# Inclusive education community of practice: respectful communication in learning contexts

MARY DRACUP: Welcome everyone, to our first inclusive education community practice event for the year. I'd like to start by acknowledging the Traditional Owners of the lands on which we're meeting today, the Wurundjeri, Wadawarrung, Boon Wurrung and Gunditjmara peoples. I'd like to acknowledge these Custodians, pay my respects to elders past, present, and future, and also thank them for their care of the land and waters on which we’re meeting, for the past 65,000 years or so. And I'd also like to extend my respect and special thanks to the Indigenous people who are with us today, sharing their knowledge with us.

I'd also like to thank our panel across the campuses both here and in Waurn Ponds, our moderator Tom, and also our facilitators in the campus groups, for helping to set this up. As you know, we're recording this session today using Skype for Business. And so please keep your microphones muted at all times unless we're actually opening up for discussion. If you're dialling in remotely, you can post comments in the discussion field of Skype for Business, as well, and I'll relay those questions the panel.

Many people I've talked to about this session today have been really glad that we're running it. They say that to have respectful communication in a learning context is really crucial to providing an inclusive education. We know that to have meaningful dialogue for students is really important for their learning. It helps them to articulate what they already know and think about important concepts, to put them out into a neutral space, and to deal with them there with their peers where they can get feedback. And also refine their understanding and their conceptualizations.

But our students are diverse and bring many areas of vulnerability, many of which we can't know about. So if a student feels that their views, or experience, or who they are is not respected, and it's not safe to put their thoughts out there amongst their peers, then they can be denied this way of learning, in the most extreme cases. Also, if students are training to be a social worker, doctor, psychologist, lawyer, nurse, teacher, humanitarian worker, or whatever else we teach at Deakin—in fact, in many professions—then they will need to develop skills in having emotionally challenging discussions with clients, patients, students, and others in ways that these people feel respected, and their issues are heard, and also they themselves are able to manage their own responses sustainably.

At Deakin there's some great work happening where teachers are supporting students learning through dialogue that's safe and encouraging. And at the same time, they're not shirking the deep engagement in their classes with big sensitive issues. And they're also aiming to develop their students' capability to foster communication skills within their discipline.

There are also professional staff who are working with students, respectfully and effectively supporting their development as students and people, and I'd like to acknowledge their presence in this meeting as well today. Our panellists include experienced teachers from our different faculties who manage these situations regularly and have developed a skill set and effective strategies that they're going to share with you today. So they'll describe some typical scenarios they've faced and also share how they've dealt with things that have arisen and what they've learned as a result.

We also have two students who've agreed to tell us how these situations are for them and what helps them to feel respected, and safe, and encouraged to participate fully in the learning communications; whether these are in small or large groups or online. Our panellists welcome your questions and comments on issues that arise and that they raise. This is an opportunity for us all to discuss and share. And even though if we have some technical difficulties that could perhaps limit that later, we will open up for discussion towards the end of the session. So if you could just hold it until then, that would be great.

Each speaker will speak for about five to 10 minutes about a particular aspect of how they manage respectful communication, and then we'll open up for discussion. And during this session, our colleague Ben Whitburn will be preparing a summary of major points that are raised, and they'll eventually go onto a web page that we're preparing about respectful communication in learning contexts. And Ben will hopefully share his summary with us at the end of the session.

Our moderator today is Tom Molyneux at Waurn Ponds. Tom is a proud Gunditjmara man and the Indigenous inclusion coordinator within Deakin's Diversity and Inclusion team. This role requires, amongst other things, to interrogate how our campus and learning environments can be respectful of and welcoming to First Nations peoples and their cultures, and also to coordinate projects that lead to a better university for our Aboriginal and Torres Strait Islander students. So Tom, I'll hand over to you now to introduce the panellists please.

TOM MOLYNEUX: Thank you very much, Mary. And I'd like to echo your acknowledgment. We're joining you today from beautiful Wadawurrung country. I'd like to pay my respects to Wadawurrung Elders past and present who've cared for this place, as well as the emerging leaders that are coming through today, including those that study here at Deakin University. So I'm going to briefly introduce panellists one by one, and they're going to, as Mary said, give you a brief rundown of what they'd like to talk about. And then at the end of the session today we will have some time for discussion and further questions to any of the panellists.

So the first panellist I'd like to introduce you to is Dr Kate Anderson. Kate is a senior lecturer in disability and inclusion in the School of Health and Social Development in the Faculty of Health. Her active research spans the concepts of inclusive education, assistive technology, and online learning. She's particularly interested in the ways in which technology can be harnessed to optimise inclusion in education, health, and social well-being. But also its potential dangers as a divisive and isolating force. At Deakin, Kate teaches health and education students about communication, social inclusion, and universal design. Kate, over to you.

KATE ANDERSON: Thank you, Tom. … So in disability studies—and in fact, when we're talking about disability in general, respectful language and terminology is really important because it's what creates social perceptions around disability and what can influence the way that people with disability are treated in society. So when we're teaching students, whether it's health care students, or education students, or students from other industry areas about disability, we really like to encourage the use of respectful terminology. Not just because they need to be demonstrating respectful terminology in professional contexts, but also because we see these students as being agents of change. And so when they can use empowering and respectful language, they can actually facilitate social change around perceptions of disability.

So what we do know is that preferences around disability terminology are rapidly evolving. So we go through trends, I suppose, of whether people prefer certain types of descriptions, and you can see that in the way that disability is being described across history. We have particular individual preferences. Some people like to be described with an emphasis on their diagnosis as part of an identity. Other people prefer conventions like person-first terminology, and I'll give you an explanation of that in the second. So we know it's a really complex issue.

And it's also a challenging one. So it's actually quite a vulnerable topic for people to be discussing, and it is a confronting thing to talk about. And so even as an experienced lecturer, with personal experience with disability and professional experience in disability, I still find that I struggle talking about disability and worry that I might offend somebody or that I might not be accounting for different people's preferences.

And so an example of that is perhaps talking about hearing difficulty and hearing conditions and then being approached by a deaf student and having a conversation with them about the negative implications of the term ‘hearing impairment’ on the deaf community. And so learning that I need to change the language that I use to describe hearing conditions, even in very clinical kind of lectures. So we have had experiences where students seem to feel quite confronted during the discussions around disability, but particularly around disability terminology. And one of the things that I found was in teaching students person-first language conventions—so that's where you take the diagnosis and you de-emphasise it. You emphasise the person in the way that you're describing their disability.

