk to centres, it hasn't been "okay, you've gotta get this, we want you to, to do this by this particular day, you have to have your reconciliation action plan in place".

• 11:57 - 12:34

No, it's, it's been about a whole organizational change and it's been about getting the reconciliation message out there and say, you know what? It's okay. You gotta do something. We can't sit back and say, "oh, I don't, oh, that's for their people. Oh, I feel a bit awkward. I, you know, I don't wanna get in trouble". No, let's start. And you know what, there will be mistakes along the way. And if we talk about, you know, Cindy Newman, who's one of our centre directors for 20 years painted our first, painting, around reconciliation.

• 12:34 - 12:53

It's called "Pathways Leading to Reconciliation". And she painted the story and then she, in the middle, she created this pathway up the middle, and it was this curved pathway. It wasn't this straight pathway. And she painted that and she said, you know, reconciliation isn't gonna be this easy journey that's just gonna, everything's gonna happen just like that.

• 12:53 - 13:25

She said, there's gonna be challenge and bumps along the way, and we have to work towards that and listen and reflect on what we've done to make sure it's better for our

future people and our future children. And so, you know, this journey of reconciliation, yeah, it hasn't always been easy. I get frustrated, but at the same time when I get centres come and say, Melody, you know, we've done this, and it's, you know, it's actually really changed our whole staff's opinion on Aboriginal and Torres Islander, community and perspectives.

• 13:26 - 13:51

And so for me that's like, yes, this is great. And you know, we use the Narragunawalli platform all the time to actually, so that centres have a process and of, and have access to resources that they can actually use to be able to, you know, give them ideas on, on how to access community, how to, you know, how to look at resources, how to evaluate resources.

• 13:52 - 14:29

So all of that stuff on that website is really great. And then we actually ask people to connect locally, you know, and we actually run a community of practice and the community of practice is about engaging Aboriginal and Torres educators to come and work with us at Good Start. And it's about making culturally safe environments. So it's, for me, it's not us Black fellows who have got the problem. I have to make sure that our organization, our centres, are culturally safe before I go and say, yeah, you go and employ a black fellow because I don't want to set our mob up for failure.

• 14:30 - 14:48

I wanna make sure that our organization, our centres, are culturally safe before I bring people in. And so centers, we do a lot of work with them around cultural safety because, you know, it's not a competence there's a whole journey to being culturally aware.

• 14:48 - 15:31

And so we want to make sure that our centres and our, our learning environments are culturally safe. We make sure that, you know, this journey with reconciliation isn't just, for the person who's passionate about reconciliation in organization, we want to make sure that it's, you know, embedded. So everybody in that centre is on board. And so centres have come up with different strategies on what they actually do. So some have provided professional development. Some have got, community members in, you know, to, to talk to staff about, you know, not so much about reconciliation, but about the local community, and about, you know, local areas.

• 15:31 - 15:47

And, it's been great in that they've learnt so much from community, you know, some work with families if they've got Aboriginal Torres Lander families in their centres. And I know one of our centres in Victoria were got a letter from one of the parents.

• 15:47 - 16:18

The parent wrote a letter to say how honoured she was that, the two years prior that the centre director had approached her and asked her to, come and share culture in the centre and, and asked her to if she's got family members. So she said her son to go to kindergarten and then her dad came in and read a story to all the kids.

• 16:18 - 16:41

She said, you should just see my father's, face light up, that his knowledge is valued and his grand son being there to say, "oh, that's my granddad" so this whole connection was really great and she was very, very, thankful for, for what the, center did in terms of that.

• 16:41 - 17:29

So, you know, some people actually, some of our centres end up with a huge deep connection with, their community and one that remains, and that's that whole sense of belonging. You know, for me, when I look at the early years learning framework, the belonging being, becoming, make your centre, make Aboriginal and Torres people feel like they belong. You know, this whole being and becoming just rolls into each other. My own children, I've got six kids and, four grandkids and, my children went to day-care, to early childhood, very early because I had a great relationship with the educators and the centre.

• 17:29 - 17:43

And my kids one of them, who is 22, she went to day care, she went to that early childhood centre when she was three days old because I had to work to actually be able to, to afford all these children.

• 17:44 - 18:17

But I felt like I was giving them to their grandparents and their, aunts and their uncles. And you know, today my kids can still go back to that centre and the same educators, they're a bit older, but they still have great relationships with my kids. They still have the sense of belonging to that, centre. And that's, you know, my son who's 26th, he, um, he drives past that center cos he still works in that town and he'll coowee and then, those educators will coowee back.

