

the Stolen Generations



south australian education pack

“ For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry. To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry. And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry. ”

Prime Minister Kevin Rudd, 13 February 2008



INTRODUCTION

“ We cannot move forward until the legacies of the past are properly dealt with. This means acknowledging the truth of history, providing justice and allowing the process of healing to occur.

We are not just talking here of the brutality of a time gone by - though that was certainly a shameful reality. We are talking of the present, of the ways in which the legacy of the past lives on for every single Aboriginal person and their families.

It is time for non-Indigenous Australians to turn their reflective gaze inwards. It is time to look at non-Indigenous privilege - and to ask the question: 'What was the cost of this advantage - and who paid the price?'

As former Governor-General, Sir William Deane, said in 1996: 'Where there is no room for national pride or national shame about the past, there can be no national soul!'

...Only by understanding the truth of our past can we find a way to go forward. For the past permeates the present. The past shapes the present. The past is not past.

...Encouraging reflection on the past is not intended to promote a wallowing in guilt. Guilt is a very unproductive emotion. Guilt cannot prise itself away from the past. Guilt is stagnant. It inhibits optimism and it inhibits action.

There is an important distinction between shame and guilt. As a nation we can feel collective shame and collective sorrow, and we can take collective responsibility for our nation's past.”

*Professor Lowitja O'Donoghue AC CBE
Patron, Reconciliation South Australia
30 November 2007*

South Australian Education Pack

“The forced removal of Aboriginal and Torres Strait Islander children began as early as the mid 1800s and continued until 1970...”

Background Information on the Stolen Generations

The term 'Stolen Generations' refers to Aboriginal and Torres Strait Islander Australians who were forcibly removed from their families and communities by government, welfare or church authorities as children and placed into institutional care or with non-Indigenous foster families.

The forced removal of Aboriginal and Torres Strait Islander children began as early as the mid 1800s and continued until 1970.

This removal occurred as the result of official laws and policies aimed at assimilating the Indigenous population into the wider community. The 1997 Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, conducted by the Human Rights and Equal Opportunity Commission (HREOC) found that between 1 in 10 and 3 in 10 Aboriginal and Torres Strait Islander children were forcibly removed from their families and communities in the period from 1910 to 1970.

The Stolen Generations should not be confused with other government policies which aimed to help Aboriginal children from remote areas to go to school with their parents' full consent. It should also not be confused with the removal of Indigenous and non-Indigenous children from dysfunctional families under welfare policies that continue to apply today.

Bringing Them Home Report

The report of the HREOC Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, called the *Bringing Them Home Report* (1997), contains extensive evidence of past practices and policies

which resulted in the removal of children. It also details the conditions into which many of the children were placed and discusses the negative impact this has had on individuals, their families and the broader Indigenous community.

The Inquiry took evidence from Aboriginal and Torres Strait Islander people, government and church representatives, former mission staff, foster and adoptive parents, doctors and health professionals, academics, police and others. Over 777 submissions were received, including 535 from Indigenous individuals and organisations, 49 from church organisations and 7 from governments.

The Effects of Removal Today

Despite some claims that children were removed 'for their own good' or that policies were essentially benign in intent, the separation of children from their families has had long term negative consequences. The HREOC Inquiry found that children removed from their families are disadvantaged in the following ways:

- They are more likely to come to the attention of the police as they grow into adolescence.
- They are more likely to suffer low self-esteem, depression and mental illness.
- They are more vulnerable to physical, emotional and sexual abuse.
- They have almost always been taught to reject their Aboriginality and Aboriginal culture.
- They are unable to retain links with their land.
- They cannot take a role in the cultural and spiritual life of their former communities.
- They are unlikely to be able to establish their right to Native Title.

The Federal Government Apology

On 13 February 2008 Australian Prime Minister Kevin Rudd apologised in Federal Parliament to Australia's Indigenous peoples on behalf of the Commonwealth of Australia. In a section of the Prime Minister's speech he moved:

"That today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations—this blemished chapter in our nation's history. The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians. We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country. For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry. To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry. And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry."

Hon Kevin Rudd MP
Prime Minister of Australia
13 February 2008

It is widely hoped that the National Apology has provided a pre-condition for social, historical and cultural change to help move forward and to further the cause of Reconciliation.

The focus of the Stolen Generations teaching and learning opportunities within this resource are designed to:

- Provide knowledge about identity, diverse Aboriginal and Torres Strait Islander cultures, and Australia's historical, social and political past (knowledge).
- Support understanding of equity and human rights, justice, fairness, diversity and democratic processes (skills and understandings).
- Foster development of active citizenship, conceptualising and contributing to a future of sustained respect, appreciation of diverse opinions, perspectives and Reconciliation (values and actions).

The Federal Government's apology to the Stolen Generations provides a significant historical focal point in understanding and furthering the Reconciliation process. The topic of the Stolen Generations is best understood in the context of government legislation, policies, belonging, family, identity and culture.

The focus questions for teaching and learning activities are:

- What impact has the removal of Aboriginal and Torres Strait Islander children had on indigenous Australians and the broader Australian community?
- Is Australia a 'fair' place today for all Australians?
- Should all Australians contribute to Reconciliation and what actions could be taken?
- Do you choose to take action? If so, what actions do you choose to take?

The South Australian Curriculum, Standards and Accountability Framework (SACSA)

“Aboriginal and Torres Strait Islander peoples’ perspectives, which 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).

Links to Reconciliation

Engaging with the Reconciliation process through inquiry into the Stolen Generations topic provides opportunities for students to achieve outcomes in a number of learning areas including **Society and Environment** (Societies and Cultures, Time, Continuity and Change), **Arts** (Arts Practice), **Mathematics** (Exploring, Analysing and Modelling Data), **English** (all strands and modes of communication), and **Health and Physical Education** (Personal and Social Development).

Essential Learnings

Futures

What knowledge, skills and dispositions are required to maximise opportunities in creating preferred futures?

Identity

What knowledge, skills and dispositions are required to critically understand self identity, group identity and relationships?

