



Forgotten heroes:

Honouring the Service and Sacrifice of
Aboriginal and Torres Strait Islander Peoples

South Australian Education Pack



Government of South Australia
Department of Education and
Children's Services



University of
South Australia

FOREWORD

“ I was sitting in my seat on the plane just thinking about home and why I had to leave home. Yet I was very glad I had joined the Army because my grandfather was in the First World War. My two uncles Reg and Tom were in the Second World War and Tom was in Korea and Malaya as well and I thought I might as well join the Army too. And now I was in 5RAR on my way to Vietnam. ”

Frank Clarke, Vietnam Veteran

“ I was standing in line in my socks and jocks along with the other National Servicemen who had been called up into the Australian Army waiting for my medical at Murray Bridge. When it was my turn Dr Heddle said, "Do you want to go any further?" I asked, "What do you mean?" He replied, "You are Aboriginal. I can exempt you and you can go home." I said, "The marble didn't differentiate, so I will keep going. ”

Les Kropinyeri, Vietnam Veteran

“ In the Army in Vietnam we were all part of the green machine. Some of us were light green and some of us were dark green. ”

Gil Green, Vietnam Veteran

“ As Aboriginal Veterans we are proud of our military service in Vietnam. The good mates we met were like family, we stuck together and we still do today. Vietnam was a different sort of war. It was a fight to stay alive and come home and at the time our efforts and sacrifices were not appreciated by many Australians when we came home.

War should never be glorified. Yet the sacrifices and achievements of those who participated must never be forgotten. We owe it to our fellow veterans to keep the memory of their service alive.

We congratulate Reconciliation South Australia on the publication of this booklet which will encourage a greater understanding of Aboriginal and Torres Strait Islander contributions, achievements and sacrifices in the Australian Armed Services and those who supported our country on the home front. ”

Frank Clarke *5RAR Vietnam, 12 May 1966 to 12 May 1967*

Les Kropinyeri *9RAR Vietnam, 13 November 1968 to 17 March 1969*

Gil Green *7RAR Vietnam, 16 February 1970 to 17 December 1970*

Front cover image: Aboriginal Anzac, screenprint by Kerry Giles, 1988 (copyright)

Forgotten heroes: Honouring the Service and Sacrifice of Aboriginal and Torres Strait Islander Peoples

“ The colour of a man's skin becomes utterly irrelevant, at best a stupid diversion in the common struggle for victory, valour and survival. ”

Aboriginal and Torres Strait Islander men and women who served and sacrificed their lives alongside fellow Australians in overseas wars and conflicts since the Boer War from 1899–1902 have received limited recognition. Accurate numbers and names of Aboriginal and Torres Strait Islander servicemen and servicewomen are largely unavailable as enlistment forms did not enable or require identification of cultural heritage until after 1980.

Aboriginal and Torres Strait Islander peoples were not regarded as full citizens until 1967, yet many chose to enlist in the Australian Armed Services to serve. The fact Aboriginal and Torres Strait Islander peoples were keen to enlist in the Australian Armed Services and serve in overseas conflicts provides an ironic twist in Australian history. Many of these same peoples had been engaged in active resistance to prevent dispossession of their own land and sea since the arrival of Europeans on the First Fleet in 1788.

Land and sea are central to the identity of Aboriginal and Torres Strait Islander peoples, determining their social, cultural, economic and political organisation and existence. Enlisting in the Australian Armed Services, anticipating overseas service and leaving the shores of the continent inhabited by their peoples for over 55,000 years represents both tension in decision making and unique commitment.

We know that many served in the Australian Armed Services in the past, and continue to do so, although it was not straight forward during WWI and WWII for them to enlist:

“When war broke out in 1914, many Aborigines who tried to enlist were rejected on the grounds of race; others slipped through the net. By October 1917, when recruits were harder to find and one conscription referendum had already been lost, restrictions were cautiously eased. A new Military Order stated: “Half-castes may be enlisted in the Australian Imperial Force provided that the examining Medical Officers are satisfied that one of the parents is of European origin.”

Australian War Memorial website

Membership of the Australian Armed Services served to build special bonds of comradeship not experienced to the same degree in civilian life. Terry Garwood in the introduction to Jackamos & Fowell, 1993, *Forgotten Heroes* said:

“In times of common peril and hardship, men and women discover what they had in common rather than dwell upon their differences. A soldier particularly, understands how thoroughly he depends upon the comrades by his side and at his back. They literally stand guard against death for each other. When the earth explodes and the guns roar, men are levelled. Leadership and courage come to the fore. The colour of a man's skin becomes utterly irrelevant, at best a stupid diversion in the common struggle for victory, valour and survival.”

Reconciliation South Australia realises the importance of reviving the memories, stories and records within communities. By capturing and recording the service and sacrifice of Aboriginal and Torres Strait Islander servicemen and servicewomen, we contribute to the reconciliation process.



Forgotten heroes: Honouring the Service and Sacrifice of Aboriginal and Torres Strait Islander Peoples

The Education Pack has been designed so that students:

- Develop **knowledge** of Australia's participation in war and commemoration of service and sacrifice, including Aboriginal and Torres Strait Islander servicemen and servicewomen
- Develop **understanding** that Aboriginal and Torres Strait Islander peoples have been members of the Australian Armed Services from the Boer War until the present day. They were not recognised as full Australian citizens until 1967 and were not officially entitled to enlist in the Australian Armed Services, yet despite these regulations many did serve
- Develop **values and beliefs** that the contribution of Aboriginal and Torres Strait Islander servicemen and servicewomen to the Australia's war efforts should be given greater recognition at a community, state and national level
- Take **action** to ensure that records, achievements and stories from Aboriginal and Torres Strait Islander servicemen and servicewomen are documented and shared.

Teaching and learning activities have been developed with a research and inquiry focus to encourage exploration and use of local records and resources where possible. Students are encouraged to contribute to reconciliation by researching, documenting and sharing stories about Aboriginal and Torres Strait Islander servicemen and servicewomen.

The involvement of Aboriginal and Torres Strait Islander peoples is highly recommended. Activities should maximise appropriate local war service information, community members and primary resources where possible. If students plan to ask community or family members about their recollections of war it is important that they:

- understand that many veterans may choose not to speak about their war experiences
- seek permission and explain the purpose of the interview and how the information will be used
- develop questions sensitively and seek feedback on the questions from a teacher before conducting an interview and recording information.

The key focus areas are developmental and sequential across the Early Years, Primary Years and Middle Years and can be adapted and interchanged to suit the availability of resources, students' prior knowledge and interest.

The key focus areas include:

- Aboriginal and Torres Strait Islander peoples served in the Australian Armed Services in the past and continue to do so. As was the case with non-Indigenous servicemen and servicewomen, some were killed, wounded or suffered as prisoners of war. Their service and sacrifice is worthy of research and recognition.
- Aboriginal and Torres Strait Islander peoples were not fully recognised as Australian citizens until 1967 and were not considered eligible to join the Australian Armed Services during WWI and early in WWII. However due to pressures of war, relaxation of enlistment guidelines and administrative loopholes, many did succeed in joining the Australian Armed Services.
- Australian society has long valued mateship, a tradition which had gained recognition by the 1890s. Similarly mateship, defined by interdependence and comradeship, became a recognised experience among Australian servicemen and servicewomen or Australian diggers. Aboriginal and Torres Strait Islander servicemen and servicewomen experienced mateship while serving in the Australian Armed Services, although this was not always maintained when returning to civil society.
- We can contribute to reconciliation by valuing and acknowledging Aboriginal and Torres Strait Islander peoples' service and sacrifice during Australia's war efforts.

INTRODUCTION

National Consistency in Curriculum Outcomes
Civics and Citizenship
SACSA – Society & Environment & English
Australian Curriculum: History & English
Reception – Year 10

Aboriginal and Torres Strait Islander peoples served in the Australian Armed Services in the past and continue to do so today. Through remembrance and commemoration of Aboriginal and Torres Strait Islander servicemen and servicewomen we contribute to reconciliation.

Civics and Citizenship
Historical Perspectives
Government and Law, Citizenship in a Democracy
SACSA – Society & Environment & English
Australian Curriculum: History & English

KNOWLEDGE

Gain knowledge about the contributions of Aboriginal and Torres Strait Islander servicemen and women to Australia's war efforts since the Boer War.

SKILLS & UNDERSTANDING

Use a range of sources to research Australian servicemen and women including Aboriginal and Torres Strait Islander peoples. Understand the culture of "mateship" and comradeship within the Australian Armed Services.

VALUES & ACTIONS

Value and acknowledge the service and sacrifice of Aboriginal and Torres Strait Islander servicemen and women. Contribute to Reconciliation by ensuring their stories are recorded and told.

Australian Curriculum
www.australiancurriculum.edu.au/Home
South Australian Curriculum Standards and Accountability Framework
www.sacsa.sa.edu.au

Cross Curriculum Links

The Statements of Learning for Civics and Citizenship

describes the knowledge, skills, understandings and capacities that all young Australians should have the opportunity to learn and develop.