So instead of saying, for instance, intellectually disabled students, you would say students with intellectual disability. Place the person first. Or you describe what somebody does rather than what somebody is. So instead of saying they're ventilator-dependent or wheelchair-bound, you would say they use a ventilator or they use a wheelchair. So you can say that this is quite important when we're looking at empowering language.

We used to teach this in a very prescriptive manner. So we used to actually give students lists of right terms and wrong terms, and we used to kind of say to them, you need to demonstrate this language or you'll be marked down in your assignments. And in the seminar activities, I found that students were quite resistant. That they seemed to be frustrated by this topic. And I started to wonder if discussions around right language and wrong language was actually shaming students who had unintentionally been using language that was perhaps less respectful or less preferred by the disability community.

So in, I think, 2016, 2017, I changed this up and really changed the way that we position language in our curriculum content. And so you can see here an example of the new way that I approach this, and I've actually highlighted in bold here. It's actually a bit difficult to see. Oh, Mary, can you scroll up to the top for a second? Fantastic.

So you can see that instead of saying, we're going to teach you a set of rules that you need to follow, we actually started talking about the consequence of respectful language around disability. So I've positioned respectful language as a tool that they can put in their inclusion toolkit as practitioners, and I've used terms like we're recruiting you as agents for disability advocacy and this is a tool that you can use.

Instead of giving them a list of terms that they need to kind of learn or master, we actually discuss these in more detail in class. So we'll present a couple of different terms, say ‘wheelchair user’ versus ‘wheelchair-bound’, and we just have a discussion about the consequences that those two terminologies might have on broader social perceptions of somebody who uses a wheelchair. Or, in fact, the person's own perceptions of themself as a wheelchair user.

So we have these discussions in class, and what we found is that the less prescriptive and more exploratory we were, students were actually much more engaged. They were braver about asking questions, about admitting that perhaps they were doing something differently, and that they'd like to change that. And it also opened it up to more nuanced discussion around individual preferences and the fact that you're probably not going to get it right all the time, and you're also not going to account for everybody's preference when you're describing disability. So it really kind of enhanced that discussion.

I think these are really positive outcomes. Another one, Mary, if you just scroll down a little bit. I've got this section here, person-first language is a good example of the power of language being harnessed for advocacy purposes. And then at the bottom I say, because of the prevalence of medical model thinking, it's easy for people in society to forget these things. Your language is one way that you can act to change this thinking for the better. So it's really sending the focus not on the students themselves, but on what they can do for society. So really hoping to take the shame out of these discussions when we're teaching students to change their language.

That's probably all I wanted to share with you today because I think I want to leave this a bit open-ended. Except to say that it really has been transformative in my teaching to change this focus from prescriptive to exploratory, and I'm kind of keen to hear in the argumentative discussion section whether you found similar things in the way that you teach respectful communication. But thank you, Tom.

TOM MOLYNEUX: Thanks, Kate. And before we let you go and we move onto the next person, I guess I'd just like to ask you one follow-up question to track down whether there's been any difference in the way that you communicate these teachings to students who learn via the cloud versus those that you have interactions with in the classroom. Have you found any nuances there that you'd like to share with us?

KATE ANDERSON: Yeah, absolutely. So I actually think the experience of engaged cloud students is not so different from the experience of engaged campus students because they're participating in a lot of the dynamic discussions that we have in class around this topic. But those dynamic discussions are actually really critical to students learning and mastering new respectful communication patterns and skills. I think they need a chance to try it out in the classroom. They need a chance to discuss some of the consequences, positive and negative, of those changes.

So what I find is more challenging is the hidden students or the missing students. The students who don't come to class. The students who aren't necessarily watching seminar recordings. Because where we catch them is in the assignments.

And so an assignment or assignment feedback becomes a really important additional mechanism for us to walk students through this. So again, instead of having punitive feedback, like you use disrespectful language so we're taking off marks, even in the assessment feedback my tutors were trained to provide some thoughtful opening discussion to students. So say instead of saying this, here's something that you could have said that would have sent this message or that could have challenged these misconceptions. And we try as much as possible to tie it back to either practical examples or things that students have learned in class through their media lecture or through their social model of disability lecture, and so on.

So we really have to find opportunities, as many as we can, for all the contact points we have with students, even if they're the silent students and the missing students in our cohort.

TOM MOLYNEUX: Thank you very much, Kate. We'll come back to you at the end of—I'm sure there'll be some questions that people would like to ask you. But for the time being, we're going to move on to our next panellist. I'd like to introduce you to Charlie Osborne. Charlie is a social work student previously on Burwood campus, but now studying via the cloud. And Charlie's going to speak on the impact of respectful communication for students who are gender-diverse and also those with a mental health condition. Charlie, over to you. I'm happy to prompt with questions if you like, but I'd like to give you a chance to say what you'd like to say first of all.

CHARLIE OSBORNE: I pretty much just want to say hi. Thank you for coming. I'm more than happy for you to just ask the questions.

TOM MOLYNEUX: OK, no problems at all. So one of the things that I wanted to ask you is how would you like—or would you like to describe how you prefer teachers and professional staff to communicate with you? And things that they can do that make you feel respected and valued?

CHARLIE OSBORNE: Yeah, so I come at this from two different perspectives. So I have the gender-diverse perspective, and I also have the anxiety perspective. Both things that have been quite hard to deal with. When I first started at uni five years ago, I didn't—I had anxiety but I didn't really realise it. And I was gender-diverse, but I had no idea. So navigating some of those classroom situations was really difficult because I didn't know what was going on.

When I started to understand, I started to realise that the thing that helped the most in the classrooms was when the teachers made an effort to communicate with me. So most of the time I much prefer it if a teacher comes up to me—which is an anxiety thing more than anything, as I sometimes don't have it in me to actually go up and say something. So having a teacher, like if they noticed something in class, having them come up and just sort of be like, hey, everything good? Have you got any questions?

Or hanging around at the end and opening themselves up to emails and stuff in order to make themselves as available as possible so that I can ask questions and talk to them later if I need to. It doesn't necessarily have to be in class in that moment. And that really helps with the anxiety side of it.

And with the gender-diverse side, it's mostly about not being isolated. So not being called out and not having a teacher be like, oh, what are your pronouns? And only asking me. And like he can out me, which sometimes I don't feel safe being outed in the classroom. Not so much anymore, but I definitely used to. But it also means that other students in the room who may not look gender-diverse don't get that opportunity, as well.