Interdependence

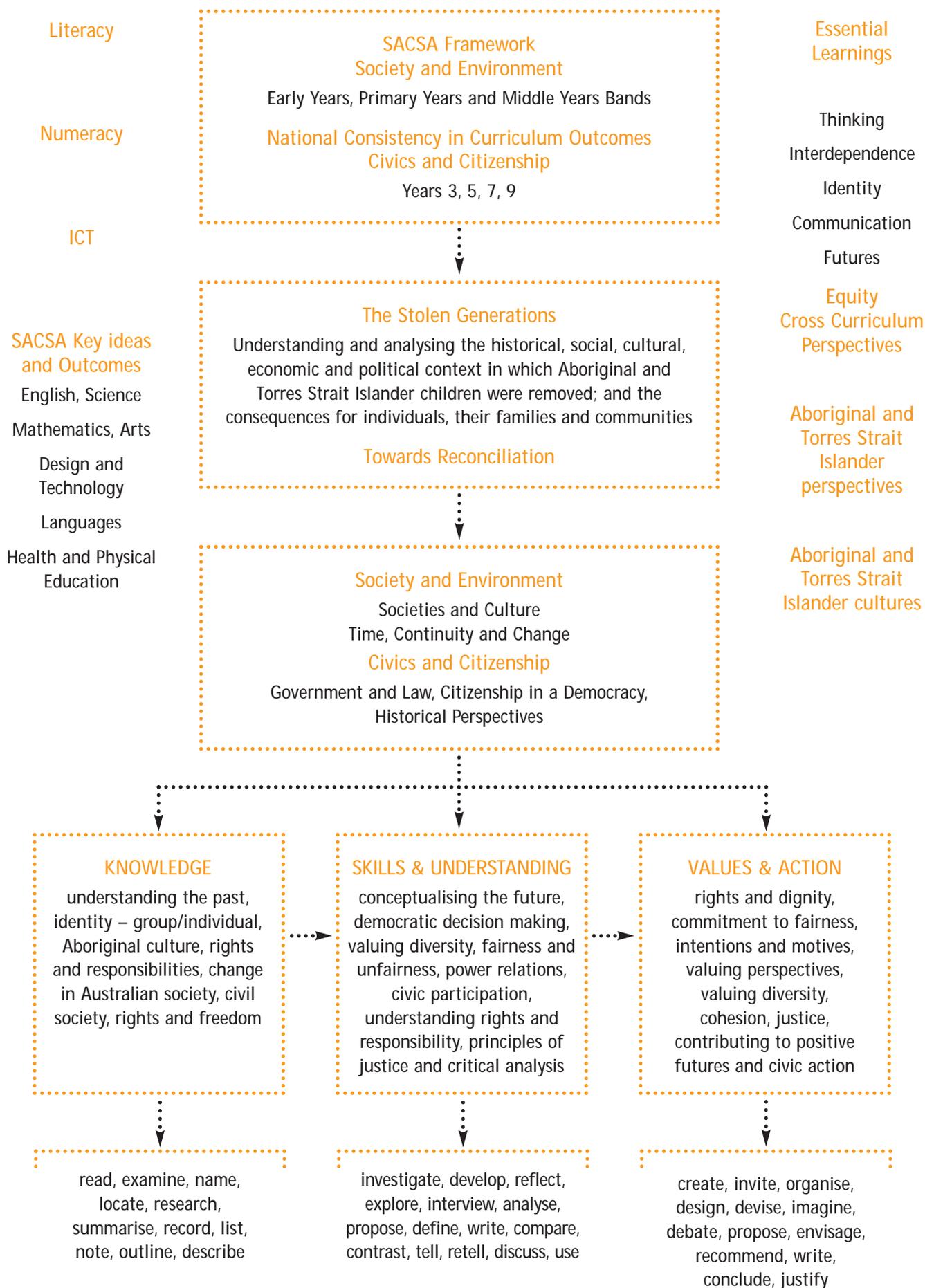
What knowledge, skills and dispositions are required to critically understand the systems to which lives are connected and to participate positively in shaping them?

Thinking

What knowledge, skills and dispositions are required to develop particular habits of mind, to create and innovate, and to generate solutions?

Communication

What knowledge, skills and dispositions are required to construct and deconstruct meaning, and to critically understand the power of communication and its technologies?



National Consistency in Curriculum Outcomes Statements of Learning

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

Statements of Learning and their Professional Elaborations have been developed nationally for Years 3, 5, 7 and 9 English, Mathematics, Science, Civics and Citizenship and Information and Communications Technologies (ICT). In 2006 all the State, Territory and Commonwealth Ministers of Education agreed that these Statements of Learning will be used by State and Territory departments (or curriculum authorities) to guide the future development of relevant curriculum documents in their states and territories.

Statements for Learning for Civics and Citizenship

THE STATEMENT 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, 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 http://www.mceetya.edu.au/verve/_resources/civics_SOL06.pdf

Teaching and Learning through an Inquiry Approach

Students have the opportunity to engage in inquiry tasks around the topic of the Stolen Generations. Knowledge, understandings of Aboriginal and Torres Strait Islander perspectives and histories within the broader Australian context will form the basis of ethical justifications, examinations of beliefs and assumptions which lead to changing values, beliefs and acts of Reconciliation.

The involvement of Aboriginal and Torres Strait Islander people is highly recommended in this inquiry.

The teaching and learning activities in this document have been constructed around the following inquiry questions:

Early Years Band Reception – Year 2

- What do you think a family is?
- What does your family mean to you?
- In the past Aboriginal and Torres Strait Islander children have been taken from their family. Do you think this was fair?
- What is the importance of saying sorry?
When do you need to say sorry?
- What is Reconciliation?
- Should all Australians contribute to Reconciliation and what actions could be taken?

Primary Years Band Years 3 – 5

- What significance did family and community play in the lives of Australian children in the early 1900s?
- Who are the Stolen Generations?
- How did the removal of Aboriginal and Torres Strait Islander children by authorities affect individuals, their families and communities?
- What was the significance of the Prime Minister's Apology to the Stolen Generations?
- Should all Australians contribute to Reconciliation and what actions could be taken?