Government and Law explores institutions, principles and values underpinning Australia's representative democracy including the key features of the Australian Constitution; the role of democracy in building a socially cohesive and civil society; ways in which individuals, groups and governments make decisions; how governments and parliaments are elected and formed; levels and roles of government; concepts of power, leadership and community service; the purpose of laws; and the ways in which Australia's legal system contributes to the democratic principles, rights and freedoms.

Citizenship in a Democracy explores the rights and responsibilities of citizens in a democratic society and the civic knowledge, skills and values required to participate as informed and active citizens in local, state, national and regional and global contexts. Australia's cultural diversity and place in the Asia Pacific region and in the world are explored. Issues of environmental sustainability are examined as well as opportunities to learn to make decisions that build a capacity for futures- oriented thinking. The ways in which the media and ICT are used by individuals and governments to exert influence and the influence that media and ICT have on civic debate and citizen engagement are examined. Opportunities to practise democratic values and processes in classrooms, schools and communities are included.

Historical Perspectives explores the impact of the past on Australian civil society. The impact of British colonisation on Aboriginal and Torres Strait Islander peoples and their pursuit of citizenship rights are examined. The ways in which individuals, events and popular movements have influenced the development of democracy in Australia and the influence of past societies in Australian democracy are explored. The influence of local, state, national, regional and global events, issues and perspectives on Australia's changing national identities and the impact of government policy on the development of Australia as a culturally diverse nation are examined.

An overview of the Civics and Citizenship Statement of Learning can be accessed at www.mceetya.edu.au/verve/_resources/civics_SOL06.pdf

The South Australian Curriculum, Standards and Accountability Framework (SACSA) "Aboriginal and Torres Strait Islander Peoples' Perspectives recognise that a cohesive and diverse society requires each child and student to develop a growing understanding and knowledge of Aboriginal and Torres Strait Islander peoples' heritage, experiences and issues - past, present and future - and to engage all learners in a process of furthering the aims of Reconciliation." (SACSA 20:2001).

SACSA – Essential Learnings and Equity Cross Curriculum Perspectives

www.sacsa.sa.edu.au

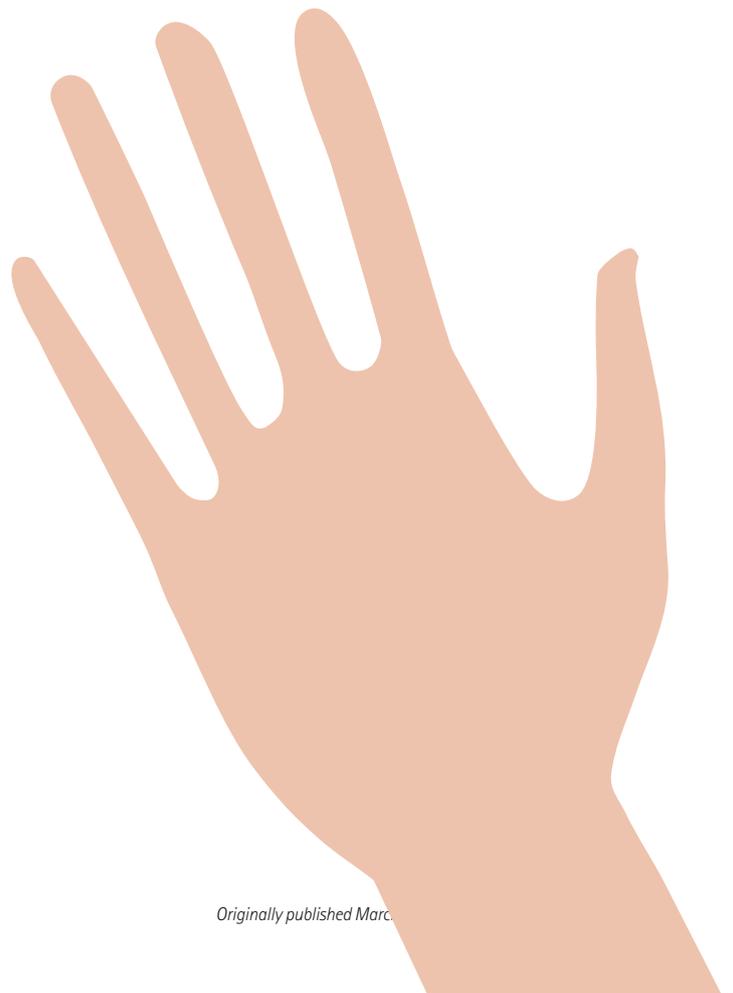
Australian Curriculum – Cross Curriculum Priority

"The Aboriginal and Torres Strait Islander priority provides opportunities for all learners to deepen their knowledge of Australia by engaging with the world's oldest continuous living cultures. This knowledge and understanding will enrich their ability to participate positively in the ongoing development of Australia."

Australian Curriculum – Capabilities

"Ten general capabilities addressed in the Australian curriculum include literacy, numeracy, ICT, thinking skills, creativity, self management, teamwork, intercultural understanding, ethical behaviour and social competence." 2010

www.acara.edu.au/home_page.html



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Background information

Overseas armed conflicts in which Australian Armed Services have been involved include:

- South African War (Boer War), 1899–1902
- China (Boxer Rebellion), 1900–01
- First World War, (WWI) 1914–18
- Second World War, (WWII) 1939–45
- Occupation of Japan, 1946–51
- Peacekeeping, 1947– present day
- Korean War, 1950–53
- Malayan Emergency, 1950–60
- Indonesian Confrontation, 1963–66
- Vietnam War, 1962–75
- Gulf War, 1990–91
- The War on Terror and Afghanistan, 2002–13
- Iraq, 2003–2009

Aboriginal and Torres Strait Islander men and women became members of the Australian Armed Services during overseas wars and conflicts from as early as the Boer War. Australian Armed Services regulations and government policy prevented Aboriginal and Torres Strait Islander men and women from identifying their cultural heritage, so we may never know how many served. However, it is known that over 400 Aboriginal and Torres Strait Islander men and women served during WWI and in excess of 3,000 during WWII. Their collective and individual service or sacrifice has failed to receive appropriate acknowledgement. The casualty rate was one in five of enlisted Aboriginal and Torres Strait Islander servicemen and servicewomen, a rate similar to other service personnel.

Actions at a local and national level are now being taken to erect war memorials and conduct ceremonies to commemorate the service and sacrifice of Aboriginal and Torres Strait Islander servicemen and servicewomen.

From the time of European settlement in 1788, individual Australian colonies held exclusive power to legislate and manage the affairs of Aboriginal and Torres Strait Islander peoples. Even following the formation of the Commonwealth of Australia in 1901 the federal government was precluded from making laws for Aboriginal and Torres Strait Islander peoples living in the states. Aboriginal and Torres Strait Islander communities living within state borders came under the jurisdiction of each state's Aborigines Department or Protection Board. State legislative acts regulated the lives and work of Aboriginal and Torres Strait Islander peoples as well as their wages, voting rights, entitlements, land ownership, relationships, family and community contact and right to enlist in Australian Armed Services.

It was not until the Referendum on 27 May 1967, which authorised amendments to the Australian Constitution, that the Commonwealth Government had the power to legislate for Aboriginal and Torres Strait Islander peoples living in the states and to count Aboriginal and Torres Strait Islander peoples in the national census (see 1967 Referendum Education Pack - www.reconciliationsa.org.au). Aboriginal and Torres Strait Islander peoples held the right to vote in federal elections from 1962, when the Commonwealth Electoral Act was amended; however, this was not compulsory, as was the case for other adult Australians. It was not until 1967 that they were fully recognised as citizens of their own land and the Commonwealth was empowered to legislate in relation to Aboriginal affairs. In 1972 the Department of Aboriginal Affairs was established and the Federal and State Governments have shared legislative responsibility for Aboriginal and Torres Strait Islander peoples since that time.

It is against this political and social backdrop that we consider Aboriginal and Torres Strait Islander men and women who served and sacrificed their lives for their nation. Service regulations and government policy meant initially that they were prevented from enlisting and later when permitted to do so, they could not identify their cultural heritage on enlistment forms. In seeking to amend the gap in national recognition and to acknowledge Aboriginal and Torres Strait Islander servicemen and servicewomen, we contribute to reconciliation.

Teaching and Learning through an Inquiry Approach

Inquiry tasks and activities promote:

- **knowledge** of Australia's participation in overseas wars and conflict
- **understanding** of ceremonies, memorials and symbols that ensure remembrance of wars and conflicts and commemoration of servicemen and women
- **action** toward recognition of Aboriginal and Torres Strait Islander servicemen and women.

Please be aware that resources, books and films suggested for use may contain the names, images and voices of Aboriginal and Torres Strait Islander peoples who may now be deceased.

Students should also be made aware when using primary resources that the language and views expressed in some of the documents reflect the historical period in which they were created. Today the views and language may well be considered inappropriate or offensive.

