Kinchela Boys Home

The Stolen Generations

Theme: Kinchela Boys Home , The Stolen Generations

Aboriginal peoples are recognised as having the longest continuing culture in the world. Caritas Australia is working in partnership with our First Australians to support self-determination and foster Aboriginal and Torres Strait Islander led solutions. Truth and Justice are essential steps in order to achieve Healing and Reconciliation.

This resource focuses on the stories of the Stolen Generations, notably those at Kinchela Boys home. Between June 1924 and may 1970, authorities of the state of New South Wales kidnapped between 400 – 600 Aboriginal boys from their families a detained them in Kinchela Boys Home. Caritas Australia have partnered with Kinchela Boys Home Aboriginal Corporation since 2011, supporting group healing work as well as core operational costs.

"The laws, policies and practices which separated Indigenous children from their families have contributed directly to the alienation of Indigenous societies today. For individuals, their removal as children and the abuse they experienced at the hands of the authorities or their delegates have permanently scarred their lives. The harm continues in later generations, affecting their children and grandchildren." *Bringing them home* (1997) part 1.

This document is intended to be used as a tool for planning and contains curriculum links, background information and an overview of the discussion questions as they appear in the accompanying PowerPoint that can be used in the classroom with students.

While not a complete unit of work, this resource is intended to enhance and complement studies in this area.

Aboriginal and Torres Strait Islander people should be aware that the videos, images and external links contained in this presentation may contain images or names of people who have since passed away.

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Kinchela Boys Home

Teacher Background Information

Using this Resource:

Bringing them home Report

In 1997 *Bringing them home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* was published. This report voiced the stories and experiences of many Indigenous children forcibly removed from their families and communities due to State and Territory Government policies of 'Assimilation'. It was estimated that between one in three and one in ten Indigenous children were kidnapped from their families between 1910 and 1970, resulting in devastating effects for the children, their families and local communities still felt today. Further information: Bringing them home Video , Educational Resources for 'Bringing them home Report'

Kinchela Boys Home

The testimonies of Survivors of the Kinchela Aboriginal Boys' Training Home (KBH) provide tangible evidence of horrific abuses suffered by children as a result of the Government policies and practices of taking Aboriginal children away from their families and communities, severing all ties with their culture in order to assimilate them into white Australian society.

The placement of Aboriginal boys in KBH, an institution that has become notoriously known as a place where cruelty, abuse and deprivation were an everyday occurrence, has had devastating impacts on the social and emotional wellbeing of the Survivors throughout their lifetimes. The forbidding of Aboriginal languages, cultures and associating with other Aboriginal people in KBH was intended to destroy their connection to culture and family. These policies along with the frequency and extremity of the abuses experienced at KBH created generations of men who felt confused, isolated and angry.

The Boys' Home provides an example of the historical practice of Aboriginal wards of the State being denied their Aboriginality and cultural heritage. This was the subject of a National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families in 1997 (Commission of Inquiry).

Source: Kinchela Boys Home Aboriginal Corporation (KBHAC)

Kinchela Boys Home Aboriginal Corporation

Kinchela Boys Home Aboriginal Corporation (KBHAC) has been operational since 2001. KBHAC is a not-for-profit Aboriginal community controlled organisation. Formed by the KBH Survivors and their families, KBHAC encourages and supports a group healing model of care, which helps survivors address the legacy of physical, sexual, psychological and cultural abuse experienced by the KBH survivors as well as the intergenerational trauma experienced by their descendants. Through their work the painful legacy of KBH is being documented and overcome.

KBH Conservation Management Plan

One thing of critical importance to Survivors is for Government support to preserve sites of significance and establish museums and healing centres.

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Teacher Background Information

Kinchela Boys Home Aboriginal Corporation is in the process of negotiating for control of the former KBH site.

KBHAC has developed a Conservation Management Plan for the site. They intend to retain, and where possible reinforce and communicate the deep significance (values and associations) of this place.

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

The Declaration on the Rights of Indigenous Peoples (the Declaration) affirms the minimum standards for the survival, dignity, security and well-being of Indigenous peoples worldwide and enshrines Indigenous peoples' right to be different.

The Australian Government announced its support for the Declaration in 2009.There are nine key sections of the document.

They are:

1. Foundational Rights
2. Life and Security
3. Language, Cultural and Spiritual Identity
4. Education, Information and Employment
5. Participation, Development and Economic and Social Rights
6. Rights to Country, Resources and Knowledge
7. Self-Governance
8. Implementing the Declaration
9. Interpreting the Declaration

United Nations Declaration of Human Rights

Australia was a founding member of the UN and played a prominent role in the negotiation of the UN Charter in 1945. This declaration is not a treaty and so does not have any legal obligations. It does however set forth a set of values to be adhered to such as:

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Convention on the Prevention and Punishment of the Crime of Genocide

This is a treaty Australia enforced in 1951.