Middle Years Band Years 6 – 10

- What were the policies and practices that enabled authorities to remove Aboriginal and Torres Strait Islander children from their families and communities?
- How did the removal of Aboriginal and Torres Strait Islander children by authorities affect individuals, their families and communities?
- Where and with whom did the responsibility lie for the removal and care of the Stolen Generations?
- What was the significance of the Prime Minister's Apology to the Stolen Generations?
- Should all Australians contribute to Reconciliation and what actions could be taken?

Topic/Theme: Stolen Generations

What do you think a family is?

Invite students to talk about families. Discuss similarities and differences between their families.

Students make a large poster with pictures that they have drawn and labelled to show the different generations in their families.

What does your family mean to you?

Students design a card to present to their family to tell them how important they are.

Students discuss in groups how their family helps them to be who they are.

Help students explore their sense of belonging in regard to the family unit. Ask them to reflect on how they feel when staying at a friend's house compared to how they feel at home.

How would you feel if you became lost from your family?

Ask students to imagine they have lost their parent at the shops. Students use a 'Y' chart to describe: what it looks like, what it sounds like, and what it feels like.

Read *Just a Little Brown Dog* (see Resource 1). Work with students to develop an X-chart to describe what the little brown dog's experiences would sound like, feel like, look like and what he would have been thinking. Students share this with someone they trust, explaining how this makes them feel and why.

Students create a picture representing a scene from *Just a Little Brown Dog* and explain to a friend how the dog feels at the time.

In the past Aboriginal and Torres Strait Islander children have been taken from their family. Students discuss the fairness of this action.

Read *Tell Me Why* to the class (see Resource 2). Students discuss the reasons why Grandma Doris was taken from her family and how fair they think this was.

Students write down all the words they know in relation to the Stolen Generations and ask others to add to their list. Support students to use these words to create an acrostic poem about the Stolen Generations.

What is the importance of saying sorry? When do you need to say sorry?

Students brainstorm and record instances when they have said sorry. Discuss and make distinctions between different types of 'sorry' and how the reasons for saying sorry change with the circumstances and context.

Ask students to role-play with a friend how they could say sorry, and how they would say sorry in different situations.

The Prime Minister made an apology on behalf of the Government and Parliament on 13 February 2008 (see p.18). Read to the students the relevant extract from the Prime Minister's Apology speech. Get the students to count how many times he said sorry and discuss why he repeated it so many times.

What is Reconciliation?

Discuss with students definitions of Reconciliation (see Resource 3).

Should all Australians contribute to Reconciliation and what actions could be taken?

Develop an action plan with students using the Nine Values for Australian Schooling that will provide all Australians with a way forward in understanding and Reconciliation (see Resource 4).

Students write a poem or song. They imagine it is set in the year 2020 and reflects on some of the changes that have occurred as a result of our society adopting their action plan.

Encourage students to choose one action from their plan and assist them to develop a personal pledge.

As a class, students develop a Reconciliation Action Plan (RAP). RAPs are designed to help turn good intentions into actions by asking schools/classes to identify exactly what contribution they can make to close the life expectancy gap between Indigenous and non-Indigenous children (see Resource 5).

SACSA Links

Society and Environment:

Time, Continuity and Change (Outcomes 1.1, 1.3)
Society and Cultures (Outcomes 1.7, 1.8, 1.9).

English:

Texts and Contexts (Outcomes 1.1, 1.3, 1.4),
Language (Outcome 1.7),
Strategies (Outcomes 1.9, 1.10).

SACSA Equity Cross Curriculum

Perspectives:

Aboriginal and Torres Strait Islander
Perspectives.

Essential Learnings:

Futures

Identity

Interdependence

Thinking

Communication

Resources

- 1 Morgan S, 1997, *Just a Little Brown Dog*, Fremantle Arts Centre Press, WA
- 2 Templeton R & Jackson S, 2004, *Tell Me Why*, Magabala Books, WA
- 3 *Reconciliation Australia*
<http://www.reconciliation.org.au>
- 4 *Nine Values for Australian Schooling* (Department of Education, Employment and Workplace Relations)
<http://www.valueseducation.edu.au/values/default.asp?id=14515>
- 5 *Reconciliation Action Plans for Schools* (Reconciliation Australia)
<http://www.reconciliation.org.au/i-cms.jsp?page=476>

Topic/Theme: Stolen Generations

What significance did family and community play in the lives of Australian children in the early 1900s?

Students research a South Australian Aboriginal group's lifestyle and customs in the early 1900s (this may include kinship structures, Dreaming stories, and connections to land). Research and compare with the lifestyle and customs of non-Indigenous South Australians in the early 1900s. Students present this information to the class (oral presentation, power point, poster).

Students reflect on their research and consider what impact and consequences removal may have had on South Australian Aboriginal children.

Who are the Stolen Generations?

Songs often tell a story. Read the lyrics of the songs *Took The Children Away* by Archie Roach (see Resource 3) and the *Sorry Day Song* by Max Merckenschlager (see p.21). Choose 3-5 lines from each song which support the view that children who were removed are accurately described as "Stolen Generations"

Using a fishbone diagram (see Resource 1) students work with a classmate to record all they know about the Stolen Generations.

Students discuss what gaps there are in their knowledge and develop six questions that would help them focus their research on these gaps.

How did the removal of Aboriginal and Torres Strait Islander children by authorities affect individuals, their families and communities?

Students develop a table and record the likely effects on removed individuals, their families and communities with a focus on social, cultural, emotional and physical consequences (see p.24).

Students use the table they have created to draft a letter to a previous Government authority and explain the possible consequences of the authority's decisions.

What additional effects occurred given these impacts were over several generations? Students refer to "The Effects of Removal Today" (see p.2) and Consequences of Removal (see p.20) and compare with the table

developed. They then research the Australian Bureau of Statistics website (see Resource 2) to find statistics to support and compare with their findings.