• 18:18 - 18:32

The other one when I had to do an autobiography, do you think I could find any photos of her when she was a baby? I knew where to get the photos, go to the daycare. So I rang, they said "oh yeah, we can send you some".

• 18:32 - 19:02

So straight away. So it's all this like, even though they're old, my actually other daughters still send her kids there, so my grandkids are at that centre. So we've had a feeling of a

sense of belonging for a long time. And that's the kind of environment they want to make with our centres is that families have this sense of connection. They have the sense of belonging in a centre. And educators do that. Educators make you feel like, yes, you belong there. I feel like I'm still the favorite parent at that early childhood centre.

• 19:03 – 19:53

I'm probably not, but I'm made to feel like that. And so, you know, that's the feeling when I, when I think about what it looks like for what it should look like in our centres, that's what I'm thinking, that's what I'm thinking about. So here at Good Start, I'm excited because, you know, yes, we use the reconciliation process to, embed Aboriginal and Torres perspectives, but I'll be excited when we get to this space where we actually start to teach through culture where we start to use aboriginal ways of knowing and doing to be able to teach our teachers and our educators that, you know, what this is, this is how we do it, it's just there's so much we can do as early childhood educators, that will make a difference to the next nation, to the next generation of, of little people.

• 19:53 – 20:25

And I'm excited to be a part of that. And, I kind of like my job and I like the opportunity that people go on this journey, not just in their work lives, but in their, personal lives. I run a session with, with people on connecting to country. So it's an extension of our Acknowledgement to Country. And I get people to, think about their favourite place in Australia. Have, have you ever thought about what the Aboriginal perspective to that place is?

• 20:25 – 20:55

Have you ever seen Aboriginal language? What's the aboriginal name for that town? Is there sites of significance and what do they mean? What's the, Aboriginal story of that area? And when people come back, they're like, you know what? We've been going through that place for 20 years and never thought about that, but this is what I found. So it becomes this beautiful personal journey where people incorporate it into, you know, who they are and what they do in their home. So it's, something that, you know, I'm excited to do now.

• 20:55 – 21:11

I can talk all night, but I'm not going to talk because I want to answer your questions. If you've got questions, you know, about what we do and some of the things that may have worked, sometimes things haven't worked.

• 21:12 – 21:19

We got a question, someone sent it through to me. Can you tell us one or two things that haven't worked?

• 21:21 – 21:53

That haven't worked? Oh yes. So, so we have like, you know how you have lunch and learns? So some of our, leaders went and presented around reconciliation and they got centres on board. And for when we watched that for us as Aboriginal First Nations people in the organization, we didn't like the language. We didn't like what they were actually doing.

• 21:54 – 22:20

So, you know, we have a First Nations leaders group, so we actually talked about it. And so when we went and then we, courageously went and talked to the leaders about it. You know, what, he apologized so in the next, session, because it was all a learning because, you know, they didn't, he didn't realize the language he used was very derogatory.

• 22:21 – 22:55

And we then talked to him about, when you do stuff like this, we use the saying **“nothing about us without us”**, so we'll walk in this journey genuinely together. We really need you to come and talk to us first to make sure the information that we're sharing is right and the language that we use is right. So that's an example from a few weeks ago. And, you know, for us as the First Nations leaders, of course everybody's going to complain to us and say, oh, I didn't like it.

• 22:55 – 23:17

Well that's good, but you know what, let's take that as an opportunity now to actually, it was raw, so it was, wasn't influenced by us as the First Nations people. So this is what was really, you know, what people really thinking. So now we can go and work at, okay, well how do we support them to actually do it in a better way? And that's about having the conversations with us and listening to what we're saying,.

• 23:19 – 23:54

If I can chip in something else. I think from that learning perspective, what we also sort of know doesn't work and Good Start hasn't really taken this approach ever because we sort of knew it wouldn't work, but, you know, that kind of, you must do this, everybody must do this. Like, that sort of approach to something like reconciliation, doesn't work. And, and we did, I guess in the very early days when we, you know, we have quite an ambitious, employment target.

• 23:55 – 24:14

We want to, be a place where Aboriginal Torres Strait Islander educators and teachers choose to come, choose to come to Good Start, choose to stay at Good Start and choose to share their journey with us. And certainly in the early days, we probably did a

bit of recruitment, and this is part of Melody's point about making sure people are set up for success.