Forgotten heroes: Honouring the Service and Sacrifice of Aboriginal and Torres Strait Islander Peoples

- We remember the men and women who joined the Australian Armed Services and served our nation in overseas wars. We especially remember those who gave their lives. What special days, ceremonies, symbols and memorials help us remember?
- Aboriginal and Torres Strait Islander men and women enlisted in the Australian Armed Services to serve during times of war. As was the case with non-Aboriginal servicemen and servicewomen, some were killed, wounded or suffered as prisoners of war. It is important we know more about these individuals and recognise and commemorate their efforts.
- War service records, memorials and stories are important in helping us remember today and in the future. By finding records and stories about local Aboriginal and Torres Strait Islander servicemen and servicewomen and passing them on, we contribute to reconciliation.

Australians remember the men and women who joined the Australian Armed Services and served our nation in overseas wars. We especially remember those who gave their lives. What special days, ceremonies, symbols and memorials help us remember?

Read/view stories about Anzac Day to the students, eg *My grandad marches on Anzac Day* (see Early Years Resources). Discuss the significance of this day and its origin. Discuss why it is important for us to take part in services and marches on Anzac Day.

The book *My grandad marches on Anzac Day*, closes with the child saying "One day I will march on Anzac Day and I will do the remembering." Discuss this statement with the students and make a class chart, listing reasons why it is important for children today to be marching and remembering in the future.

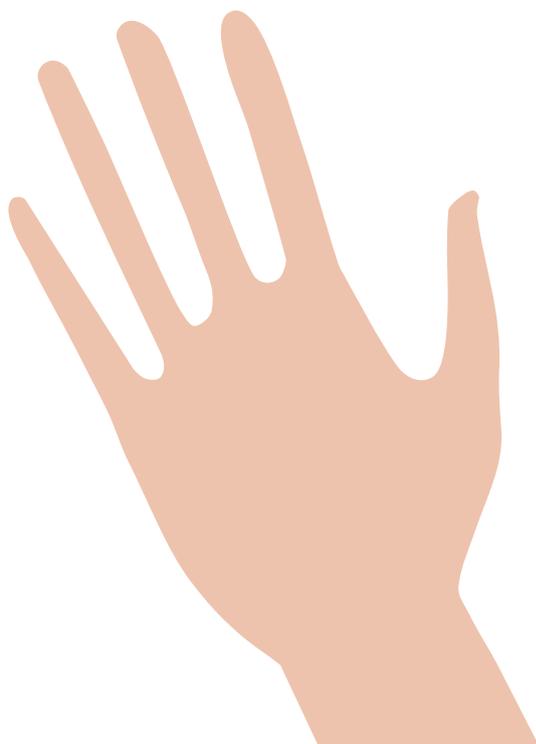
Read aloud from the book *Why are they marching, Daddy?* (see Early Years Resources). Discuss the quotes on page 14 "Daddy, how can we thank these people who have gone to war to make our country safe?" and "One way is to show how proud we are by taking part in Anzac Day activities, replied her father."

Red poppies are a symbol of remembrance. They were the first living things to re-grow on the battlefields of France and Belgium during WWI. Students make poppies to display in the classroom. Instructions can be found on the War Memorial website (*Education Activities for Students, Make your own poppy*, www.awm.gov.au/education/activities).

Aboriginal and Torres Strait Islander men and women enlisted in the Australian Armed Services to serve Australia during times of war. As was the case with non-Aboriginal servicemen and servicewomen some were killed, wounded or suffered as prisoners of war. It is important we know more about these individuals and recognise and commemorate their efforts.

Commemorate means "to keep alive, or to honour, the memory of some person, group or event by a ceremony" (*Their Spirit, Our History 2007*, Australian War Memorial).

Discuss with students the importance of commemorating the service and sacrifice of Australian men and women. Make a list of the ways in which we do this, ie special days (ANZAC Day, Remembrance Day) ceremonies, symbols, memorials, naming of places, streets, reserves and parks etc.



Find out about war memorials, monuments, parks and streets in your local area which have been erected and named to commemorate servicemen and servicewomen, wars and conflicts. Plan a walk to record and photograph them. Where possible, and with care and respect for the memorials, make pencil or crayon rubbings of names and symbols on the memorial or plaque.

If unsure of war memorials in your area, listings and photographs can be found on the RSL website for South Australia, www.tributesofhonour.info or the Australian War Memorial website, www.awm.gov.au/encyclopedia/australia_memorials.asp.

Create a class book using photographs of memorials and commemorative places. Assist students to record the name(s) of servicemen and servicewomen inscribed on the local war memorial or commemorative site. Where possible identify the names of Aboriginal and Torres Strait Islander servicemen and women recorded on the local memorial. Names may be checked against the South Australian and Northern Territory Aboriginal and Torres Strait Islander nominal roll in the RAVSA section of the Reconciliation SA website, at www.tributesofhonour.info or on the RSL website www.rlsa.org.au.

Photocopy, download or ask students to bring copies of photographs of family servicemen and servicewomen (arrange to photocopy originals) for class use. Create a class collage using the photos and attach a statement of remembrance written by students.

Stories are important for maintaining and sharing history. Contribute to reconciliation by speaking to Aboriginal and Torres Strait Islander veterans to hear their stories. Consider how their stories can be recorded and shared.

Arrange for veterans and community members (Aboriginal and Torres Strait Islander peoples where possible) to share their stories and experiences of war service and war efforts. Record, film, photograph or write their stories. Be mindful that you will need to guide students in asking respectful, sensitive and open ended questions. Pre-select appropriate questions and respect the fact that some veterans may prefer not to discuss aspects of their experiences.

Curriculum Links

South Australia Curriculum Standards and Accountability Framework (SACSA)

- Society and Environment & English
- Equity Cross Curriculum Perspectives – Aboriginal and Torres Strait Islander Perspectives
- Essential Learnings – Futures, Identity, Interdependence, Thinking, Communication

Australian Curriculum: History

Australian Curriculum: English

- General Capabilities
- Cross Curriculum Priority – Aboriginal and Torres Strait Islander histories and cultures

Early Year Resources

Fiction/Picture books

Burke, D & Alger, E (2004). *Why are they marching, Daddy?*, ANZAC Day Commemoration Committee Inc, Queensland.

Hoy, C & Johnson, B (2008). *My grandad marches on Anzac Day*, Lothian Children's Books.

Krok, L (1992). *The Anzacs*, Jacaranda Press - Jacaranda young inquirers, Milton, Qld.

Lockyer, J (1997). *Harry and the Anzac poppy*, Reed for Kids, Dingley, Vic.

South Australian War memorials

SA and NT War Memorials
www.tributesofhonour.info

Australian War Memorial
www.awm.gov.au/encyclopedia/australia_memorials.asp

Other online resources

Scoutle Digital Learning Resources
www.scoutle.edu.au/ec/p/home

Tape Services Online
www.tapeservices.sa.edu.au



Forgotten heroes: Honouring the Service and Sacrifice of Aboriginal and Torres Strait Islander Peoples

- We remember the men and women who joined the Australian Armed Services and served our nation in overseas wars and conflicts. We especially remember those who gave their lives, were wounded or suffered as prisoners of war. What special days, ceremonies, symbols and memorials help us remember?
- Who are the individual Aboriginal and Torres Strait Islander men and women that joined the Australian Armed Services and the war effort to serve the nation during times of war? How can we ensure they gain recognition and remembrance today and in the future?
- What were the civilian rights of Aboriginal and Torres Strait Islander peoples in South Australia and Australia at the time when many were seeking to serve the nation at war?
- War service records, memorials and stories are important for maintaining and sharing Australia's war history. Contribute to reconciliation by finding stories and records of local Aboriginal servicemen and servicewomen. Consider how these will be shared.

We remember the men and women who joined the Australian Armed Services and served our nation in overseas wars and conflicts. We especially remember those who gave their lives, were wounded or suffered as prisoners of war. What special days, ceremonies, symbols and memorials help us remember?

Commemorate means "to keep alive, or to honour, the memory of some person, group or event by a ceremony" (*Their Spirit, Our History* 2007, Australian War Memorial)

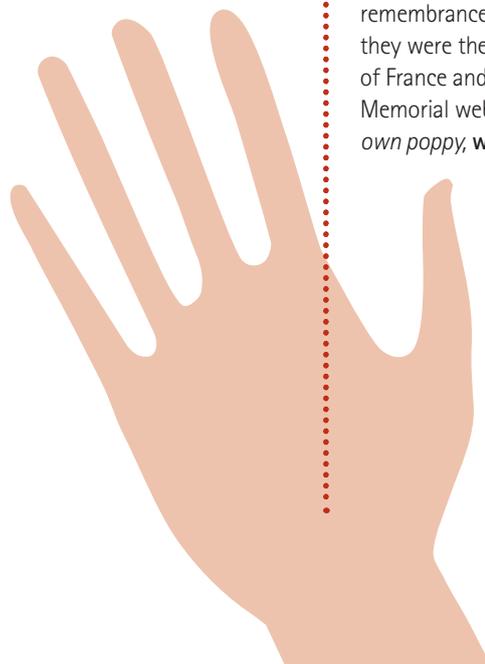
Students research acts of commemoration and remembrance in Australia and record their findings in the template. Refer to the Appendix 1 and the Primary and General Resource lists for information.