Students imagine themselves as an Aboriginal or Torres Strait Islander child who has been removed and write a diary covering a two week period, or a letter home which includes information about their experiences and feelings.

Students listen to and learn to sing the song *Took the Children Away* by Archie Roach (see Resource 3).

Using the lyrics from *Took the Children Away* ask students to develop an X-chart to describe what Archie Roach's experiences would sound like, feel like, look like and what he would have been thinking.

What was the significance of the Prime Minister's Apology to the Stolen Generations?

The Prime Minister made an apology on behalf of the Government and Parliament on 13 February 2008. Read the transcript of the Prime Minister's Apology speech (see p.18).

Discuss why the Prime Minister used the word 'future' so many times? Ask students to write a pledge statement by the Prime Minister which incorporates the promises he made for the future.

Re-read the part of the Prime Minister's speech in which he recounts the personal story of Nanna Nungala Fejo. He finishes by saying, "These stories cry out to be heard. They cry out for an apology" (see pg.19). Compare this story with others in the Bringing Them Home Report (see Resource 4). Ask students to explain in their own words how the Apology speech may have affected members of the Stolen Generations.

Should all Australians contribute to Reconciliation and what actions could be taken?

Students develop an action plan explaining how our *Nine Values for Australian Schooling* provide all Australians with a way forward to understanding and Reconciliation (see Resource 5).

Students write a poem or song. They imagine it is set in

the year 2020 and reflect on some of the changes that have occurred as a result of our society adopting their action plan.

Encourage students to choose one action from their plan and write a personal pledge.

As a class, students develop a *Reconciliation Action Plan* (RAP). RAPs are designed to help turn good intentions into actions by asking schools/classes to identify exactly what contribution they can make to close the life expectancy gap between Indigenous and non-Indigenous children (see Resource 6).

SACSA Links

Society and Environment:

Time, Continuity and Change (Outcome 2.1),
Society and Cultures (Outcomes 2.7, 2.8)

Arts:

Arts Analysis and Response (Outcome 2.4),
Arts in Context (Outcome 2.5)

English:

Texts and Contexts (Outcomes 2.1, 2.4),
Language (Outcomes 2.6, 2.8),
Strategies (Outcomes 2.9, 2.10, 2.11, 2.12)

Equity Cross Curriculum Perspectives:

Aboriginal and Torres Strait Islander
Perspectives.

Essential Learnings

Futures

Identity

Interdependence

Thinking

Communication

Resources

- 1 *Class Tools*
<http://www.classtools.net/index.htm>
- 2 *Population Characteristics, Aboriginal and Torres Strait Islander Australians 2006*
(Australian Bureau of Statistics)
<http://www.abs.gov.au>
- 3 *Took the Children Away* lyrics (National Aboriginal and Torres Strait Islander Education)
<http://www.natsiew.nexus.edu.au/lens/reconactivities/songs.html>
- 4 *Bringing Them Home Report* (Human Rights and Equal Opportunities Commission)
http://www.hreoc.gov.au/social_justice/bth_report/index.html
- 5 *Nine Values for Australian Schooling* (Department of Education, Employment and Workplace Relations)
<http://www.valueseducation.edu.au/values/default.asp?id=14515>
- 6 *Reconciliation Action Plans for Schools*
(Reconciliation Australia)
<http://www.reconciliation.org.au/i-cms.isp?page=476>
- 7 *Bringing Them Home Education Module*
(Human Rights and Equal Opportunities Commission)
<http://www.herov.gov.au/education/bth/contents.html#resources>
- 8 *Bringing Them Home – Community Guide*
(Reconciliation and Social Justice Library)
http://www.austlii.edu.au/special/rsjproject/rsjlibrary/hreoc/stolen_summary/

Topic/Theme: Stolen Generations

What were the policies and practices that enabled authorities to remove Aboriginal children from their families and communities?

In the words of one woman who gave evidence to the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families:

"The Government has to explain why it happened. What was the intention? I have to know why I was taken. I have to know why I was given the life I was given and why I'm scarred today. Why was my Mum meant to suffer? Why was I made to suffer with no Aboriginality and no identity, no culture? Why did they think that the life they gave me was better than the one my Mum would give me?" (see Resource 1).

Ask students to research Australian government policies and practices that enabled the authorities to remove Aboriginal and Torres Strait Islander children and place the relevant dates in a timeline.

Students write a short script of a debate which may have taken place in Parliament leading up to the passing of a piece of Legislation which permitted removal of children, eg. Aboriginal Act 1911.

How did the removal of Aboriginal and Torres Strait Islander children by authorities affect individuals, their families and communities?

Students develop a table (see Resources 6 & 7) and record the effects of removal on individuals, their families and communities. Focus on the social, cultural, emotional and physical consequences (see p.22).

Using the information in the tables created, students discuss the significance of the fact that these consequences occurred over a number of generations for Aboriginal families and communities.

Read Confidential Evidence 305 South Australia – Fiona (see p.17) and read Prime Minister's Apology speech (see p.19). Ask students to list the similarities and differences between Fiona's story and the Prime Minister's recount of Nanna Nungala Fejo's story.

Consider this statement, *"Removal of children from their Indigenous families gave them access to education and opportunities."* Students construct a table with two columns, anticipated outcomes and actual outcomes and record dot points from their reading and research under the appropriate heading. (see pg.23)

Where and with whom did the responsibility lie for the removal and care of the Stolen Generations?

Watch Rabbit Proof Fence (see Resource 2) and consider the role of Mr A.O. Neville and other 'Aboriginal Protectors'. How did the Protectors' role and responsibilities impact on the wellbeing of Aboriginal and Torres Strait Islander children? Students discuss the personal and professional responsibilities of this role and construct a Venn diagram (see Resource 3) representing their ideas.

Most non-Indigenous people were not directly involved in the removal of Aboriginal and Torres Strait Islander children from their families and communities. Ask students to consider and provide possible reasons why Prime Minister Rudd's Apology was from the Prime Minister, the Government, and the Parliament of Australia.