• 24:14 - 25:01

We probably did some recruitment of, Aboriginal and Torres Strait Islander educators into spaces that weren't culturally safe. and, and even, you know, very well meaning people, unintentionally were creating an unsafe space. So I think that's, that's part of that cultural learning journey for us. So I would say that the thing to sort of be very aware of there is, it is about doing that foundational work, doing that listening work, being curious, always asking the question and, and, working with, you know, Aboriginal Torres Strait Islander people in your community, in your families, and using the amazing resources that are available.

• 25:01 - 25:08

Is there someone we could talk to about that? Or about the, what should we be thinking about as we, as we go about that?

• 25:08 - 25:43

And being, as Melody said, ready to learn and, acknowledge and lean in when you get it wrong. Because you are going to get it wrong. Something is is not going go right, and it can be an accident or it can be a lack of understanding. Nobody gets it right all the time. When you look at the, the grace and dignity of Aboriginal Torres Strait Islander people in Australia, I mean, it just, blows my socks off every day when I just think about that perseverance.

• 25:43 - 25:53

and the Strength Based Approach. And so we've gotta bring some of that to our game. And, if you get something wrong, lean in and be willing to lean in and acknowledge when you've got it wrong.

• 25:54 - 26:30

So I think, that would be one of the things that I would, just say. And I think if you, as early childhood educators, this isn't a trap you'll fall into, but you know, I think some people have that mindset of I just want to know what it is? What do I have to do? What's the one thing I have to do? And it's like, no, there's not one. That's the whole point. There's not one thing. It's an ongoing learning journey. And, you know, many of our colleagues find that really challenging. And so how do you kind of work with people with where they're at and, and bring people, you've got to bring people on a journey, not set rules and targets about "you have to do this, we have to do that".

• 26:30 - 26:42

Cause if you do that, you're going to get passive compliance, not genuine engagement, and not, not reconciliation, not the spirit of what it is that we're, trying to achieve. AJ you've asked.

• 26:42 – 27:24

A question around how do we get, aboriginal community representation to help with our reps? One thing I tell our centres previously to COVID, but in states where you're able to go out is actually get out of your comfort zone of your centre and go and set up in the community. Like you do, when there's a community event, go out and, you know, set up some activities for children, you know, not just NAIDOC week, see what other community events are on. So recently we've been able to, here in Queensland go out and, set up stores at the Logan Family NAIDOC Day, and then Deadly Kindies had an Olympic Day the other day.

<https://www.deadlykindies.com.au/>

<https://www.naidoc.org.au/resources/educational>

• 27:24 – 27:31

So we set up a stall there, and then people get to see who you are and, make that connection.

• 27:32 – 28:07

We also, invite our elders in for to have a cup of tea, and have a cup of tea with our children? You know, kids love to play and, you know, one of our centres their buildings right beside their elders. And so, it took a couple of years to develop a really lovely relationship because the centre saw that lots of people were always *taking* from the elders. So they said, no, we want to give, so when they see them have a meeting, they'd take the tea, the coffee and they offered their, bus for pickups.

• 28:07 – 28:14

And then it wasn't until like two years later where they, the elder said to him, you know what, that wall there, we should paint a mural there.

• 28:15 – 28:57

We should paint a mural there for, our community. And so we can look at it when we're looking over the fence, and then we'll work with the school and get all the little Murray kids at the school to come and paint that for us. And then that will help them with their school marks. So lots of different ways that we try and engage with community, depending on where we are.

(Recording done through COVID)

In places like Victoria and, New South Wales, I've said, let's, hold off. And now with Borders opening and a lot of our people not being vaccinated, that's another big issue now because I would not want, us to invite all the Aboriginal Torres Islander people in.

• 28:57 – 29:18

Only 20% between 20 and 30% of our people are vaccinated. So I'm really worried in terms of that. And, you know, if it's going to spread amongst children, we have to really consider that before we actually get Aboriginal Torres people into our centres, in the near future.

• 29:20 – 29:34

I'm just going to ask anybody do you have any question for Myra and Melody? They sound like a band, don't they? The Myra Melody <laugh> Band.