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
(e) Forcibly transferring children of the group to another group.

- Kinchela Boys Home Video- Harold Harrison:
- Dawn Magazine, August 1965
- United Nations Declaration of Human Rights
- Convention on the Prevention and Punishment of the Crime of Genocide
- UNDRIP:
- Video on UNDRIP
- Uncle Richard's story
- Uncle Richard classroom ideas
- Caritas Australia's work with KBHAC.

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Curriculum Links

Year 10 Civics and Citizenship How are government policies shaped by Australia's international legal obligations?	**Year 10 History** Students investigate struggles for human rights in depth. This will include how rights and freedoms have been ignored, demanded or achieved in Australia and in the broader world context.	**Modern History** **Senior Secondary Unit 2** Recognition and Rights of Indigenous Peoples Students study Australian society and ONE other relevant 20th century society, to investigate:
How Australia's international legal obligations shape Australian law and government policies, including in relation to Aboriginal and Torres Strait Islander Peoples (ACHCK093)	The origins and significance of the Universal Declaration of Human Rights, including Australia's involvement in the development of the declaration (ACDSEH023)	The nature of government policies and their impact on indigenous peoples, for example protection, assimilation (including the Stolen Generations), and self-determination (ACHMH072)
	Background to the struggle of Aboriginal and Torres Strait Islander Peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations (ACDSEH104)	The role of individuals and groups who supported the movement for indigenous recognition and rights, including the methods they used and the resistance they encountered (ACHMH073)
	The significance of the following for the civil rights of Aboriginal and Torres Strait Islander Peoples: 1962 right to vote federally; 1967 Referendum; Reconciliation; Mabo decision; Bringing Them Home Report (the Stolen Generations), the Apology (ACDSEH106)	The economic, political and social challenges and opportunities indigenous peoples have faced, including the role of cultural activity in developing awareness in society (ACHMH074)
	Methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander Peoples, and the role of ONE individual or group in the struggle (ACDSEH134)	The achievements of indigenous peoples at the end of the 20th century, including the right to vote, land rights/ native title, and attempt at reconciliation (ACHMH075)
	The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the Declaration on the Rights of Indigenous Peoples (2007) (ACDSEH143)	The continued efforts to achieve greater recognition, reconciliation, civil rights, and improvements in education and health (ACHMH076)

Resource and Video Links:

- SBS Desperate Measures
- Kinchela Boys Home Video- Cecil Bowden
- Song- Our Pain

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Kinchela Boys Home

Kinchela Boys Home (KBH) was established by the Aboriginal Protection Board in 1924 and closed in 1970. It is estimated that between 400-600 Aboriginal boys were removed from their families and placed in KBH.

Kinchela Boys Home was run like a concentration camp. Inside KBH the boys suffered abuses of all kinds on a daily basis, because they were Aboriginal. They were denied the love of their families, and a childhood filled with laughter, safety and joy. They were denied the basic rights every child deserves.

Teacher Notes:

Legislation of the time allowing for the removal of children:

The Acts gave a Board or agency (the Government Protector) comprehensive powers to regulate every aspect of Aboriginal people's lives – from whether they lived on reserves, worked, had wages and entitlements withheld (now known as Stolen Wages), owned land, to their personal relationships and contact with family and community.
These specific laws were largely repealed by the 1960's -1970's in response to widespread concern as to the effects of these policies. The legacy of these laws lives on today.
For specific legislation from the time for each state:

Discussion Questions:

What does the word 'assimilation' mean?
What was the purpose of the State and Territory Governments' policies of 'Assimilation' from the early 1900s to 1967?
How do you think these policies would have made Aboriginal and Torres Strait Islander families feel?
Do you think Australia is still trying to assimilate Aboriginal and Torres Strait Islander peoples into the mainstream Australian culture?

Kinchela Boys Home Aboriginal Corporation (KBHAC)

KBHAC has been operational since 2001. Caritas Australia have partnered with KBHAC since 2011, supporting group healing work as well as core operational costs.

Formed by the KBH survivors and their families, KBHAC encourages and supports a group healing model of care, which helps survivors address the legacy of physical, sexual, psychological and cultural abuse experienced by the KBH survivors as well as the intergenerational trauma experienced by their descendants.

WATCH

Desperate Measures– Kinchela Boys Home

Desperate Measures- Kinchela Boys Home

Teacher Notes:

This documentary is rated PG.