Not all non-Indigenous people supported the removal of Aboriginal and Torres Strait Islander people from their families. Many did not even know it was happening. Ask students to imagine themselves as an adult during this time and aware of what was happening. Would they support it, and what action would they take if they did not?

Read Professor Lowitja O'Donoghue's statements (see p.1). Students brainstorm and record the differences between *guilt* and *shame* and consider why Professor O'Donoghue believes guilt is unproductive.

What was the significance of the Prime Minister's Apology to the Stolen Generations?

The Prime Minister's apology included the following words: *"We apologise for the laws and policies of successive parliaments and governments that have inflicted profound grief, suffering and loss on these our*

fellow Australians" (see p.18). Students brainstorm and record what they consider to be the implications of the apology for all Australian citizens. How can Australian citizens, not just those in government as described by the Prime Minister, recognise the past and contribute to Reconciliation?

Should all Australians contribute to Reconciliation and what actions could be taken?

In groups, students develop an action plan explaining how our Nine Values for Australian Schooling provide all Australians with a way forward to understanding and Reconciliation (see Resource 4).

Students write a poem or song. They imagine it is set in the year 2020 and reflect on some of the changes that have occurred as a result of our society adopting their action plan.

Encourage students to choose an action from their plan and write a personal pledge.

As a class, students develop a Reconciliation Action Plan (RAP). RAPs are designed to help turn good intentions into actions by asking schools/classes to identify exactly what contribution they can make to close the life expectancy gap between Indigenous and non-Indigenous children (see Resource 4).

Essential Learnings

Futures

Identity

Interdependence

Thinking

Communication

Resources

- 1 Bringing Them Home Report (Human Rights and Equal Opportunities Commission)
http://www.hreoc.gov.au/social_justice/bth_report/about/faqs.html
- 2 Rabbit Proof Fence, 2002, 90 mins

- 3 Class Tools
<http://www.classtools.net/index.htm>
- 4 Nine Values for Australian Schooling (Department of Education, Employment and Workplace Relations)
<http://www.valueseducation.edu.au/values/default.asp?id=14515>
- 5 Reconciliation Action Plans for Schools (Reconciliation Australia)
<http://www.reconciliation.org.au/i-cms.jsp?page=476>
- 6 Bringing Them Home Education Module (Human Rights and Equal Opportunities Commission)
<http://www.herov.gov.au/education/bth/contents.html#resources>
- 7 Bringing them Home – Community Guide (Reconciliation and Social Justice Library)
http://www.austlii.edu.au/special/rsjproject/rsjlibrary/hreoc/stolen_summary/

SACSA Links

Society and Environment:

Time, Continuity and Change
(Outcomes 3.1, 3.2, 3.3, 4.1, 4.2, 4.3),
Society and Cultures
(Outcomes 3.7, 3.8, 3.9, 4.7, 4.8, 4.9)
Social Systems
(Outcomes 3.10, 3.11, 3.12, 4.10, 4.11, 4.12)

Arts:

Arts Analysis and Response (Outcome 2.4), Arts in Context (Outcomes 2.5)

English:

Text and Contexts
(Outcomes 3.1, 3.2, 3.3, 3.4, 4.1, 4.2, 4.3, 4.4)
Language
(Outcomes 3.6, 3.8, 4.6, 4.8)
Strategies
(Outcomes 3.9, 3.10, 3.11, 3.12, 4.9, 4.10, 4.11, 4.12)

Equity Cross Curriculum Perspectives:

Aboriginal and Torres Strait Islander Perspectives.

Teaching and Learning Materials

- Aboriginal and Torres Strait Islander Commission (ATSIC), 1988, As a Matter of Fact: Answering the myths and misconceptions about Indigenous Australians, ATSIC, ACT
- Department of Education Training and Employment (DETE), 2000, Aboriginal Voices: activities and resources for English, Curriculum Corporation, DETE, SA
- Department of Education Training and Employment (DETE), 2000, Countering Racism: using a critical approach in teaching and learning contexts to explore portrayals of Aboriginality, DETE, SA
- Department of Education Training and Employment (DETE), 2001, South Australian Curriculum, Standards and Accountability Framework, DETE, SA
- Hall A, 1997, A Brief History of the Laws, Policies and Practices in South Australia which led to the Removal of Many Aboriginal Children : We Took The Children : A Contribution to Reconciliation, Department of Human Services, SA
- Mattingley C & Hampton, K, 1998, Survival in Our Own Land: Aboriginal Experiences in South Australia, Wakefield Press, SA

Books

- Kartinyeri D, 2003, Bush Games and Knucklebones, Magabala Books, WA
- Mattingley C, & Adams J, 1992, Tucker's Mob, Omnibus Books, SA
- Morgan S, 1997, Just a Little Brown Dog, Fremantle Arts Centre Press, WA
- Pilkington D, 1996 Follow the Rabbit-Proof Fence, University of Queensland Press, QLD
- Pilkington D, 2003, Under the Windamarra Tree, University Queensland Press, QLD
- Templeton R, & Jackson S, 2004, Tell Me Why, Magabala Books, WA

DVDs and Videos

- Best Kept Secret: Archie Roach's Personal Story, Blackout, 1992
- Land of the Little Kings, Ronin Films, 2000, 78 mins
- Rabbit Proof Fence, 2002, 90 mins
- Stolen Generations, Ronin Films, 2000, 52 mins

Films listed are suitable for secondary students only. Most require parental consent before screening. DVDs and Videos can be obtained from <http://www.roninfilms.com.au/video/1871945.html> or <http://www.tapeservices.sa.edu.au>. Study guides for Lousy Little Sixpence, Stolen Generations, and Land of the Little Kings are available from: <http://www.roninfilms.com.au/feature/1832221.html>