So that's more about just making sure that every student has that opportunity, and it's not just a one-person thing. And it makes me feel less isolated, but it also means that it's educating everybody else in the room about what it is as well regardless of whether or not they've experienced it or not. And it means that I don't have to go around telling every single student what my pronouns are because that gets really, really tiring.

TOM MOLYNEUX: Yeah. So is there an example, then, of the best way that a teacher could ask what your preferred pronouns are? Is there, I guess, an example, you'd like to share with us of a way that's been done really respectfully?

CHARLIE OSBORNE: The way that I prefer it usually is when it's like a group thing. So you'll get into a classroom in the first week, and it's kind of like doing a name game, but it's not actually a game so much. You literally just go around the circle, get everybody to say their names, say their pronouns, and then you start the class.

And for me that's been the best way that it's ever happened because it means that I'm given the opportunity without having to bring it up at all. Like it just happens. And also it means that I don't have to go around and tell people, and I don't have to correct people, and all that kind of stuff. So yeah, usually giving us that opportunity at the beginning of class.

TOM MOLYNEUX: Yeah, awesome. Another question I had written down here is in a learning situation, or if there's a discussion happening or about to happen that might have some elements of false assumptions or disrespect for specific groups of people, what makes you feel more respected and comfortable? Like for example, a teacher setting up a trigger warning before that discussion commences, or intervening and following up afterwards individually?

Because we know sometimes there is some content in curriculum that is, perhaps, not as welcoming as it could be. And yet still needs to be taught for accreditation or other purposes. So yeah, is there a situation that you'd like to talk about there, or an example?

CHARLIE OSBORNE: Yeah. So usually there are two things. Usually teachers will either get one or the other, but I think both are really important. So when a discussion is about to happen, giving a brief synopsis or a brief, this is what we're going to discuss, these are the themes of it, without it being explicit like this is a trigger warning kind of thing. Just being like, this is what we're about to discuss, gives any students who might need to the opportunity to leave.

And I've had some teachers do that, whether it be like this is what we're talking about. And I haven't felt the need to leave, but halfway through I've seen some people get up and leave and stuff. And it gives them that choice about what they're going to do with it. And then afterwards, that teacher making themselves as open as possible. And this has happened a lot more where if something was triggering, or if it was really hard, or there were false assumptions or something like that, the teacher hanging around afterwards and being open to having a discussion with any of the students who may have something to say.

And then if there's any changes that they need to make, or anything that they need to correct next time, actually putting that in place. And some teachers have done that where I've gone up and I've said, ‘You said this thing that is not entirely accurate. This is probably a better way to discuss it.’ And then the next session they've been like, ‘OK, I just want to recap what we've said here and also make this amendment to what it was that was said.’

And that is really good because it means that I was listened to, and I was heard, and my experiences were validated and it actually helped. And in a situation where something is triggering, instead that can be really good, because it gives them the opportunity to talk it out with someone. And if the teacher is available, then it makes you feel seen, and it just helps the process a little bit.

TOM MOLYNEUX: And another question I have for you is just around group work, and often we see that being a sometimes tense experience. And teachers can have anxieties around this, as well, in terms of setting up group work so that all students do feel included and work respectfully with each other. Are there examples of good ways to set up group work so that problems can be minimised or avoided in your experience?

CHARLIE OSBORNE: Yeah. I'll be honest, I've never had a group work situation that has been wonderful. There's always at least one person that I don't entirely get along with. But most of the time I've been able to get through it, but usually that's because the teacher has been supportive in at least listening to what is going on. But most of the time I need it to go one step further in that I need there to sometimes be action.

So if a student is someone that I really disagree with, don't get along with, and feel incredibly disrespected by, I want the option to be able to change the group around. Whether that's a few weeks before the assignment and I completely move groups, or whether that's a few days before and I just need someone to be the middle point between me and that student rather than me having to contact them directly. Like enabling those options instead of me coming up and saying, this is the problem, and a teacher going ‘There's nothing I can do about it. You're in a group. Just deal with it.’

It's like, that is not helpful to me because that does not make me feel safe. And I'm not going to do my best work if I'm not safe. Being open to making changes where necessary is probably going to make group work a lot better for a lot of people.

TOM MOLYNEUX: Fantastic. Well, thank you very much, Charlie. We'll leave it there for the time being, and we'll come back obviously during the question section of today. I'd like to move on to our next panellist which is Dr Marilyn Stendera. Marilyn's recently been appointed as a lecturer in philosophy in the School of Humanities and Social Sciences in the Faculty of Arts and Ed, and has previously taught at Melbourne and Monash.

She has an ongoing interest in inclusive pedagogy, especially in the factors contributing to a lack of diversity in philosophy cohorts and developing classroom practices that avoid presenting the discipline as combative or requiring innate brilliance. She's been involved with various working groups, organised a workshop on philosophical pedagogy, and helped to develop staff and student training resources. So Marilyn, thank you for joining us today. Over to you.

MARILYN STENDERA: Great. Thank you so much, Tom, and thank you very much to everyone for coming. So as Tom said, I work in philosophy. And just to kind of dash out what respectful communication means to me in that background, so respectful communication is really, really important in that discipline in particular in a sense of philosophy's form and content. So we deal with very sensitive topics—topics that students tend to have strong opinions about.

But with philosophy especially, students sometimes come to the classroom with a particular image of the discipline in mind as competitive or combative—as this debate setting where the person with the best points wins. As if it's a battle of wits against each other. And so it's really important when trying to make philosophy inclusive that we combat that image both implicitly and explicitly, and instead emphasise that philosophy, when it goes well, good philosophy happens in a collaborative way. It allows everybody to participate and to contribute because that's when the really awesome stuff happens.

And so when Mary asked me to speak about this, the first frame of reference that came to mind when I thought about respectful communication was in terms of the space that students take up in discussion and that I also take up in discussion as an educator. The space in a conversation that you leave to others, as well as the tone or the style of the conversation. So respectful communication in a philosophy classroom a lot of the time is about how students are approaching each other's points and arguments. Are they interrogating each other or trying to get one over the other person, or are they looking at this as a co-operative dialogical enterprise where they're working together to practise their skills and raise points?

So in terms of scenarios—we're all kind of asked to think about particular scenarios where this has become relevant. So what came to mind for me was—this can be a common experience in philosophy tutorial scenarios where the class discussion becomes adversarial and becomes dominated by particular students. And so I thought back to something that happened actually in the very first subject that I ever taught many, many years ago.