Season 2, episode 13

You will need a SBS account to watch this video. It is quick and easy to create one.

Discussion Questions

The synopsis for this video states:

"The experiences that many Aboriginal people have experienced across this nation, both physically and emotionally and mentally. Many have succumbed to the pain and turned to violence, the bottle and to drugs. But some have risen above it and found a way of coping and living in a world that has been tarnished and destroyed in their early lives."

- What are your initial thoughts regarding this statement?
- What do you already know about the Stolen Generations?

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Pause Points:
Stop the video after 3:54. The video shows images of chains left in the tree trunk and base. Crow recalls how they were chained to the tree as a form of punishment, regardless of the weather, chained up like dogs.

At 6:40 Crow is discussing the fact they were not allowed to use names, they were given numbers like they were in jail.

Discussion Questions:

- *"We were chained up like dogs."* What does this tell you about the attitude towards and treatment of Aboriginal peoples people at this time? How is this reinforced in the clip?
- What may the significance of the tree for the Kinchela Survivors be now?
- What message do you take from seeing images of the Uncles at the tree associated with such trauma?
- The boys were not allowed to call one another by their names, but given numbers instead.
- Why do you think this was?
- How may the removal of something as fundamental as your name be detrimental to a young person's identity?

Pause Points:
8:31 Crow discusses trips into Kempsey.

9:22 Discuss question 3 after the poem.

- The boys were told they were not Aboriginal but white. Discuss what you believe to be the potential impact of this on their lives as well as their children and grandchildren today.
- The boys were told the Aboriginal people in Kempsey were 'bad people' and they were forbidden to talk to them. How may this have contributed to the sense of loss, rejection and abandonment for the KBH Survivors?
- As children the KBH boys were stripped of any influence over the decisions affecting them. In what ways do you believe having power and control over their own corporation KBHAC may assist in the healing of these men?

Pause Points:
Searching begins at 11:13
The Kinchela Boys consider themselves as families.
Crow discusses the loss of family in a poem searching for it family.

Discussion Questions:

- What is the symbolism between Uncle Crow and the bird in the poem Searching?
- What is the message you get from this poem?
- How has Uncle Crow coped with feelings of anger after his experiences at KBH?
- What are the main messages you can take from this video?
- Was there anything surprising or shocking for you in this video?
- What similarities can you see having engaged with other stories of KBH survivors?
- Having watched Uncle Crow's story, have your thoughts changed from your initial thoughts/
- How would you respond to the show's synopsis now?

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Uncle Cecil Bowden

WATCH

A full transcript of his interview is in Appendix B.

Running Time:
Family and Growing Up- 0:00-3:12
Moving Onto Kinchela Part One- 3:15- 4:42

Family and Growing up

Uncle Cecil and his siblings were taken into care while his father was fighting for Australia in WWII. Upon his return after the war he was unable to take his children home.

- What is your response to learning Aboriginal soldiers fought for a country that took their children, denied their human rights, and refused them any recognition or the privileges of other returned servicemen?

Moving onto Kinchela (Part One)

- The boys at Kinchela were refused shoes and long pants in cold weather. What does this treatment of young children tell you of the attitude toward Aboriginal peoples at the time?

Running Time:
Moving Onto Kinchela Part Two- 4:41- 9:12

Moving onto Kinchela (Part Two)

'Walking the line' pitted boys against one another, forcing them to lash out violently at one another, despite there being clear legislation at the time prohibiting such behaviour.

- What lasting effects of 'Walking the Line' are discussed by Uncle Cecil?
- Why do you think the managers forced the boys to fight against one another in this way?
- Why were these laws not enforced?
- What would happen if school children were treated this way today?

Uncle Cecil recalls how he was beaten as punishment for an act he did not commit.

- What did you learn about his character as opposed to the manager at KBH from this story?

Running Time:
Reconnecting with Family- 9:12-11:52

Reconnecting with family

After leaving KBH, Uncle Cecil recalls he spent much time in Redfern with the Aboriginal community as they were the only people he felt comfortable with.

- How important do you think it was for young people like Uncle Cecil to have an opportunity to belong and feel connected?
- Imagine how Uncle Cecil felt after being told for years he was in the home as he had no family, finding his dad and brother.
- Why do you think it was hard for him to call his father 'dad'?
- What impact do you think having 'generation after generation' taken away would have on families?

Running Time:
Effects of Violence- 11:52- 15:11

Effects of violence

Uncle Cecil compares his experience of being charged with murder while defending his daughter with a publican who shot two Aboriginal men stealing from his pub who was uncharged.