Electronic Resources

- Apology to Australia's Indigenous Peoples by Prime Minister Kevin Rudd (Prime Minister of Australia) http://www.pm.gov.au/media/speech/2008/speech_0073.cfm
- Bringing Them Home – Community Guide (Reconciliation and Social Justice Library) http://www.austlii.edu.au/special/rsjproject/rsjlibrary/hreoc/stolen_summary/
- Bringing Them Home Education Module (Human Rights and Equal Opportunities Commission) <http://www.hreoc.gov.au/education/bth/contents.html#resources>
- Bringing Them Home Report (Human Rights and Equal Opportunities Commission) http://www.hreoc.gov.au/social_justice/bth_report/about/faqs.html
- Class Tools <http://www.classtools.net/index.htm>
- Information on Colebrook Home in South Australia <http://www.southaustralianhistory.com.au/colebrook.htm>
- Let the Healing Begin (Human Rights and Equal Opportunities Commission) http://www.hreoc.gov.au/about/media/speeches/social_justice/2008/20080213response_video.htm

- *Nine Values for Australian Schooling* (Department of Education, Employment and Workplace Relations)
<http://www.valueseducation.edu.au/values/default.asp?id=14515>
- *Overview of Civics and Citizenship Statement of Learning*
http://www.mceetya.edu.au/verve/_resources/civics_SOL06.pdf
- *Population Characteristics, Aboriginal and Torres Strait Islander Australians 2006* (Australian Bureau of Statistics)
<http://www.abs.gov.au>
- Racism No Way!
<http://www.racismnoway.com.au>
- *Reconciliation Action Plans for Schools* (Reconciliation Australia)
<http://www.reconciliation.org.au/i-cms.jsp?page=476>
- Reconciliation Australia
<http://www.reconciliationaustralia.org>
- Reconciliation South Australia
<http://www.reconciliationsa.org.au>
- *Sorry Day Song* (Script Songs)
<http://www.scriptsongs.com/sorry%20day%20lyrics.htm>
- *Stolen Generations Fact Sheet* (State Library of South Australia)
http://www.slsa.sa.gov.au/site/page.cfm?area_id=15&nav_id=541
- *Took the Children Away* lyrics (National Aboriginal and Torres Strait Islander Education)
<http://www.natsiew.nexus.edu.au/lens/reconactivities/songs.html>

State Library of South Australia

A list of the State Library of South Australia's resources on the Stolen Generations - audiovisual, electronic, books, pamphlets, articles and pictorial images:

http://www.slsa.sa.gov.au/site/page.cfm?area_id=15&nav_id=1941.

Aboriginal Education Resource Centre

Many resources listed can be borrowed from the Aboriginal Education Resource Centre. To contact staff for further information about borrowing phone **(08) 8343 6539** or **(08) 8343 6538**.

You can also visit their website:

<http://www.aboriginaleducation.sa.edu.au/pages/Educators/> and click onto the Resource Centre heading.

Confidential Evidence 305 South Australia: Fiona

“ It was 1936 and we went to the United Aborigines Mission... We got there in the dark and then we didn't see our mother again ”

1936 it was. I would have been five. We went visiting Ernabella the day the police came. Our great-uncle Sid was leasing Ernabella from the government at that time so we went there.

We had been playing all together, just a happy community and the air was filled with screams because the police came and mothers tried to hide their children and blacken their children's faces and tried to hide them in caves. We three, Essie, Brenda and me together with our three cousins ... the six of us were put on my old truck and taken to Oodnadatta which was hundreds of miles away and then we got there in the darkness.

My mother had to come with us. She had already lost her eldest daughter down to the Children's Hospital because she had infantile paralysis, polio, and now there was the prospect of losing her three other children, all the children she had. I remember that she came in the truck with us curled up in the foetal position. Who can understand that, the trauma of knowing that you're going to lose all your children? We talk about it from the point of view of our trauma but - our mother - to understand what she went through, I don't think anyone can really understand that.

It was 1936 and we went to the United Aborigines Mission in Oodnadatta. We got there in the dark and then we didn't see our mother again. She just kind of disappeared into the darkness. I've since found out in the intervening years that there was a place they called the natives' camp and obviously my mother would have been whisked to the natives' camp. There was no time given to us to say goodbye to our mothers.

From there we had to learn to eat new food, have our heads shaved. So one day not long after we got there my cousin and I ... we tried to run back to Ernabella. We came across the train. We'd never seen a train before and it frightened the hell out of us with the steam

shooting out. So we ran back to the mission because that was the only place of safety that we knew. She was only four and I was only five.

Then we had to learn to sleep in a house. We'd only ever slept in our wilchas and always had the stars there and the embers of the fire and the closeness of the family. And all of a sudden we had high beds and that was very frightening. You just thought you were going to fall out and to be separated. There was a corridor and our cousins were in another room. We'd never been separated before. And the awful part was we had to get into that train later on with one little grey blanket and go down to Colebrook ... a matter of weeks after. From that time until 1968 I didn't see [my mother]. Thirty-two years it was.

[I stayed at Colebrook] till 1946 [when] I was fourteen or fifteen. We were trained to go into people's home and clean and look after other people's children. I went to a doctor and his wife. They were beautiful people. I stayed with them a couple of years.

I guess the most traumatic thing for me is that, though I don't like missionaries being criticised - the only criticism that I have is that you forbid us to our speak our own language and we had no communication with our family. We just seemed to be getting further and further away from our people, we went to Oodnadatta first, then to Quorn next, then when there was a drought there we went to Adelaide and went out to Eden Hills and that's where we stayed till we went out to work and did whatever we had to do.

I realised later how much I'd missed of my culture...

I realised later how much I'd missed of my culture and how much I'd been devastated. Up until this point of time I can't communicate with my family, can't hold a conversation. I can't go to my uncle and ask him anything because we don't have that language...

You hear lots and lots of the criticisms of the missionaries but we only learnt from being brought up by missionaries. They took some of that grief away in teaching us another way to overcome the grief and the hurt and the pain and the suffering. So I'm very thankful from that point of view and I believe that nothing comes without a purpose. You knew that in those days there was no possibility of going back because cars were so few and far between and the train took forever to get anywhere so how could a five year old get back to the people.

I guess the government didn't mean it as something bad but our mothers weren't treated as people having feelings. Naturally a mother's got a heart for her children and for them to be taken away, no-one can ever know the heartache. She was still grieving when I met her in 1968.