Read *Harry and the Anzac poppy* (see Primary Year Resources) and share the illustrations with students. In the story, the epitaph on the war memorial reads, "These men gave their lives so that others might live in freedom. Let those that come after see to it that their names be not forgotten."

The youngest member of the family asks "The memorial in the park... is his name on it?" Discuss with students the significance of the epitaph and ask them to propose reasons why the child in the story considers it important that his ancestor's name is on the memorial.

Students select, download and print pictures of war memorials and honour boards from websites such as www.tributesofhonour.info or www.awm.gov.au/encyclopedia/australia_memorials.asp

Create a class collage within an enlarged map of South Australia and hand write copies of epitaphs from a selection of the war memorials to add to the collage. Students can make poppies to decorate the perimeter of the collage – a symbol of remembrance originating from WWI when soldiers recognised they were the first living things to re-grow on the battlefields of France and Belgium. Instructions can be found on the War Memorial website (*Education Activities for Students, Make your own poppy*, www.awm.gov.au/education/activities).



Who are the individual Aboriginal and Torres Strait Islander men and women that joined the Australian Armed Services and the war effort to serve the nation during times of war? How can we ensure they gain recognition and remembrance today and in the future?

Visit a local war memorial and record the names of servicemen and women inscribed on it. Students research a name(s) recorded on the memorial. Find out if any are Aboriginal or Torres Strait Islander servicemen or women by researching the South Australian Aboriginal and Torres Strait Islander nominal roll found on the Returned and Services League website.

Alternatively, visit the Aboriginal and Torres Strait Islander War Memorial, located at the Torrens Parade Ground in Adelaide. Students research the demand for the memorial and the reasons it was built. Visit the Reconciliation South Australia website to learn about the Dedication of the Memorial. Find out about the Register of Aboriginal Veterans of South Australia (RAVSA) project, and what the students could do to get involved, at www.reconciliationsa.org.au.

Read *What was the war like Grandma?* aloud (see Primary Resources List). While listening to the story, students record key words and phrases which describe the roles and ways in which civilians contributed to the war effort during WWII using the graphic organiser provided (Appendix 4). Students read the article *Indispensable in the war effort* (Appendix 1) and add further roles to their previous list, highlighting the contributions to the war effort made by Aboriginal and Torres Strait Islanders in the north of Australia.

What were the civilian rights in South Australia and Australia at the time when many Aboriginal and Torres Strait Islander peoples sought to serve the nation at war?

Students complete the timeline of overseas wars and conflict (Appendix 3), adding a brief summary of South Australian and Australian legislation and the rights of Aboriginal and Torres Strait Islander peoples at corresponding points in time. Refer to the Human Rights and Equal Opportunity Commission website www.hreoc.gov.au/education/bth/download/history/bth_trackhistory_1r.pdf

For more comprehensive details and specific state legislation visit www.hreoc.gov.au/education/bth/teaching_materials/t_laws_comparison.html.

Discuss with students the status and rights of Aboriginal and Torres Strait Islander peoples within the Australian colonies or states at each juncture on the timeline.

Students read Aboriginal and Torres Strait Islander war memoirs and biographies and locate information which enables them to infer the reasons why many of them enlisted in the Australian Armed Services. Develop a web diagram to record key words and phrases.

Students write an acrostic poem using the letters:
F-O-R-G-O-T-T-E-N H-E-R-O-E-S

Capture the character, motivation and bravery of Aboriginal and Torres Strait Islander servicemen and servicewomen. Use the information from the memoirs and biographies which has been recorded on the web diagram.

War service records, memorials and stories are important for maintaining and sharing Australia's war history. Contribute to reconciliation by finding stories and records of local Aboriginal servicemen and servicewomen. Consider how these will be shared.

View either of the DVDs:

The Forgotten (2003), 40 minutes. Written, produced and directed by Glen Stasiuk, Black Russian Productions, www.tapeservices.sa.edu.au.

For Love Of Country (2011), 20 minutes. A film by Malcolm McKinnon and produced by Reconciliation South Australia Incorporated. This DVD is available for purchase from Reconciliation South Australia.

Students each research a different Aboriginal or Torres Strait Islander serviceman or woman who served in and overseas war or conflict. Use the framework - who, when, where, what, why and how to focus when reading and viewing to assist with recording. Students access primary and secondary resources such as War Service records, Defence Force Unit diaries, diaries, letters and personal accounts or historical records (See resource list).

Students write a short biography of the selected serviceman or servicewoman outlining their life and their experiences in the Australian Armed Services.

Make a Commemoration Board to display the class research, or create a media presentation which can be shared and archived within the school or community. Consider how these can be preserved and shared in the future.



Curriculum Links

South Australia Curriculum Standards and Accountability Framework (SACSA)

- Society and Environment & English
- Equity Cross Curriculum Perspectives – Aboriginal and Torres Strait Islander Perspectives
- Essential Learnings – Futures, Identity, Interdependence, Thinking, Communication

Australian Curriculum: History

Australian Curriculum: English

- General Capabilities
- Cross Curriculum Perspectives – Indigenous perspectives

Primary Years Resources

Fiction/Picture books

Hoy, C & Johnson, B (2008). *My grandad marches on Anzac Day*, Lothian Children's Books.

Inglis, KS (2008). *Sacred places: war memorials in the Australian landscape*, Melbourne University Press.

Jorgensen, N & Harrison-Lever, B (2004). *In Flanders fields*, Fremantle Arts Centre Press.

Krok, L (1992). *The Anzacs*, Jacaranda Press – Jacaranda young inquirers, Milton, Qld.

Lockyer, J (1997). *Harry and the Anzac poppy*, Reed for Kids, Dingley, Vic.

Wilson, M (2010). *My Mother's Eyes – The Story of a Boy Soldier*, Hachette Children's Books, www.mymotherseyes.com.au.

Tonkin, R (1995). *What was the war like Grandma?*, William Heinemann Australia, Port Melbourne.

Australian history timelines

Human Rights and Equal Opportunity Commission:

- Track the history
www.hreoc.gov.au/education/bth/download/history/bth_trackhistory_1r.pdf
- *Bringing them home* education module
www.hreoc.gov.au/education/bth/teaching_materials/t_laws_comparison.html
- The laws: South Australia
www.hreoc.gov.au/education/bth/download/laws/bth_lawsSA_5r.pdf

Share our Pride

www.shareourpride.org.au/pages/topics/our-shared-history/timeline.php

War Memorials and Commemoration

ANZAC Day

www.anzacday.org.au

The Returned and Services League of Australia (South Australian Branch)

www.rlsa.org.au

www.tributesofhonour.info

Australian War Memorial

www.awm.gov.au/encyclopedia/australia_memorials.asp

Aboriginal and Torres Strait Islander Servicemen and Servicewomen

Aboriginal Diggers

www.diggerhistory.info/pages-aboriginal/aboriginal1.htm

'All in' – Indigenous service

www.w2australia.gov.au/allin/indigenous.html

Case study: Reginald Saunders

www.awm.gov.au/education/box/casestudy/03.pdf

Connecting Spirits 2008 group

www.connectingspirits.com.au/pages/soldiers/2008-soldiers.php

Enlistment of Aboriginal and Torres Strait Islander servicemen and women

www.w2australia.gov.au/allin/images/pdf/enlistment.pdf

SA Memory, Experiences at War: Aboriginals and War

www.samemory.sa.gov.au/site/page.cfm?u=834

Scoutle: Nellie Gibson

L2386 Nellie Gibson: life during wartime

Forgotten heroes: Honouring the Service and Sacrifice of Aboriginal and Torres Strait Islander Peoples

- We remember the men and women who joined the Australian Armed Services and served our nation in overseas wars and conflicts. We especially remember those who gave their lives, were wounded or suffered as prisoners of war. Discuss the special days, ceremonies, symbols and memorials that help us remember and commemorate their sacrifice.
- Who are the Aboriginal and Torres Strait Islander men and women that served in the Australian Armed Services dating back to the Boer War? What do we know of their drive and motivation to enlist and serve a country which had not yet granted them full recognition as citizens?
- State legislation and Armed Services policy prevented Aboriginal and Torres Strait Islander peoples from enlisting, yet despite the barriers many enlisted. They served alongside fellow Australians enjoying "mateship" not previously experienced in civilian life.
- Accurate numbers and names of Aboriginal and Torres Strait Islander servicemen and servicewomen involved in overseas wars and conflicts in the past are not known. We can contribute to reconciliation by researching, recording, sharing and commemorating their efforts and stories.

We remember the men and women who joined the Australian Armed Services and served our nation in overseas wars and conflicts. We especially remember those who gave their lives, were wounded or suffered as prisoners of war. Discuss the special days, ceremonies, symbols and memorials that help us remember and commemorate their sacrifice.