We were discussing a relatively abstract topic, something about scepticism: does the world really exist, a Matrix-style kind of scenario. Not the kind of topic where you would think necessarily that the situation would become combative or adversarial. But a female student put forward a view that the other people in the class found controversial. So the tone of the discussion started to shift from everyone working together to especially a couple of the more confident students trying to refute that student's view. And so it became more of a debate of one versus 20, in a sense.

And I noticed that it was an uncomfortable environment. At that point I didn't have the skills, and the resources, and strategies that I do now to put a stop to that sort of thing quickly. But that particular version of the scenario that, as I said, is probably quite—it is, I remember this myself as a student, it is quite common in classrooms. That was kind of a turning point for me. It made me become much more interested in inclusive pedagogy. Made me take an active interest in developing skills and strategies to make sure that scenarios like this don't happen.

And it also drew my attention to how scenarios where respectful communication doesn't happen disproportionately affect members of groups who are already underrepresented in philosophy. And that's kind of one key thing that a lot of empirical work has found, too. So there are lots of really interesting studies being done about why some philosophy cohorts tend to be not particularly diverse. So they tend to be dominated by straight white men.

And while there are lots and lots of theories, there's no definitive response to this. One thing that all of these different theories kind of seem to support, and the empirical work supports, is that when communication in the classroom goes awry, students who are already underrepresented will feel those effects more. And that kind of contributes to that lack of diversity. And so what I wanted to talk about today mainly was the kinds of strategies that I put in place these days to make sure that my classrooms are inclusive and that respectful communication can occur. And I've divided those on this slide into things that I do, but also ways that I try to give my students agency.

So I think it's really important before we walk into any classroom to make a conscious decision to prioritise the students' well-being, and comfort, and engagement over and above any of the content. Let's discuss any of the points being made, the work that's being done. And I think it's important to make this decision explicit to the students, or I tell my students that their well-being and their comfort is more important to me than the content of the points that people are making.

So I'm going to prioritise situations where everyone can engage and can participate over situations where, say, a couple of students dominate the conversation. And I think it's really helpful for myself as an educator to remind myself that I'm not in the classroom to resolve these problems of philosophy that people have been talking about for thousands of years. That's the first line of every philosophy essay an undergrad tells us. And we're not in that classroom to get people to agree with a particular view, to find the truth of the matter, to resolve this problem, to find the winner.

We're there to learn and practise philosophical skills. And we can only do that if we work together in a collaborative, dialogical way. And that, of course, doesn't mean that everybody has to talk. But when somebody doesn't talk, I want that to be due to their preference, not due to a failure of respectful communication in the classroom. And that means that I also make the decision, and I tell my students, and I demonstrate to my students that I do actively intervene, and I intervene in order to create what I call a space of trust.

So I find generally that if students know that you will be there to help and to stop when the discussion goes awry, if you're there to intervene in tricky situations, then they're much more ready to explore different issues more widely. If they know that that safety net is there, then they're happy to go further and maybe talk about some issues that would otherwise be quite confronting.

And intervening means here intervening in both whole-class discussions, but also group work. It means actively engaging with every single group. It means being prepared to stop somebody in their tracks even if it falls to the floor of conversation.

But it also—creating a space of trust isn't just something that happens through active intervention, but also through modelling to students how to respond positively to different kinds of views. So if you create a space where students don't feel afraid to ask questions, where they know they're not going to be interrogated about a particular point, where they know that they're free to say, ‘I don't know what my opinion about this is, or I'm not sure about this,’ when nobody will ever laugh at them or demean them, then that also kind of creates this more open space for discussion.

And one key practical strategy that I use to reinforce all of this is to lay the groundwork right at the start of the teaching period by making the discussion norms really explicit. So I have an activity that I run the first three weeks, maybe not the first class because that's your rabbit-in-the-headlights moment, but the second or third class where I ask students to discuss and come up with a list of guidelines for what they think will help positive group discussions. I ask them to come up with maybe a handful of points, then as a class, we share the points that different groups have come up with, and we try to come up with something like a set of guidelines that I'll be referring to in every teaching activity thereafter.

And these aren't strictly enforced, and they can be about minor or major things, but I find that it's really helpful if I then get students to reflect on them regularly and encourage students to manage discussions by going back to those guidelines. If they can say, ‘Hey, look, we agreed at the start of the trimester that we should limit one person to one point. You've already made a couple of points. I think it's time to move on to someone else.’

That gives people agency to take ownership of the classroom and reinforce things. But it also lets me jump in so that it's not up to students to manage this themselves. I can say, ‘Hey, look, you agreed that the rules of discussion in this class limit the amount of space that every single person will take up in this conversation. Let's go back to that, and let's remember that. This is what you yourselves have said.’

And in doing all of this, I think—and I've found personally—this kind of feeds very nicely into approaches and pedagogy that firstly, are skills focused. so particularly in philosophy and in other fields that can get quite technical, it's really useful to emphasise that what we're doing in the class is learning and practising different kinds of skills, skills that you're not expected to have before you get into the classroom and skills that will improve with practice.

I mean, it helps to let students know that discussing especially sensitive topics with each other is another set of skills, just like learning how to put together a paper, learning how to structure an argument, analyse a text. Engaging in respectful communication is a skill, and it's a skill you're not expected to perform perfectly the first time that you do this, but through constructive feedback and intervention, you will get better and better at it.

And it also works nicely into approaches that emphasise metacognitive thinking on behalf of students, so thinking about thinking, especially in philosophy when I'm teaching students, it's helpful to reflect on what learning means to them. What happens when I learn? What do I bring to the classroom? What does improvement look like for me? What actually goes on when I read a text, when I summarise a text?

And we can encourage that same kind of measured cognitive approach when we're talking about communication and discussion. What does respectful communication look like for me, or how would I like to be treated in a conversation? What did I do in this conversation that I can change next time? How do I feel I could engage differently, more positively, constructively? And again, that's something that you can model yourself in the classroom as well by getting everyone to explicitly reflect on discussions. So I'll leave it there in the interest of time.

TOM: Wonderful. Thanks, Marilyn. And before we move on, I do have a bit of a question without notice for you. I mean, we often see a narrative perpetuated in certain sections of the media and politics that there is a crisis of free speech on university campuses. And it would be convenient for some, I think, to say that a model that involves intervention from a teacher to keep discussions on track in a particular way might be some sort of incursion on free speech. I was wondering, do you have a response to an argument that is made such as that?