• 29:36 – 30:10

Melody's a musical name and I haven't got a musical bone in my body, but you know, when you're an early childhood educator, it doesn't matter because kids love to sing and I've got grandkids, I'm singing with them all the time and I'm singing language songs. I love being an educator cos you know, even in the way that we practice, my mum taught me a long time ago, she taught me, the shake leg, but aboriginal other shake leg, which is to the tune of the hokey pokey.

• 30:10 – 30:23

So, you know, you put your (language) in, you put your (language) out, you put your (language) in, and you shake it all about, you do the shaker leg and you turn around. That's what its all about, so you put your (language) in, you put your (language) out.

• 30:23 – 30:53

So all of those things, that's what we do. We, we change all the nursery rhymes to language, so Uncle McDonald might have had a farm, but my Uncle Lan had a farm (language), and on the farm he had a (language) and the (language), was a Kangaroo. And you know what, she used to teach that when my kids were at the day-care years ago, because she used to say, oh Melody, we need to, sure, we give some Aboriginal perspective.

• 30:54 – 31:09

So we would, come in and that's how we learned all of those songs. Change the nursery rhymes to my mother's language, something that you can all do, you know, when you connect with your community and use a language from the community where you live.

• 31:14 – 31:47

A bit of a question we just got, raised just here. One was just about creating the RAPs. Do you believe that we do need to have Aboriginal people involved in writing the RAPs? and often in the RAPs they talk about getting elders involved. I'll do the first question first.

• 31:47 – 31:59

So do you recommend RAP's without Aboriginal and Torres Strait Islander input, or do you believe that they should be in indigenous input into the writing of the wrap?

• 31:59 – 32:34

Yeah, well, like it's reconciliation action plan. So in the spirit of reconciliation, it's a journey that we walk **together**. And so there should be Aboriginal people on that as a part of the working group. And it might be, you know, it might be community members, it might be, you know, if you're lucky enough for elders that want to be on board, that are able to be on board. Yeah. But yes, no, my thing is reconciliation, the spirit of reconciliation, you gotta walk this journey with us. Otherwise, it's that same thing always about us, not with us.

• 32:34 – 32:38

And we want to go on this journey where we're are part of the conversation.

• 32:38 – 33:12

Fellas listen to what we say. And AJ the thing that I would just add to that is, that's finding those connections, finding those people, that's part of the journey. So it might feel like progress feels slow at the start, but that's actually argue. Arguably the most important part is find, stopping, reflecting, investigating, finding. You know, if you have an Aboriginal or a Torres Strait Islander person or family that's known to you, and you ask them, oh, will you help me with this?

• 33:13 – 33:38

They might say no. And so then it's, it's for you to listen and to reflect and understand why, and for them to lean in and try again. And so, I would just also just say if, that finding that connection is something that people find difficult, don't be discouraged. That's, the whole point, <laugh>, is that we, we have to, we have to lean in and you have to keep trying.

• 33:38 – 34:11

And it's why, you know, our approach at Good Start is about get on that journey, start the process. It's not about getting published as quickly as you possibly can. The, journey is what matters. And, you know, we don't want to, I can say this, I think as a white Australian, we would walk that journey on our own and then turn around and be like, oh wait, why didn't you come with us? It's like, no, we've got to stop and get in step together

and walk together from the very beginning. And I just wanted to acknowledge that can take time, but it is just the most important part.

- 34:12 - 34:59

Thank you, Myra. I know we're running out of time. I do want to thank Esma and Alana from Reconciliation Australia, Narragunawalli team for coming in tonight. I wanna thank Myra and Melody for sharing their stories with us and sharing their, the organization journey. Just let you guys know, at the same time as, as chairing this, I have created a PowerPoint that I started off with to talk to you about. I've been adding every point that people have been saying into things like, to think about where we can start to engage, find like everything that the speakers have been saying tonight, I've added to the PowerPoint as we've been talking.

- 34:59 - 35:25

And we'll upload that to the AGECS website as well as the copy of this. I'm just going to throw over to the president.

- 35:27 - 36:00

I'd just like to, start with thanking AJ for bringing together such amazing speakers and of course, always AJ has, really walked alongside us with our RAP and, and what Melody was saying before. Yeah, reconciliation, it's about walking together and, part of the journey is finding who that is.

- 36:00 - 36:30

But thank you so much. Thanks for bringing this together tonight, AJ, and thank you everyone who's participated, and your dedication to early childhood, education and what amazing, education all children will receive as you, continue on the journey. No doubt a lot of you are already on that journey. And hopefully you're more enlightened for tonight's presentation.