Commemorate means "to keep alive, or to honour, the memory of some person, group or event by a ceremony" (*Their Spirit, Our History* 2007, Australian War Memorial).

Students form groups of four and research acts of commemoration in Australia: including days, dates, ceremonies, places and symbols. Refer to the Middle Years Resources list for additional websites and information. Record the findings in the templates provided (Appendix 2).

Read the book *Memorial* (see Middle Years Resources) to students, allowing them the opportunity to focus closely on the illustrations. Discuss the significance of the "memorials" to members of the family ie the statue and significant tree.

Students construct a family tree, representing each of the generations and family members mentioned in the book, *Memorial*. Record their names, the wars they served in and the dates.

Who are the Aboriginal and Torres Strait Islander men and women that served in the Australian Armed Services dating back to the Boer War? What do we know of their drive and motivation to enlist and serve a country which had not yet granted them full recognition as citizens?

Students complete a timeline of overseas wars and conflict (Appendix 3) and then add a brief summary of South Australian and Australian legislation and the rights of Aboriginal and Torres Strait Islander peoples at corresponding points in time. Use links to the Human Rights and Equal Opportunity Commission website:

The laws: South Australia

www.hreoc.gov.au/education/bth/download/laws/bth_lawsSA_5r.pdf

Track the history

www.hreoc.gov.au/education/bth/download/history/bth_trackhistory_1r.pdf



MIDDLE YEARS: YEARS 6-9

Discuss with students the status of Aboriginal and Torres Strait Islander peoples within Australian colonies or states at each juncture on the timeline.

Read *My Mother's Eyes – The Story of a Young Boy Soldier* (see Middle Years Resources). Discuss the motivation of the young man in the story to join the Australian Armed Services and to serve in a war.

Students read biographies of a number of Aboriginal and Torres Strait Islander servicemen and servicewomen listed in the resource list. Using the graphic organiser (Appendix 4) record the motivation and reasons given for enlisting and anticipating they would go overseas to face wars and conflicts.

Students view *The Forgotten* DVD (see Middle Years Resources) and add additional reasons to their graphic organiser which explain why Aboriginal and Torres Strait Islander peoples enlisted.

Students choose a major war – eg WWI, WWII or the Vietnam War and gain an overview of war events and experiences by researching the Australian War Memorial website (see General Resource List). They then use their research to develop a double page which will represent a soldier's scrap book or war diary. Encourage students to visualise and depict in their own words the experiences and perspectives of an Aboriginal or Torres Strait Islander serviceman or servicewoman – focus on war action, conditions, food, weather, clothing, comradeship and their feelings about being in a foreign country, absent from family and friends. Include diagrams, sketches, mementos and photographs in the scrap book/war diary pages.

State legislation and Armed Services policy prevented Aboriginal and Torres Strait Islander peoples from enlisting, yet despite the barriers many enlisted. They served alongside fellow Australians enjoying "mateship" not previously experienced in civilian life.

Read the story of the Aboriginal Lovett family and design a family tree to represent the Lovett family, the wars they served in and relevant war dates. Information in this article can be supplemented by accessing the National Australia Archives and War Memorial websites - using a "name search" of members of the Lovett family.

Students access the National Archives website and read the *Attestation form for Herbert Lovett* and *Attestation form for Trooper Frank Fisher* at vrrroom.naa.gov.au/records/?ID=19501 and vrrroom.naa.gov.au/records/?ID=19493

Draw students' attention to questions on the forms "In or near what town were you born?" and "Are you a British subject?" (Lovett) "Are you a natural born British subject or a naturalised British subject?" (Fisher) In particular note the responses given.

Discuss with students the contradiction evident in the WWII Services Regulation used to determine enlistment of non-Europeans. The Australian Military Regulations and Orders Number 177 stated (regarding race and fitness): "Every person before his enlistment in the Military Forces will be medically

examined, and no person is to be enlisted voluntarily unless he is substantially of European origin or descent and reaches the standards of medical fitness, age, chest measurement, eyesight and teeth authorised by the Military Board." (Hall, RA 1997, p 15)

The interpretation of "substantially of European origin" was open to varying interpretation, debate and appeal.

Research *All in - Indigenous service*, www.wv2australia.gov.au/allin/indigenous.html. Students form groups of four and research the primary documents available at www.wv2australia.gov.au/allin/images/pdf/enlistment.pdf. Each student reads three original documents and writes a brief summary, recording their notes under the headings: who, when, what, and why. They provide an oral report for their group using their written summaries and ensuring the date sequence is maintained.

At a time in Australia when legislation within each separate state governed the lives of Aboriginal and Torres Strait Islander peoples and racism and prejudices were evident in civil society, an Infantry Section Commander in WWII stated "... we came to love one another in that section. We depended on each other, and throughout some fairly stiff actions we got to know just about everything about each other ... we lived with ... (an Aborigine) as a brother ... our love for him was such that there could be no place for any colour barriers ... we were forced together by events, and our comradeship was completely necessary." (Gordon, H 1965, p 47).

Read the quote above to students which relates to WWII and provide a copy of the article Vietnam War (Appendix 1). Students develop and write a hypothesis explaining why they think mateship and comradeship existed between black and white servicemen within the Australian Armed Services, yet the same relationships were not as evident in Australian civilian life.

Students find out about the expectations of returned servicemen of European descent following WWI and WWII – employment, housing, land and pension benefits. Compare this with the benefits provided to those servicemen of Aboriginal and Torres Strait Islander descent. Students construct a "compare and contrast" diagram to record their findings.

Accurate numbers and names of all Aboriginal and Torres Strait Islander servicemen and servicewomen involved in overseas wars and conflicts in the past are not known. We can contribute to reconciliation by researching, recording, sharing and commemorating their efforts and stories.

Students can research and write a biography/war service record of an Aboriginal or Torres Strait Islander serviceman or servicewoman using wherever possible, primary resources, community, state and national records. Examples of biographies of South Australian Aboriginal servicemen and servicewomen are located at www.samemory.sa.gov.au/site/page.cfm?u=834 and at www.connectingspirits.com.au/pages/soldiers/2008-soldiers.php

MIDDLE YEARS: YEARS 6-9

A useful step-by-step procedure for students to do their own research, *How to Research a Soldier*, is available at www.connectingspirits.com.au/pages/soldiers/how-to-research-a-soldier.php

See resource list for access to examples of completed biographies and biographical information at National Australia Archives www.naa.gov.au and vrroom.naa.gov.au

Curriculum Links

South Australia Curriculum Standards and Accountability Framework (SACSA)

- Society and Environment & English
- Equity Cross Curriculum Perspectives – Aboriginal and Torres Strait Islander Perspectives
- Essential Learnings – Futures, Identity, Interdependence, Thinking, Communication

Australian Curriculum: History

Australian Curriculum: English

- General Capabilities
- Cross Curriculum Perspectives – Indigenous perspectives

Middle Years Resources

Books

Crew, G & Tan, S (2003). *Memorial*, Lothian Books, South Melbourne.

Wilson, M (2010). *My Mother's Eyes – The Story of a Boy Soldier*, Hachette Children's Books, www.mymotherseyes.com.au

Australia at War

Australians at War:

- Education Kit www.australiansatwar.gov.au/education/index.html
- Primary Schools Education Resource Part 1 www.australiansatwar.gov.au/pdf/aaw_primary_p1.pdf
- Primary Schools Education Resource Part 2 www.australiansatwar.gov.au/pdf/aaw_primary_p2.pdf

Australian military history: an overview www.awm.gov.au/atwar/conflict.asp

Aboriginal and Torres Strait Islander servicemen and servicewomen

'All in' – Indigenous service

www.w2australia.gov.au/allin/indigenous.html

Australian War Memorial:

- Captain Reginald Walter Saunders, MBE www.awm.gov.au/people/302.asp
- Encyclopaedia: Indigenous Australian servicemen www.awm.gov.au/encyclopedia/aborigines/indigenous.asp
- Encyclopaedia: Aboriginal & Torres Strait Islanders in the Australian Defence Force www.awm.gov.au/encyclopedia/aborigines/index.asp
- Australian Military Units www.awm.gov.au/units/
- Memorial boxes www.awm.gov.au/education/box
- Connecting Spirits: Soldiers connectingspirits.com.au/pages/soldiers.php
- Indigenous Australians at War: Dedication www.1aiatsis.gov.au/exhibitions/IAAW/dedication.html
- Indigenous Australians at War: Honour Roll www.1aiatsis.gov.au/exhibitions/iaaw/honour.html

National Australia Archives

www.naa.gov.au

- NAA virtual reading room vrroom.naa.gov.au

SA Memory, Experiences at War: Aboriginals and War www.samemory.sa.gov.au/site/page.cfm?u=834

The Anzac Day legend & Coloured Digger Anzac march www.creativespirits.info/aboriginalculture/history/anzac-day-digger-march.html

GENERAL RESOURCE LIST

General Resource List

Aboriginal nations map

www.aiatsis.gov.au/asp/map.html

Australian War Memorial: Indigenous Australian servicemen
www.awm.gov.au/encyclopedia/aborigines/indigenous.asp

National Australia Archives - a virtual reading room
vrrroom.naa.gov.au

The Returned and Service League of Australia (South Australian Branch)
www.rslsa.org.au

South Australia and Northern Territory War Memorials
www.tributesofhonour.info

Reconciliation Australia
www.reconciliation.org.au

Reconciliation South Australia
www.reconciliationsa.org.au

Australia Bureau of Statistics
www.abs.gov.au

HistorySA
www.history.sa.gov.au

Aboriginal people and the armed services - a resource list
-www.lmrc.sa.edu.au/files/links/5_Armed_Services.pdf

Le@rning Federation
www.scootle.edu.au/ec/p/home

NOTE - Login access to **Learning Federation - Scootle.edu.au** is provided to teachers through the respective education jurisdictions. Access the website and follow relevant login instructions to have access to online learning objects.