MARILYN STENDERA: Yeah, absolutely. Thanks for that, Tom. And that issue, especially, comes up in philosophy a fair amount because of the image that some people tend to have. And unfortunately, this is perpetuated in a lot of the professional online discourse as well. So you have this idea that in philosophy, everything is up for debate because we're trying to get to the capital T, truth, and the facts don't care about your feelings and all of that stuff.

And so I find that first of all, I myself have not encountered anything like a free speech crisis in my classrooms, but in terms of viewing interventions as kind of an incursion on that, this is where I think the space of trust becomes really important, right because there are some things that I don't tolerate in the classroom that shouldn't be tolerated in the classroom: derogatory language, deliberately misgendering someone, being combative or interrogative.

And it actually helps students to be more free for active and explorative inquiries if you do create that prior space of trust. If students know that you are going to intervene when things get bad, if students know that you form that safety net, that you will step in and help redirect discussions; but also if they know that you will do that in a constructive way. If they know that you will not necessarily call them out in front of 20 people unless that's absolutely necessary, but rather that you will make sure that discussion goes back to a more respectful, collaborative vibe, then that's the precondition for actually exploring the kinds of issues that people who talk about free speech think students are afraid of exploring.

Intervention doesn't mean you're cutting off particular kinds of views. It doesn't mean that you have these pre-cut rules that the debate is going to take. Intervention, actually, does the very opposite. Intervention actively creates a space where students feel free to explore because they know they'll be respected. Nobody is going to explore issues that are personally confronting for them, issues about sexuality and death and love and some of the most intense experiences that humans have, if they feel that they're going to be disrespected. If they don't feel that they're going to be welcomed. If they think, oh, wait, what if somebody in the classroom says this horrible thing to me?

So by eliminating those factors, you're actually freeing things up. You're not restricting them. So that's my somewhat long-winded response to that.

TOM: Great answer. And thank you very much. I know that was a question without notice, so I appreciate you taking that on for us. So we'll move on to our next panellist. I'd like to introduce Roberto Martin. Roberto is a fourth-year law and criminology double degree student studying at Burwood campus, and he's worked in the Deakin Engagement and Access Programme, also known as DEAP, for several years, helping build high school students' aspirations to study at university.

He's particularly interested in the power of inclusive language and an open attitude towards students' diversity to build a respectful learning environment. Roberto, welcome. Is there anything you'd like to say?

ROBERTO MARTIN: Thank you very much, and I'd just like to thank you for having me and all of you for being here. Yeah.

TOM: OK, no worries. So Roberto, when you're working with young students through the DEAP Programme and other interactions that you might have, what are the things that you do to try and make sure that they feel safe and respected in those discussions that you're having?

ROBERTO MARTIN: Yeah. So working with the DEAP Programme, we come into contact with a lot of primarily secondary school students from year 9 through to year 12. I think trying to create that safe space with those students, our whole aim is to get them to talk to us about what they want to do with their lives, what they want to do with their futures. We want them to trust us with that big stuff.

So for me, personally, it's so important to build that trust as soon as possible, to really make sure we achieve our goals of the day. One of the biggest things that I personally do and I know a lot of my other co-workers and colleagues do as well, is we identify ourselves, and we identify our pronouns. I will stand in front of the year 9s, year 12s and introduce myself as ‘Roberto. I use the pronouns, he, him, and they,’ and then I move on.

I briefly touch on that and going back to what Charlie said, for me, briefly touching on my pronouns creates that space I hope immediately that these students feel comfortable with, even if there may be nobody in the classroom questioning their gender or sexuality. But if there's one person in there, they now know that it's safe and it's OK to talk about here. That is one of the biggest things that I do personally, and also being open and a few others have said that already, being open and creating that space where I can be available to the students one-on-one.

A lot of the time, I'll be talking to a classroom full of 20 students or so. But I always try to make sure and we do try to make sure that there is that time and occasion where we can have one-on-one interactions with the students so that they can come up to us and tell us about what they want to do.

Maybe they're embarrassed about wanting to be a teacher or something. Because when I was in high school, that was one of the worst things you could want to be is be a teacher. So maybe they're embarrassed about saying that in front of all their friends. And it's just on those being able to create those one-on-one moments, I think, is very important as well.

TOM: Great. I was lucky enough to volunteer in Deakin's Future Me Programme just the other day down in Warrnambool, and one of the things that was brought up to us as volunteers participating in the Programme was around just checking your assumptions. Students might ask you about how much money you earn, for example, and if you say, ‘Oh, I only earn this much,’ that could be the combined salary of their whole family, for example.

So there's these simple reinforcements like that are really valuable, not just to, I think, the people that work in your Programme, but also volunteers that you engage with on a regular basis. Do you have any comments about that, about how you bring other people into the safe spaces that you try to create for your students?

ROBERTO MARTIN: Yeah, definitely. About the Future Me Programme, I'm just going to totally advertise this programme because you can volunteer for it, and you totally should.

TOM: It was great.

ROBERTO MARTIN: And if you want to speak to Melissa [Lowe] about it, it's an amazing programme. And basically, we get volunteers, so Deakin staff members and other professionals, to come in and sit down and have a chat to a Year 9 or 10 student. And it is some of the most powerful conversations I've ever heard. The ability for a Year 9 or 10 student to sit down with somebody five times their age is incredible, and just asking all these questions, learning about their experiences. Maybe not five times. I really apologise for that one.

TOM: Nine.

Audience member: 120 years old?

ROBERTO MARTIN: I'm really bad with maths, (laughing). Inviting like the volunteers into the classroom and being aware of—these students that we talk to haven't had the same experiences we have, and they haven't had, perhaps, the privileges that we've had. And one of the biggest learning curves for me, we go to students and talk about our path from high school to university, and a big part of that was my ATAR score.

One of the biggest learning curves for me was to not tell the students my ATAR score. Because for me, my ATAR score was not good, and it wasn't what I wanted, but for them, that may be beyond what they could ever achieve. And by me standing up there and saying my ATAR of 70 was the worst thing I've ever received will make the student who thinks they're going to get 20 feel even worse.

It's being aware and knowledgeable of your experiences and how it can be different. I may be not saying, ‘Oh, I don't earn that much. I only earn this much.’ But these students sometimes we talk to, their parents can't work.

It wasn't a student in one of my classes, but one student was working full time outside of school in high school at the age of 15. They were working full time to provide for their family, and that was the reason why they kept falling asleep in our workshops, why they didn't seem to be paying attention. And it's being aware that those experiences can be happening without us even realising it.