When me and my little family stood there - my husband and me and my two little children - and all my family was there, there wasn't a word we could say to each other. All the years that you wanted to ask this and ask that, there was no way we could ever regain that. It was like somebody came and stabbed me with a knife. I couldn't communicate with my family because I had no way of communicating with them any longer. Once that language was taken away, we lost a part of that very soul. It meant our culture was gone, our family was gone, everything that was dear to us was gone.

When I finally met [my mother] through an interpreter she said that because my name had been changed she had heard about the other children but she'd never heard about me. And every sun, every morning as the sun came up the whole family would wail. They did that for 32 years until they saw me again. Who can imagine what a mother went through?

But you have to learn to forgive.

Confidential evidence 305, South Australia. Fiona's story appears on page 129 of the *Bringing Them Home Report*.

Sourced from the Human Rights and Equal Opportunities Commission,
http://www.humanrights.gov.au/social_justice/bth_report/stories/fiona.html

“Naturally a mother's got a heart for her children and for them to be taken away, no-one can ever know the heartache”

Extracts from Prime Minister Rudd's Apology Speech

“The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past...”

“I move that today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations—this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry. To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry. And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry. We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written. We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians. A future where this Parliament resolves that the injustices of the past must never, never happen again. A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close

the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed. A future based on mutual respect, mutual resolve and mutual responsibility. A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

There comes a time in the history of nations when their peoples must become fully reconciled to their past if they are to go forward with confidence to embrace their future.

Our nation, Australia, has reached such a time.

...Some have asked, 'Why apologise?' Let me begin to answer by telling the parliament just a little of one person's story—an elegant, eloquent and wonderful woman in her 80s, full of life, full of funny stories, despite what has happened in her life's journey. A woman who has travelled a long way to be with us today, a member of the Stolen Generation who shared some of her story with me when I called around to see her just a few days ago. Nungala Fejo, as she prefers to be called, was born in the late 1920s. She remembers her earliest childhood days living with her family and her community in a bush camp just outside Tennant Creek.

She remembers the love and the warmth and the kinship of those days long ago, including traditional dancing around the camp fire at night. She loved the dancing. She remembers once getting into strife when, as a four-year-old girl, she insisted on dancing with the male tribal elders rather than just sitting and watching the men, as the girls were supposed to do.

But then, sometime around 1932, when she was about four, she remembers the coming of the welfare men. Her

family had feared that day and had dug holes in the creek bank where the children could run and hide. What they had not expected was that the white welfare men did not come alone. They brought a truck, they brought two white men and an Aboriginal stockman on horseback cracking his stockwhip. The kids were found; they ran for their mothers, screaming, but they could not get away. They were herded and piled onto the back of the truck. Tears flowing, her mum tried clinging to the sides of the truck as her children were taken away to the Bungalow in Alice, all in the name of protection.

A few years later, government policy changed. Now the children would be handed over to the missions to be cared for by the churches. But which church would care for them? The kids were simply told to line up in three lines. Nanna Fejo and her sister stood in the middle line, her older brother and cousin on her left. Those on the left were told that they had become Catholics, those in the middle Methodists and those on the right Church of England. That is how the complex questions of post-reformation theology were resolved in the Australian outback in the 1930s. It was as crude as that. She and her sister were sent to a Methodist mission on Goulburn Island and then Croker Island. Her Catholic brother was sent to work at a cattle station and her cousin to a Catholic mission.

Nanna Fejo's family had been broken up for a second time. She stayed at the mission until after the war, when she was allowed to leave for a prearranged job as a domestic in Darwin. She was 16. Nanna Fejo never saw her mum again. After she left the mission, her brother let her know that her mum had died years before, a broken woman fretting for the children that had literally been ripped away from her.

I asked Nanna Fejo what she would have me say today about her story. She thought for a few moments then said that what I should say today was that all mothers are important. And she added: 'Families—keeping them together is very important. It's a good thing that you are surrounded by love and that love is passed down the generations. That's what gives you happiness.' As I left, later on, Nanna Fejo took one of my staff aside, wanting to make sure that I was not too hard on the Aboriginal stockman who had hunted those kids down all those years ago. The stockman had found her again decades later, this time himself to say, 'Sorry.' And remarkably, extraordinarily, she had forgiven him.

Nanna Fejo's is just one story. There are thousands, tens

of thousands of them: stories of forced separation of Aboriginal and Torres Strait Islander children from their mums and dads over the better part of a century. Some of these stories are graphically told in *Bringing Them Home*, the report commissioned in 1995 by Prime Minister Keating and received in 1997 by Prime Minister Howard. There is something terribly primal about these firsthand accounts. The pain is searing; it screams from the pages. The hurt, the humiliation, the degradation and the sheer brutality of the act of physically separating a mother from her children is a deep assault on our senses and on our most elemental humanity.

These stories cry out to be heard; they cry out for an apology.

... It is time to reconcile. It is time to recognise the injustices of the past. It is time to say sorry. It is time to move forward together.

To the Stolen Generations, I say the following: as Prime Minister of Australia, I am sorry. On behalf of the Government of Australia, I am sorry. On behalf of the Parliament of Australia, I am sorry. And I offer you this apology without qualification. We apologise for the hurt, the pain and suffering we, the parliament, have caused you by the laws that previous parliaments have enacted. We apologise for the indignity, the degradation and the humiliation these laws embodied.

We offer this apology to the mothers, the fathers, the brothers, the sisters, the families and the communities whose lives were ripped apart by the actions of successive governments under successive parliaments. In making this apology, I would also like to speak personally to the members of the Stolen Generation and their families: to those here today, so many of you; to those listening across the nation—from Yuendumu, in the central west of the Northern Territory, to Yabara, in North Queensland, and to Pitjantjatjara in South Australia.

I know that, in offering this apology on behalf of the government and the parliament, there is nothing I can say today that can take away the pain you have suffered personally. Whatever words I speak today, I cannot undo that..."