Fiction/Picture books

Albert, T (2009). *Unsung Hero*, Pearson Library.

Burke, D & Alger, E (2004). 'Why are they marching, Daddy?', ANZAC Day Commemoration Committee Inc, Queensland.

Crew, G & Tan, S (2003). *Memorial*, Lothian Books, South Melbourne.

Hoy, C & Johnson, B (2008). *My grandad marches on Anzac Day*, Lothian Children's Books.

Inglis, KS (2008). *Sacred places: war memorials in the Australian landscape*, Melbourne University Press.

Jorgensen, N & Harrison-Lever, B. (2004). *In Flanders fields*, Fremantle Arts Centre Press.

Krok, L (1992). *The Anzacs*, Jacaranda Press - Jacaranda young inquirers, Milton, Qld.

Lockyer, J (1997). *Harry and the Anzac poppy*, Reed for Kids, Dingley, Vic.

Wilson, M (2010). *My Mother's Eyes - The Story of a Boy Soldier*, Hachette Children's Books, www.mymotherseyes.com.au.

Tonkin, R (1995). *What was the war like Grandma?: Emmy remembers WWII*, William Heinemann Australia, Port Melbourne.

Non-fiction books

Ball, D (1991). *Aborigines in the defence of Australia*, Australian National University Press.

Bean, CEW (1921). *The story of Anzac from the outbreak of war to the end of the first phase of the Gallipoli Campaign, May 4, 1915, The Official History of Australia in the War of 1914-1918*, Vol. I, Angus & Robertson, Sydney.

Crowdey, V (1999). *Spirit of Anzac: a Torres Strait perspective*, Returned and Services League of Australia, Queensland.

Gordon H (1965). *The embarrassing Australian: the story of an Aboriginal warrior*, Cheshire-Lansdowne, Melbourne.

Hall, RA (1995). *Fighters from the fringe: Aborigines and Torres Strait Islanders recall the Second World War*, Aboriginal Studies Press, Canberra.

Hall, RA (1997). *The black Diggers: Aborigines and Torres Strait Islanders in the Second World War*, Aboriginal Studies Press, Canberra.

Inglis, KS (2008). *Sacred places: war memorials in the Australian landscape*, Melbourne University Press.

Jackamos, A & Fowell, D. (1993). *Forgotten heroes: aborigines at war from the Somme to Vietnam*, Victoria Press, Melbourne.

Kartinyeri, D (1996). *Ngarrindjeri Anzacs, Aboriginal Family History Project*, South Australian Museum and Raukkan Council.

Mattingley, C & Hampton, K (1998). *Survival in Our Own Land: Aboriginal Experiences in South Australia*, Wakefield Press

Pillinger, J & Hibberson, A (1999). *Anzac a Day to Remember*, Australian War Memorial, Canberra.

Schools Reconciliation Education Pack: The 1967 Referendum (2007). Reconciliation South Australia, Dept. of Education and Children's Services, Catholic Education SA and the Association of Independent Schools of SA.

Schools Reconciliation Education Pack: The Stolen Generations (2008). Reconciliation South Australia, Dept. of Education and Children's Services, Catholic Education SA and the Association of Independent Schools of SA.

Schools Reconciliation Education Pack: 55,000 years and counting: Celebrating our shared history (2009). Reconciliation South Australia, Dept. of Education and Children's Services, Catholic Education SA, the Association of Independent Schools of SA and the University of South Australia.

Their Spirit, Our History (2007), Department of Veterans' Affairs, Australian War Memorial, www.awm.gov.au/commemoration/anzac/theirspirit.pdf

DVDs and VIDEOS

The Forgotten (2003), 40 minutes. Written, produced and directed by Glen Stasiuk, Black Russian Productions, www.tapeservices.sa.edu.au.

Harry's War (1999), 35 minutes. Directed by Richard Frankland, Golden Seahorses Production, www.tapeservices.sa.edu.au.

For Love Of Country (2011), 20 minutes. A film by Malcolm McKinnon and produced by Reconciliation South Australia Incorporated. This DVD is available for purchase from Reconciliation South Australia.

APPENDIX 1

Selected articles

1. Timothy Hughes MM MBE
2. Vietnam War
3. The Lovett Family
4. Reg Saunders (1920 – 1991)
5. ANZAC Day
6. Remembrance Day
7. The poppy
8. The Ode
9. Mateship and the Australian Digger
10. Indispensable in the war effort

1. Timothy Hughes MM MBE

Written by Paul Hughes

Timothy Hughes was born in 1919 at Point Pearce Aboriginal Community on Yorke Peninsula. He was a member of the Narangga Aboriginal community of South Australia. His regimental number on enlistment was SX1570. He served with 9th Platoon of the 2nd/10th Battalion from SA and was on active service in Britain, Tobruk, Libya and Milne Bay New Guinea from 1939 to 1945.

He was awarded the Military Medal for his act of bravery at the Buna Aerodrome on 26 December 1942. The citation for his Military Medal says the following.

Citation: For conspicuous gallantry and bravery during BUNA AERODROME action.

At 1700 hours 26 December 1942, No 9 Platoon, A Coy 2/10 Bn reached its objective in the centre of BUNA STRIP and came under heavy enemy machine fire from both sides of the STRIP and M.G. Posts south and east of DISPERSAL BAY at 282250 (Reference Map Buna locality). The Platoon was definitely pinned down. To allow the Platoon to dig in Pte HUGHES volunteered to climb on top of the Dispersal Bay under concentrated fire from 3 directions.

From this position he engaged two of the enemy posts with grenades. Pte HUGHES returned for a T.S.M.G., and from his position on the Dispersal Bay gave covering fire while his Platoon moved into cover. During the period his platoon was consolidating he made 3 separate sorties with grenades and T.S.M.G.

Pte HUGHES showed remarkable bravery, exceptional coolness and initiative. His total disregard for his own safety set a fine example though the Platoon and also throughout the Coy.

His platoon members have said to me that dad should have been awarded the Victoria Cross. But, as they also say, before

all of his so stated 'volunteer' actions he 'knocked out' the Officer in charge, took control and then did what he did. Neither my sister nor I have served in the military so we do not fully understand its protocols. But we do understand that you are not supposed to 'thump out' an officer – no matter what? So – what might have been? We do not fully know because dad never talked about it.

However for our family – this is not what we know him for.

As I have said, my sister and I have never served in the military so we do not totally appreciate what it means to those who did. However we have observed things over time. A simple example for us is that at funerals for ex-service people we have greatly admired and respected how their platoon members attend to pay their respects.

As a family in the 1950s Tim Hughes, with our mother Eileen, took up a Soldier Settlers farm in the South East. He named it 'Bhoodkayana' – which is the traditional name of the Point Pearce Aboriginal Community lands from which he came. We very much noticed that both Mum and Dad were particularly accepted by all people in the Lucindale community and in the region.

This was significant because as Aborigines they were legally restricted by the South Australian Aboriginal Non-Citizen laws of the day. These laws dictated that they had to carry their Aboriginal Exemption Licence with them at all times – stating that although they were Aborigines, they were 'honorary non Aboriginal' and therefore exempt from the restrictive Aboriginal laws that then applied to all other Aboriginal people. Dad called this his 'Dog Licence' and deeply resented having to carry it. He was always critical of how the State treated Aborigines with disrespect.

As I have said, we noticed how Dad was very highly respected in the South East. Certainly he deserved this for his Military Medal, but we know as well that he gained extra respect as a very successful farmer alongside the rest of the farming community of the area. So much so that many years later the community dedicated a room to honour Dad, Mum and our family at the now 'Lucindale Soldier Settlers Memorial Buildings'.

For my sister and I, Tim Hughes, as a Soldier Settler on our farm, gave us a great grounding in having a family supported by having good employment. As a result they were able to support my sister and I in schooling. I would like to think that our story proves that if you have the chances, Aborigines can succeed like anyone else. For my sister and I and our families, we have done very well, building on from the education mum and dad provided.