TOM: That's great. Do you have any points that you'd like to make about when students self-disclose something to you, once you've created or established that safe space and then students take advantage of that to make a disclosure to you—is there anything you'd like to tell us about a process like that?

ROBERTO MARTIN: Yes. So I think it may be like the most strange and surreal moment I've had was when we had a high school come to Burwood Campus here, and we introduced ourselves. We introduced all of our pronouns, and we presented this. We did our best to create our safe space as soon as possible, which is something that we always do or try to do.

Once we left the classroom, we encouraged the students to basically direct us around Burwood Campus. Like here is a map of Burwood, find this lecture theatre. Good luck. So we gave them that, and we were walking down along the spine here about Burwood Campus. And just as we were passing under the cube, it was very picture perfect. It was great. I was having discussions just with the students, just about random things.

Their bus broke down that morning, so we were complaining about bus drivers. And this student was talking to me, and they self-disclosed themselves as a member of the LGBT community. And this has personally never happened to me in such a setting before. I immediately felt like I was shocked. I was very proud of myself for being able to create that space where this student felt comfortable, and I was glad that this student did feel comfortable to share that with me because it is a hard thing to do and sometimes it is hard to trust people.

But within half an hour, an hour, this student had already felt that they could trust myself, trust the other members of the DEAP Programme with that information. It was a great moment, and I think, I hope that my reaction of basically saying nothing and doing nothing, pretending that it didn't matter because it doesn't really matter, helped that student feel more comfortable being who they were as well.

I think there's a line to draw between how much us as a mentor or a teacher can interact with a student on those sorts of topics, and we can, maybe sometimes there is a line that we might cross. I don't know what that line is, but maybe it is there. But I think being open to just listening, letting the student say what they want to say, talk. Do it in a safe environment. They have the space of trust and stuff like that. Being able to do that, I think, is really important.

TOM: Wonderful. Thank you very much, Roberto. And there'll be a chance to ask Roberto some questions at the end. But we're going to move on now to our final panellist today who's down here with me in Waurn Ponds, and I'd like to introduce you to Kelly Menzel.

So Kelly is a proud Ngadjiri woman from Adelaide Hills in South Australia and a senior lecturer in nursing at the Institute of Koorie Education. She's the youngest and only girl in her family, a child of teachers, and a nurse by trade. She's a healer, teacher and learner. And she's a holder of her ancestral knowledge and says she still has very much to learn. She's been in adult education for 20 years. Kelly, welcome. Over to you.

KELLY MENZEL: Thank you very much. Firstly, I'd just like to acknowledge that I'm on another Country today and pay my respects to the traditional custodians, the Wathaurong people today, and their elders past, present, and emerging, particularly as I'm off Country. I would also like to welcome other Indigenous people who are here today, as well as non-Indigenous people. So I thank you so much for having me.

Marilyn, might I be able to get you to just put my little slide up? No, sorry. Not Marilyn. Sorry. Mary. Thank you. It's only three little dot points. I have taught both in an Indigenous space and non-Indigenous space in Australia, but also in non-Indigenous space overseas as well. But the space that I worked in overseas, I worked predominantly with women, predominantly from Africa and the Caribbean and India. So it was quite a multicultural space.

And a lot of the principles that I apply work across the board. It's not specific in that respect. It can be applied universally. And a lot of what I have to say is just reiterating what the other panellists have said around the theme that I've picked up on, it’s creating that safe space. By implication, that then says the space outside of that space is not safe, and I think that that's very true for a lot of people who're outside of those safe spaces, such as the Institute that I work in is a safe space, and we work really hard to keep that place a safe space for Indigenous students, but by implication outside of that it's not always safe.

I feel that as a staff member, sometimes, myself as an Aboriginal person, but we can tell or I can tell when I feel safe and when I don't. So that's a really, really important thing. I might use slightly different language. I might say creating a culturally safe space, but it's the same thing in creating that space where people feel that they can safely express themselves and know that they're going to be respected, but also to be respectful in those spaces too.

And this is also not just good in terms of what we do preferentially, but personally, being able to communicate with people in everyday life and knowing the power of language and that language can be violent and that language can be aggressive, so therefore, having some level of responsibility around the language that we use and how it may impact people around us. I don't always get it right. I get it wrong all the time, but learning from that is really, really important and learning from our students, particularly, in an Indigenous space where we have students that come from all over Australia who are very culturally different to me and very culturally different from other people in the classroom and in the Institute, and being respectful of that as well. That language can be used differently, that body language can be used differently, that use of a physical space can have different meanings to different people.

When I was asked to do this discussion, something jumped into my head that I thought would be a really just interesting thing to explore and because I teach now only Indigenous students, my Indigenous students engage in the wider community because they're nursing students. So they go out on placement, and they see anybody, but they come up with barriers. And it's because and for a whole variety of reasons, sometimes non-Indigenous people freak out when someone is identified as Indigenous, and then they don't know how to communicate with someone who is Indigenous. I've never met an Aboriginal person before, at least not knowingly. And then they kind of look, oh, what do I say? How do I say it?

I have even had a conversation with someone who has said, ‘How do I greet an Indigenous person?’, and we can giggle at that, but this has caused this person some anxiety. How would you greet anybody? But to have that discussion respectfully so that they can then go on and have that discussion respectfully. The Institute students, they experience this when they're out on placement as nursing students. They will come up against really significant things, experiences of racism and discrimination with other staff who are meant to be supporting them, just really weird, awkward conversations.

And that comes back to me all the time. I am constantly having those discussions, so then I need to go back to the facility that's providing those particular placements and have that discussion with them around, ‘OK, this has been raised.’ Perhaps there's been an issue of racism, which usually the facility is horrified by—and then that needs to be addressed in some way. I have been asked, ‘Can you tell me the type of racism that has occurred?’

And sometimes it is only the nuances of language that's used, and you need to spell that out to someone, otherwise, they don't recognise it because they haven't had too many experiences of it before. And so it is around just talking about and exploring the power of language and what that might mean to someone. And also identifying that just because it might be the first time that it's happened with that person who's perpetrated that racism, it certainly is not the first experience of racism that the particular student would have experienced, and it's cumulative. So it would have happened their entire life. So it is yet another experience of racism for them and what that then means for that particular student or group of students.