Hon Kevin Rudd MP,
Prime Minister of Australia,
13 February 2008

Sourced from the Parliament of Australia:
http://www.aph.gov.au/house/Rudd_Speech.pdf

Consequences of Removal : Extracts from the Bringing Them Home Report

“ I kept crying and thinking about my family. I wanted to go home. I was sick and tired of this sort of life. I hated it.”

Most of us girls were thinking white in the head but were feeling black inside. We weren't black or white.

We were a very lonely, lost and sad displaced group of people. We were taught to think and act like a white person, but we didn't know how to think and act like an Aboriginal. We didn't know anything about our culture.

We were completely brainwashed to think only like a white person. When they went to mix in white society, they found they were not accepted [because] they were Aboriginal. When they went and mixed with Aborigines, some found they couldn't identify with them either, because they had too much white ways in them. So that they were neither black nor white. They were simply a lost generation of children. I know. I was one of them.

Confidential submission 617, New South Wales: woman removed at 8 years with her 3 sisters in the 1940s; placed in Cootamundra Girls' Home.

My mother and brother could speak our language and my father could speak his. I can't speak my language.

Aboriginal people weren't allowed to speak their language while white people were around. They had to go out into the bush or talk their lingo on their own. Aboriginal customs like initiation were not allowed. We could not leave Cherbourg to go to Aboriginal traditional festivals. We could have a corroboree if the Protector issued a permit. It was completely up to him. I never had a chance to learn about my traditional and customary way of life when I was on the reserves.

Confidential submission 110, Queensland: woman removed in the 1940s.

They [foster family] started to get very nasty towards me. Every time I would sit down at the table for meals [they] would always have something to say to me: about my manners at the table, how to sit, how to chew, how to eat, when to eat. If I would make a mistake they would pull my hair bending my head until it hurt. I would cry saying sorry. I couldn't understand them. It seemed like I was always in the wrong. I started to feel very uncomfortable. I kept crying and thinking about my family. I wanted to go home. I was sick and tired of this sort of life. I hated it.

I was very upset with this family. I couldn't even see anybody to tell them what was happening. A lady from the welfare came to see me. I told her how I was feeling. She just took no notice of me and done her reports saying I was very happy with [them]. I just had to put up with it all. So one day I went to Port Adelaide and stole a pocket knife from one of the stores just so I could get into trouble and leave this family.

Confidential evidence 253, South Australia: man removed at 7 years in the 1950s; his second foster family treated him well and assisted his reunion with his natural father.

I finished school in fifth grade. I think I was 17.

I did alright at school but they wouldn't allow us to go on. They wouldn't allow us to be anything. I would have liked to be a nurse or something but when I finished school they sent me to work as a domestic on stations. *Confidential submission 277, Queensland: woman removed at 7 years in 1934 to the dormitory on Palm Island.*

I was very fortunate that when I was removed, I was with very loving and caring parents. The love was mutual ...

My foster mother used to take me and my sister to town. Mum used to always walk through Victoria Square and say to us, 'Let's see if any of these are your uncles'. My sister and I used to get real shamed. I used to go home and cry because I used to get so frightened and could never understand why my mum would do this to us, when it made us upset. Only when I was near 29 did I realise why ... I know my foster parents were the type of people that always understood that I needed to know my roots, who I was, where I was born, who my parents were and my identity ... I remember one day I went home to my foster father and stated that I had heard that my natural father was a drunk. My foster father told me you shouldn't listen to other people: 'You judge him for yourself, taking into account the tragedy, that someday you will understand'.

Confidential submission 252, South Australia: woman fostered at 4 years in the 1960s.

Sourced from Bringing Them Home Education Module (Human Rights and Equal Opportunities Commission)

<http://www.hreoc.gov.au/education/bth/contents.html#resources>

Sorry Day Song by Max Merckenschlager

Sweets are waiting in the car,
come and ride - we won't go far,
Mum and dad know where you are. A sorry, sorry day.

No, you can't go home tonight,
stop it or I'll take the light!
In the morning you'll be right. Another sorry day.

Other children live here see?
You can share their dormitory,
safe at night by lock and key. A sorry, sorry day.

Up you get - can't laze in bed,
lots of chores before you're fed.
Morning prayers will change your head. Another sorry day.

Let me shed a tear with you,
Walk across a bridge or two,
Build a better future by acknowledging the past.

No, your mother doesn't care,
getting on without you there,
here's the tunic you must wear. A sorry, sorry day.

Smarten up and fix your dress,
there's a family to impress,
If you go, that's one kid less. Another sorry day.

Repeat "Let me shed a tear with you"

Here are letters home you wrote,
'DO NOT SEND', Department's note,
family was too remote. A sorry, sorry day.

Mother died four years ago,
thought they might have let you know?
Dad's in jail, the records show. Another sorry day.

Repeat "Let me shed a tear with you"

Mother died four years ago,
seems a shame you didn't know.
Dad's in jail, the records show. Another sorry day.

Sourced from Max Merckenschlager, Script Songs
<http://www.scriptsongs.com/sorry%20day%20lyrics.htm>

Students can also listen to the song on this website.

Max Merckenschlager grants permission for anyone promoting healing and Reconciliation to copy and/or to perform the lyrics and music of "Sorry Day Song", provided such use of his lyrics or music is not for personal remuneration and provided that his ownership of copyright is acknowledged.

“No you can't go home tonight,
stop it or I'll take the light”

The Far-Reaching Effects of Removal

What were the effects of the removal of Aboriginal and Torres Strait Islander children by authorities on individuals, their families and communities?

	social	cultural	emotional	physical
individuals				
families				
communities				

Anticipated and Actual Outcomes of Removal

Consider this statement, *"Removal of children from their Indigenous families gave them access to education and opportunities."* Record dot points from your reading and research under these two headings - anticipated outcomes and actual outcomes.

anticipated outcomes	actual outcomes

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 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 Incorporated is a not-for-profit organisation with a major focus on encouraging the people's movement for Reconciliation at a state level after the cessation of the Council for Aboriginal Reconciliation.

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