Our father never forgot his Aboriginality. For seven years in the 1960s he chaired the South Australian Aboriginal Lands Trust. This was the first Aboriginal lands rights legislation in Australia – so he was a very real pioneer. It put the control and management of Aboriginal Lands in SA under Aboriginal people – at the time namely Tim Hughes, Garnet Wilson and Natascha McNamara. He continued to argue the needs of Aboriginal peoples – never forgetting Aboriginal ex-servicemen and servicewomen and how badly they were treated when they returned, officially as non-citizens of SA.

2. Vietnam War

On returning to Vietnam after recreation leave in Australia

"Kenny was glad to be back in the company of the sappers he had grown to trust and respect, however. He felt surprisingly safe here and his old tent had never looked so inviting. He guessed it must be home, and somehow he sensed a feeling of belonging and unity here. He knew he had made the right decision in joining the field troop; he knew he would make the best of whatever opportunity there was to prove himself. And this, still, was what he wanted more than anything to prove, especially over here, that he was every bit as good as the next man."

(Hall, RA 1997, p235)

"He was going home but with much apprehension and uncertainty in his mind. He was returning to a nation obviously bitterly divided about the war he and many other young Australians had become involved in and, for some reason, he was becoming more conscious of the colour of his skin again. His fellow Australians had accepted him over here, but what would it be like back in his own country? Would all his service and achievements mean anything, or would he go back to being just another blackfella?"

(Hall, RA 1997, p349)

3. The Lovett Family

Brave family spurned by land they served'
May 28, 2007

FIVE Lovett brothers went to World War I and five signed up for World War II. All in all, 20 members of the Lovett family have served Australia in war and peacekeeping, from the Western Front to East Timor.

The most extraordinary point about the Lovett family's record of service, however, is that four of the five brothers who went to World War I also enlisted for World War II.

The saddest point is that while other returned Australians were offered blocks of land on which to settle and welcomed back to the bosom of society, the Aborigines had their applications for land rejected - even for land they once owned - and were turned away by some RSL clubs, pubs and other public organisations.

And dispossession of the First Australians continued. William Murray, a Gallipoli veteran, led the slaughter of up to 100 Aborigines in 1928 which became known as the Coniston massacre. Children were taken from their parents.

The happiest point is that all 20 Lovetts survived the various wars.

The outline of the Lovett story is uncommon knowledge - the Canberra tower that houses the Department of Veterans' Affairs was named after the family in 2000. But the unrivalled nature of their service was revealed only last week on ABC Radio National's *Away!*, when Nigel Steel, of the Imperial War Museum, said he knew of no service record in the Commonwealth to match it. John Connor, a senior historian

at the Australian War Memorial, said it appeared the Lovetts occupied a unique place in Australian military history. The Lovetts are Gunditjmara people from Victoria's western districts. Known as "the Fighting Gunditjmara", they fought white settlers in what is known as the Eumaralla War and, having lost that one, fought overseas on the side of those who took their land.

Dozens of people from the Lovett, McDonald, Rose and Saunders families from Lake Condah Mission, near Hamilton, went to war. Reg Saunders, the first Aborigine to become an officer, fought with the 6th Division in the Middle East, New Guinea and then Korea. Others fought in Vietnam. Ricky Morris, grandson of Frederick Lovett, who served in both world wars, went with peacekeeping troops to East Timor.

Most of the Lovetts are descendants of Hannah Lovett, who died in 1946, aged 91. Five of her 12 children - Alfred, Leonard, Edward, Frederick and Herbert - served overseas in World War I.

Alfred, the eldest, fought with the 26th and 12th battalions on the Somme in 1916, including the battles at Pozieres and Mouquet Farm. Frederick served with the 4th Light Horse in Palestine. Leonard was with the infantry of the 39th Battalion, part of the 3rd Division, which fought around Passchendaele in 1917 and in the crucial struggle around Amiens in 1918. Edward served with the 4th, then the 13th Light Horse, which patrolled on the Western Front. Herbert was with the 5th Division, his machine-gun company fighting in the successful attack on the Hindenburg Line in 1918.

Hannah's youngest son, Samuel, was too young to go to that war but joined Edward, Frederick and Herbert in World War II. The three older men were too old to fight abroad but served in garrison and catering units.

Two female Lovetts - Alice and Pearl - are among the 20. Alice joined the WAAF in 1941; her son, Mervyn McDonald, was wounded in Vietnam. One of Granny Lovett's grandsons, Murray, was with the British Commonwealth Occupation Force in Japan, while three others served in Korea.

After World War II, Herbert Lovett put his case for a block of soldier-settlement land around the former Lake Condah mission, once the homeland of the Gunditjmara people. His application was refused; returned white soldiers were granted the land.

Johnny Lovett, Herbert's son, said the injustice still hurt, although he was pleased that the Aboriginal contribution was honoured yesterday. There was some consolation from the Federal Court in March, when it gave the Gunditjmara non-exclusive native title rights over 140,000 hectares of Crown land and waters.

According to Gunditjmara lore, there had been small consolation after World War II, too. Refused a drink in a pub, the Lovetts had taken control of the hotel, drunk what they wanted, shot bottles off a shelf, and retired in peace.

Source: The Sun-Herald (viewed 16/12/09)

www.brisbanetimes.com.au/news/national/brave-family-spurned-by-land-they-served/2007/05/27/1180205078964.html

4. Reg Saunders (1920 – 1991)

Daughter Glenda Humes gives a brief outline of her father's life and career.

"My father was born on 7 August 1920, in a small town of Purnum, just outside the Framlingham Aboriginal Reserve in the Western Districts of Victoria. After his mother died, when he was about nine years old, his father took him and his brother, Harry, to the Lake Condah Mission where his father could find work and have family support.

At the outbreak of World War Two, in 1939, he joined the army. This was part of his heritage, of being a warrior. His people, the Gunditjmarra, had fought many battles with white settlers to retain their land; his Uncle Reg Rawlings MM, for whom he was named, and who had brought great honour to his people, was killed in action in Flanders.

He then began a brilliant and extraordinary military career. During World War Two, he was recommended for Officer Training School in Portsea, where he graduated with men such as Tom Derrick VC. He served with the 6th Division and saw action in the Middle East and New Guinea.

In Korea he was promoted to captain and was the Officer-In-Charge of C Company of the 3rd battalion. This battalion won the United States Presidential Citation for the Battle of Kapyong. During the last twenty years of his life he worked with the former Department of Aboriginal Affairs. He travelled widely and met Aboriginal people from a variety of backgrounds. He was a very special Aboriginal man, whose place in Aboriginal and Australian history can never be diminished in time."

(Jackamos, A & Fowell, D 1993, p19)

5. Anzac Day

"Anzac Day commemorates the landing of Australian and New Zealand troops on the shores of Gallipoli at Anzac Cove on 25 April 1915. The Australian and New Zealand soldiers were part of a largely British force that also contained troops from France, India and Newfoundland. On 25 April the allies began an attack on the Ottoman Empire (now Turkey), which was fighting on Germany's side. This action began an eight month campaign in which tens of thousands of soldiers lost their lives and thousands were injured. The campaign ended with the evacuation of all allied troops in January 1916. Although the Gallipoli campaign was unsuccessful, every year on the anniversary of the landing, Australians honour the courage of those who fought and commemorate the sacrifice of those who died in the campaign. On this day – Anzac Day – Australians also commemorate those who fought and lost their lives in all wars."

(Australian War Memorial, 2007:2)

6. Remembrance Day

"On 11 November 1918 – at the eleventh hour of the eleventh day of the eleventh month the Armistice was signed, effectively ending the First World War. Originally known as Armistice Day, Remembrance Day marks this anniversary. It is the day on which we remember and honour all Australians who fought, died and suffered in the First World War and in the wars and conflicts that followed. Remembrance Day is an international day of commemoration, unlike Anzac Day which is a day of remembrance unique to Australia and New Zealand."

(Australian War Memorial 2007:20)

7. The poppy

During WWI, red poppies were among the first living plants that sprouted from the devastation of the battlefields of northern France and Belgium. Soldiers told the story that the poppies were vivid red because they had been nurtured in the ground drenched with the blood of the soldiers' comrades. The sight of the poppies on the battle field of Ypres during WWI in 1915 moved Lieutenant Colonel John McCrae, a Canadian to write the poem *In Flanders Fields*.

In Flanders Fields

*In Flanders field the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the Dead. Short days ago
We lived, felt dawn, saw sunsets glow,
Loved, and were loved, and now we lie
In Flanders fields.
Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break the faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.*

Lieutenant Colonel J.M. McCrae, 8 December 1915

8. The Ode

*They shall grow not old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them*

The Ode is taken from the elegy *For The Fallen*, by English poet and writer Laurence Binyon and was published in London in *The Winnowing Fan; Poems of the Great War* in 1914.