And when people begin to understand that, that's when you can start having really good conversations around cultural competence or whatever you would like to call it around how to engage respectfully with Indigenous students whilst out on placement. In nursing, I don't necessarily think in nursing we actually talk about the power of language enough because it can be quite isolating, unlike in social work and the disability areas where language is discussed a little bit more. So quite often, it is a new thing for nurses to think about because we get taught to think about the drugs to give someone, or what care do they need when they're really sick or that, those kind of things, and not ‘let me think about the words I choose.’

And so that needs to be explored. And as an outcome of experiencing those things with my students, I now go out and do in-service training with one particular facility in Geelong, just before the students go out on placement, to be able to just remind them—and get to everyone who's there because not everyone can make it every time—around how to have respectful conversations. Because our students are walking into a place that they will see as not necessarily safe. So then that has to be established as a safe place, and that's not always easy. So I do that all the time now.

When I'm in the classroom, and like I said, I think that this can be applied everywhere, can also be applied outside the classroom, is a concept of yarning. I utilise it in the classroom and everywhere, I just like to have a conversation. You have a yarn, I think there are various stages of yarning like the social yarning to set the scene, to then go through concepts, to then go into an end stage of therapeutic yarning where people may, when we expect our students—we expect them to lay themselves bare a lot of the time, but we expect them to get there before we've done any of the groundwork to get there, and that's really tough too.

So just to set that scene to get to that point is really, really important, and you can do that conversationally. You can do it from the centre of the classroom. You don't have to be at the front. And I find that's a really nice way of creating a more equitable space. And like I said, I've applied that in Indigenous and non-Indigenous spaces, and it seems to work really well because we're human at the end of the day, and we'd all like to have a conversation.

That doesn't mean they're not learning, doesn't mean that they're not doing it, it's just another way of doing something. So I like doing it. I think it's really nice, and in that conversation, it can be quite mindful. It can be all of those sort of things going on at once and can get quite complex as everyone has said before me today. So I think that that's probably it, given that the scene was set quite strongly before it got to me.

Probably all I wanted to add at the end is just that conversational stuff I think is really, really important inside and outside of the classroom. I do way more work outside of the classroom with my students than I do inside, and that, I think, is pretty unique to where I work. In the Institute, our students have access to us. We're there all the time. They can come to us all the time. They're not locked out of the space or have to make a time. And I think that's really important as well in terms of accessibility. If you're available and obviously, not to drop everything and be instantly available, but if you're available and it's not like, oh, well, I'm available next Tuesday, I think that that is a really powerful thing too. It makes people feel valued as if they can come to you and trust that they can come as well.

TOM: Great. Thank you. A couple of things I picked up there around the use of yarning, I guess, as a methodology to create the sort of trusting space that Marilyn was talking about earlier. And I guess it's another example of an approach that people can take. And obviously, the thing that struck me is the work you do outside of the classroom. And being conscious that as Deakin students, the places that we expect these people to learn and study is not just in a classroom or on the Cloud. It is through internships and other applied learning situations that we need to be mindful that they'll be entering, and how do we help them into those spaces, consciously knowing what to expect, but also I think that those spaces are respectful and what can you do there.

KELLY MENZEL: And be prepared. Prepared to answer ‘What do I do in a situation if I do experience discrimination, or if I do experience racism?’ Well, I can't just run from the building. I can't just then be comforted if I can't do these things. How do I then handle a difficult situation, myself, so that I could extract myself from it safely, but also then positively build on it.

TOM: Yeah Wonderful. Thank you. All right. So we've heard from each of our panellists now, and I think it's appropriate that we try and open up to some questions. I understand there's probably a whole bunch of people champing at the bit to try and take the microphone away from me. So first of all, I'm going to ask Mary if there's been any questions submitted online that we might hear one or two of those first, and then we'll go around the rooms.

MARY DRACUP: I put a comment in the messaging in Skype asking if anyone has any questions or comments. I can't see any in there. I'm not sure whether anyone has actually posted anything. I should be able to see certainly if they have posted. But anyway, could you please post again if you have put something in there that we can't see, and then I'll relay it through. So I don't actually have anything online to tell you, Tom.

TOM: Great. No, that's good. All right. What we'll do then, I'm just going to be somewhat judicious to help move us around. We've got about 10 minutes, maybe slightly less. I'll start here at Waurn Ponds. Is there anyone in this room who has a burning question that they'd like to ask of any of our panellists?

Audience member: I do, actually.

TOM: Yes.

STUDENT: I was curious, Marilyn, about the scenario that you described that got you thinking about all this, whether, in hindsight now what it is that you wish that you would have done.

TOM: So this is referring to Marilyn's first scenario that she taught?

STUDENT: Marilyn's first. Yes.

TOM: That experience of it being quite complicated. Yeah. OK, Marilyn, over to you.

MARILYN STENDERA: Thanks for that question. So absolutely. What I would do these days or what I would have done is put into practice that strategy of intervening straight away. So for one other thing that I do these days is to minimise situations where it's going to be generally a whole class debate or a whole class discussion over a point like that. I try to manage discussions so that when things move from the small group level to the whole class level, it's more about sharing insights, so kind of working together to refine points that have already been made.

Having said that, of course, I leave open the floor for people to ask each other about points that they've raised. But there are little tricks of language, and we've talked a little about the power of language that are easy to implement that can help stop these situations. So when somebody puts forward a point instead of asking the class, does anyone have any concerns or objections with that, or does anyone have any thoughts or responses?

Firstly, actively asking the rest of the group to identify what they think the strengths of that point are and to frame everything that you do in terms of dialogue. That really helps. So active intervention, little linguistic touches, but also getting students to explicitly relate back to the norms of group conversation that they set out at the start.

And so I don't actually put my own active input into these norms that the students designed. They come up with amazing, really, really amazing guidelines and tips for productive group discussions on their own. This has been one of my favourite aspects of running that activity. It's fantastic to see what they come up with. Sometimes I add little extra bits here and there, but generally, they all tend to focus on the same things, and especially in higher year levels as they've had more experiences in class.

And there will pretty much always be something in there that I can throw back to pause the conversation and say, hey, look, is this a good conversation according to the standards that we've set ourselves? Are we working together, or are we becoming a bit more interrogative? And just encouraging that kind of reflection in students.

So that's what I do today in order to, first of all, stop these situations from happening in the first place, but if they do happen, to kind of actively step in and intervene.

TOM: Excellent. Thank you very much, Marilyn. I'm going to hand it over to Burwood. I can't see the room. So Mary, can you just suss out if there's a burning question up there in Burwood?

MARY DRACUP: Yeah, we do have one. Just press the button until it goes off.