9. Mateship and the Australian Digger

"To be the sort of man who would give way when his mates were trusting his firmness; to be the sort of man who would fail when the line, the whole force, and the allied cause required his endurance; to have made it necessary for another unit's work; to live the rest of his life haunted by the knowledge that he had set his hand to a soldier's task and had lacked the grit to carry it through – that was a prospect that these men could not face. Life was very dear, but life was not worth living unless they could be true to their idea of Australian manhood."

(Bean, CEW 1921, p 607)

"Although the experience of travel, adventure, new skills and authority were important issues, perhaps the most important legacy of Aboriginal and Torres Strait Islander servicemen was the quality of the relationship they were able to establish with white Australians. Life within the services generally offered an environment in which interpersonal relations were remarkably free of racism ... a remarkable cohesion – one which surpassed even the most thoroughly integrated of pre-war civilian communities – is evident. This relative absence of racism was a result of the nature of service in the armed forces."

(Hall, RA (1997), p68)

10. Indispensable in the war effort

After Japan's entry into the war, the strength of the Services in the territory grew rapidly reaching a peak in the late 1942 of over 100,000 men. The servicemen who flooded into the Territory were mainly recruited from the cities and towns of south east Australia ... This created a requirement for large scale employment and the only available workforce was the Aboriginal population. As Army combat units moved into the Territory, supporting logistic units followed. These maintained the flow of reinforcements of men and equipment, rations, fuel, ammunition and spare parts and a host of other supplies and services to the combat units ... Army logistics units such as bakeries, butcheries, staging camps, hospitals, ordnance depots and the like, blossomed along the Stuart highway ... that Aborigines were involved in cement work, carting and shovelling sand and gravel, timber cutting, and cartage and stacking of ammunition. The hours worked by this unit were from 7.30 am to 5.30 pm ... The natives are contented. The opinion of those in charge is that the natives are good toilers, and capable of exertion far in excess of soldiers and labour units in the Middle East ... The Aborigines evacuated from Darwin and coastal areas formed a ready workforce to support these units ... By mid-1942 the Aboriginal labourers had established themselves as an important part of the defence effort and were acknowledged as such by the officers of the Native Affairs Branch. "It must be realised that the native population of the Northern Territory has made a valuable contribution to the war effort," wrote V.J. White, "and at present may be regarded as indispensable towards its furtherance."

(Hall, RA 1997, pp138, 140, 141)



APPENDIX 2

Commemorative Days and Symbols

Commemorative Days

DAY	ANZAC DAY	REMEMBRANCE DAY
WHEN?		
WHO?		
WHAT?		
WHY?		

Commemorative Symbols

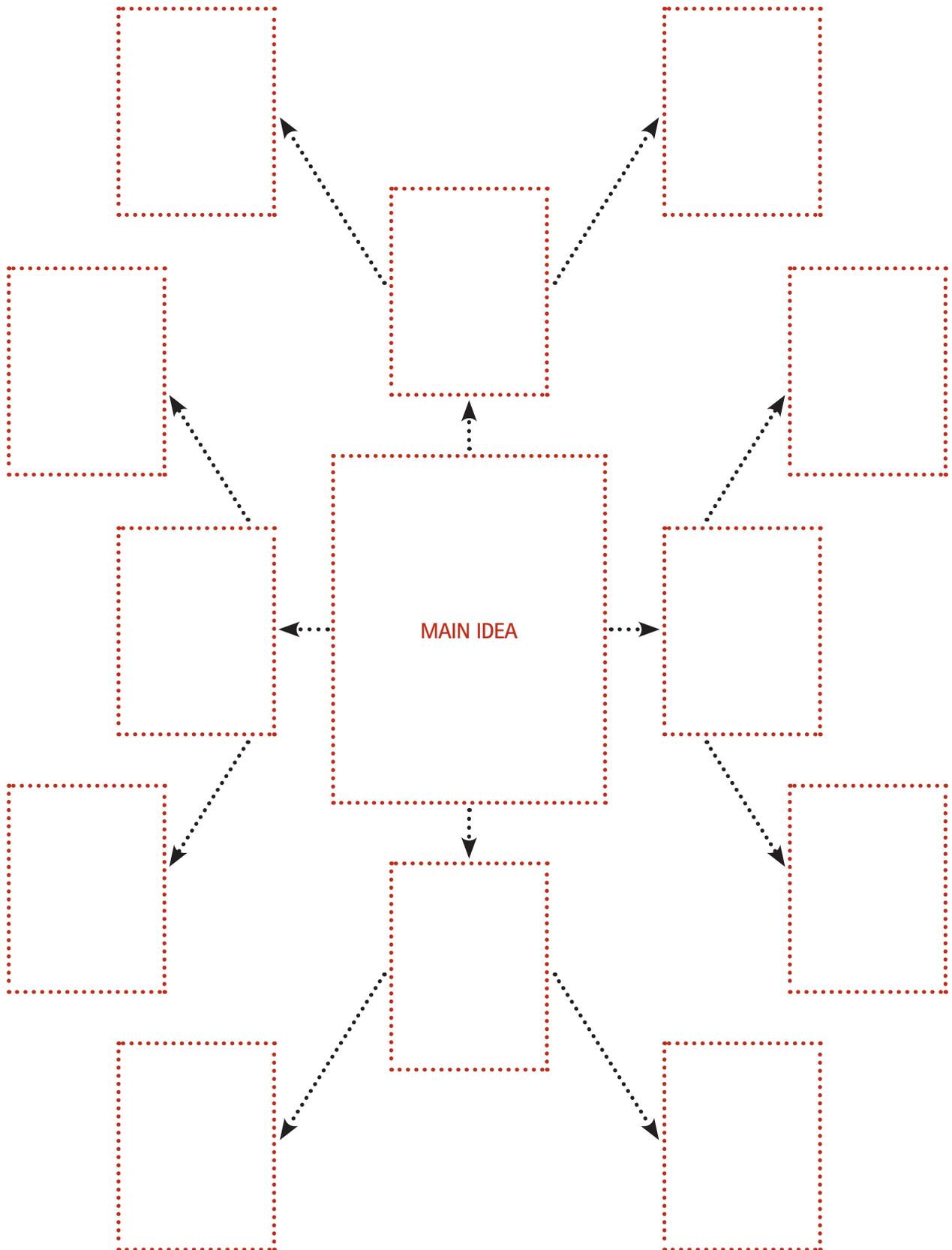
SYMBOL	POPPY	WREATH
WHEN?		
WHO?		
WHAT?		
WHY?		

Timeline of overseas wars and conflict

<p>South African War (Boer War) 1899–1902</p>	<p>The <i>Aboriginal Protection and Restriction of the Sale of Opium Act</i> (Qld) allows the Chief Protector to remove local Aboriginal people onto and between reserves and hold children in dormitories. Until 1965 the Director of Native Welfare is the legal guardian of all 'Aboriginal' children whether their parents are living or not.</p>
<p>China (Boxer Rebellion) 1900–01</p>	<p>Australia becomes a Federation. The Constitution states that Aboriginal People will not be counted in the census, and the Commonwealth has the power to make laws relating to any race of people in Australia with the exception of Aborigines. The federated states therefore retain exclusive power over Aboriginal affairs until the Constitution is amended in 1967.</p>
<p>First World War 1914–18</p>	
<p>Second World War 1939–45</p>	
<p>Occupation of Japan 1946–51</p>	
<p>Korean War 1950–53</p>	
<p>Malayan Emergency 1950–60</p>	
<p>Indonesian Confrontation 1963–66</p>	
<p>Vietnam War 1962–75</p>	
<p>First Gulf War 1990–91</p>	
<p>Afghanistan 2001 – & Iraq Conflict 2003 –</p>	

APPENDIX 4

Graphic organiser



GLOSSARY

ANZAC: stands for Australian and New Zealand Army Corps. In 1917, the word ANZAC meant someone who fought at Gallipoli and later it came to mean any Australian or New Zealander who fought or served in the First World War.

ANZAC Day: is held every year on 25 April to mark the anniversary of the first major military action fought by Australian and New Zealand forces during the First World War.

Veteran: describes a person man or woman who has rendered service to their nation in the armed forces; in many cases this includes active service overseas.

Commemorate: to keep alive, or to honour, the memory of some person, group or event by a ceremony.

Armed Services: include the Australian Army, the Royal Australian Navy, and the Royal Australian Air Force.

Servicemen and servicewomen: those people who render service to their nation in the armed forces.



Reconciliation South Australia

“ A united Australia, which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all. ”

Reconciliation South Australia

Reconciliation has both symbolic and practical elements. A spirit of goodwill, mutual respect and recognition of the effects of colonisation on Australia's first people are the symbolic cornerstones of the reconciliation effort.

On the practical side, working towards an improved quality of life for Aboriginal and Torres Strait Islander peoples—particularly in areas such as health, education and employment—is essential for achieving equity for all South Australians.

Reconciliation South Australia is a not-for-profit organisation that promotes the people's movement for reconciliation at a state level. Our vision is to increase understanding of the shared history of all South Australians that recognises and enacts the rights of Aboriginal and Torres Strait Islander people to live in a just and equitable society.

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