Audience member: OK, I've got a question. I saw this advertisement, and I thought, well, I might come in and see what's happening. I'm just wondering about this inclusiveness at the university in teaching and learning, and I'm just a student, and I was just wondering has it just started? What's happening with it? Is it going to be an ongoing thing? Because as a student, as an older female, in recent times, I felt not included at the university, and I felt disrespected.

And when I've put my concerns to the university, I wasn't very satisfied with the answers I've received. So I was just a little bit concerned about where the university is heading and what it's doing and thinking about inclusiveness in education, especially for women and women that are perhaps heading toward that age where they're no longer considered to be a viable part of the community, but they do want to come back to university or want to continue at university to access and push beyond the glass ceiling.

So I'm not sure if this new way that students are treated is just maybe because I'm getting older, and so I'm getting treated in a different way. And maybe I'm a little bit more sensitive, and that maybe as I get older, I'm in different head space. Things that didn't bother me when I was younger are bothering me more now. So I mean, obviously, it could be something personal, but it could just be something that I've seen more of.

In particular, I'm concerned about exams and the way students are treated during exams and that students do find it a bit concerning, but are not really speaking out about it. Other concerns I've got is around how students are treated when they're not meeting academic standards. This whole thing about these boards and I don't—I mean, just coming from a perspective of being a person who is concerned about other people, I just don't really understand these academic progress committees. So I don't know what to say. I'm not sure if it's just me—

TOM: Thank you very much for you question.

Audience member: Or if it's just me getting older and looking at things in a different way. Yeah, I just don't understand it, and I was wondering where it's all headed.

TOM: Sure. I'll try to give you a brief answer, but we can certainly continue this conversation in more detail off line. So Deakin does have a diversity and inclusion team who are responsible, in a way, for ensuring that the university is inclusive of diversity. And we would certainly welcome hearing a little bit more detail about some of those experiences that you've outlined.

We have a team that does focus on gender equity with a great degree of vigour, so I would certainly be more willing to connect you with people in that space so that we can hear about some of the experiences that you've had, and I'm sorry that you have had those. We'd certainly like to know what they are with some precision so that we can try to remedy those for you.

More broadly, Mary, who's there at Burwood with you runs the Inclusive Education Community of Practise, which is where this is stemmed from today. So I might let her explain a little bit more about that very briefly.

MARY DRACUP: Thanks, Tom. Yeah, I'd like to talk to you after the meeting is finished, if that's OK. But certainly, yeah, it's something that we're striving for. I mean, all universities are obliged to provide an equitable chance for success for all of their students. And at Deakin, we're actually more concerned than a lot of other universities are about genuinely doing that. And the Inclusive Education Project that I lead is really aiming to make that happen for all sorts of diverse students, whether they—anyone who is not white, privileged, middle class is basically diverse in some way.

So we do try and understand what the issues are from various diverse perspectives and also skill up teachers through forums like this just to understand a bit more about what issues diverse students face and how to have some strategies that work well with them. And I hope that everyone here has actually learned from what we've all been talking about.

I'm not the biggest expert in the room. There are others here, but I'd like to give other people a chance to ask their questions as well in the last few minutes. So if you don't mind, I'd just like to continue that conversation later.

Audience member: Thank you.

TOM: We might have time for one more question, and then I'm going to hand over to Ben to wrap the session up today. So if it's a very quick one, is there anyone who'd like to call out from any of the campuses? Waterfront?

MARY DRACUP: We have another question, another two questions at Burwood, if you've got time.

TOM: We'll go to the Waterfront seeing as they haven't had a chance yet.

STUDENT: Yeah. I'm a teacher from the School of Architecture and Built Environment. I was listening to some of the discussion that they included that respect to respectful communication in nursing and other fields. But as far as I know, we haven't included those things in construction, management, or architecture degrees. I'm just wondering whether there are any certain information we can tap into and then include in our courses as well.

And I think Mary mentioned that there will be a summary of—a report from this workshop as well, but are there other resources that we can have a look and include those things in our courses?

TOM: There absolutely are. There's a website called the ICCB, the Inclusive Curriculum Capacity Building website, which Mary has done an absolute power of work on to provide a quite significant array of resources on different types of topics related to inclusion. And we certainly encourage all teaching and professional staff to take a look at that one. Without going into too much detail, that will be a really valuable resource for you on a range of different topics.

The other place that you might like to go is to Diversity and Inclusion. We have various taskforces. We do try to get into each of the faculties and help them with discussions they might be having around different diversity issues. So there is a SEBE task force related to this, and they look at all sorts of things in terms of SAGE/Athena SWAN Accreditation, which is specifically related to gender equity, and other issues as well.

So being conscious of time, so yeah, that's all—

Audience member: I think we have to go because there's some people that have to go, but we'll sign off now. So thank you.

TOM: All right. Thank you, Waterfront. And can I just ask everyone who is still with us to please give a round of applause to our panel today—Kate, Charlie, Marilyn, Roberto, and Kelly. That was a fantastic discussion.

Ben, I hope you're still on the line with us. Ben has been developing a summary of what we've heard today. And Ben, were there any key points you'd like to throw back at us as a bit of a wrap up on today's discussion?

BEN WHITBURN: Yeah. Hi, everybody. Look, time isn't on our side, and I have to race to another meeting as well, but I've written down copious notes, and I guess I would like to thank the panel personally as well for providing a very rich and diverse conversation from really quite personal and unique experiences. And I guess I would just throw out there that it's imperative for us as educators to think beyond inclusion as merely getting students enrolled in our units, and the way that we communicate is fundamental to making them feel supported and to learn with us and to teach us as we go along.

So thank you very much, and I will write up more, and it will end up on the Community of Practice web page in a day or two, but thank you.

TOM: Fabulous. Thank you, Ben. Really appreciate that, and I'll sign off at this point and it’s over to Mary just to do the final conclusion to today's session.

MARY DRACUP: I'm sorry for those people who have questions that we haven't been able to get to. I'll send around a link to the website, which Tom referred to, which is absolutely chock-a-block full of resources, which I didn't make all myself, but my colleagues have also provided. There is, actually, a Community of Practice discussion forum there. So if you'd like to continue this discussion there, that would be really terrific.

And I'd also like to thank the panel very much across campuses for your time and contribution. It's been really a generous and a very interesting and worthwhile discussion. And particularly, our students. Thank you. Yes.

TOM: Yes. Thank you very much. All right. Signing off. Thanks, everyone.