- How might this, as well as his experiences at KBH, frame his relationship with the Australian Criminal Justice system?
- What is your response to the comment of "*Racist Australia*"? Have you ever experienced or witnessed racism?
- Why do you think it is important for the KBH

Survivors to talk about their experiences to one another, their families and to the Australian public?

- How may speaking freely and truthfully about our past help bring about change today?

Running Time:
Genocide and The Apology- 15:11- end

The Apology and Genocide

Reflect upon the following statements:

"We're the original people of this land. We were taken away. Why aren't we compensated?"

"We were constantly told that we weren't Aborigines in the home."

"That is the fault of the government. They brainwashed a lot of kids. It was to breed the Aboriginal out of us. And that's genocide."

- How are the effects of these experiences still being felt today?
- What is the significance of *Bringing them home* in relation to Uncle Cecil's story and these statements?

Our Pain

Our Pain is a music video directed by award winning film maker Sean McFerran. The music is written and performed by the very talented New Zealand born singer/songwriter Mark Ferris. The song is based on a poem by Ian Crow which tells the story about his appalling experiences at the Kinchela Boys Home.

Teacher Notes:
Lyrics to Our Pain can be found in Appendix C

This clip is quite powerful and full of discussion points. The clip may be watched initially without sound, and then with the lyrics.

Discussion Questions:

- "*They never called you by name, they called you by number.*" How do the numbers represent the attempted destruction of cultural and personal identity?
- How is the policy of assimilation present at the time represented in the lyrics and images?
- "*You destroyed the most innocent people in the world."* What feelings and images are evoked from this statement?
- How do photos from KBH build your knowledge and understanding of the experiences of the Kinchela Boys?
- Why do you think they were photographed in shoes and nice clothes?
- What message would these images portray to the wider community about life in the home for the boys?

- What feelings and emotions were evident in the faces of the men and children in this clip? How does this align with messages in the song?

"We found out we were black, not human. Now we're still lost; today; tomorrow; yesterday."

- Why do you think Uncle Crow describes himself and the other Kinchela boys as not human and lost?

Aboriginal and Torres Strait Islander children are still 9.5 times more likely to be removed from their families than non-Indigenous Australians. Source- Family Matters

- How may the challenges many families face today be connected to the ongoing effects of the Stolen Generations?
- How does this relate to Uncle Crow's quote above?

Uncle Harold Harrison

A full transcript of Uncle Harold's interview can be found in Appendix D

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Kinchela Boys Home

Running Time:
Memories of Life in Worrigee: Start- 1:10
Being Taken: 1:10- 2:51
Dad visits Bombaderry Boys Home: 2:51- 5:22

Discussion Questions:

Memories of Life in Worrigee

- What emotions does Harold associate with his early childhood with his family?
- How does this experience contrast with life at Bomaderry and Kinchela Boys Home?
- Harold's dad walked twelve miles every weekend to visit his children at Bomaderry. He was unable to come in, but was able to see them over the fence. How is this different to the experiences of other children?
- Defendants of the 'Assimilation' policies argue that they were well-meaning and intended the best. How does this story challenge that argument?

KBH– Returning Home

Running Time:
Kinchela Boys Home- 5:22- 6:44
Attitudes towards Aboriginal people in the homes - 6:44- 7:42
Running away from Kinchela- 7:42- 8:43
Returning Home- 8:43- 10:48

Discussion Questions:

- What do these stories have in common?
- What are the recurring experiences expressed in each story?
- How were the boys able to support one another in the home? How did the staff try and dissuade this?
- How did Harold respond to claims the Aboriginal people were 'bad' and 'dirty'?
- Harold speaks of how he had no respect for himself, for others and turning to alcohol. He drank to get rid of the hurt and hate inside himself. How is this similar to other stories you have heard?

Running Time:

Why was I taken?: 10:48- 13:19
Sorry Day: 13:19- End

Discussion Questions:

Why was I taken? Sorry Day

- Harold speaks about learning about his culture from a book. What is the impact of the loss of traditional teachings, culture and language today?

26 May was established as Sorry Day in 1998 following calls from Survivors of the Stolen Generations for National Mourning or 'Sorry Business'.

- Harold questions the purpose of Sorry Day. "*Was this going to be just for the Stolen Generations or for changing a complete culture?"* How might you respond to this question?
- Has Sorry Day had much impact?

Propaganda

The conditions at KBH were publicised to the wider community were in stark contrast to the reality of those living there. These quotes are from Dawn Magazine, August 1965 :

"It's almost like a country club at Kinchela."

"Boys stay till they are sixteen and most are sorry to leave, because while they are there they have a wonderful time."

- Having learned about the actual experiences of KBH Survivors at KBH, how does this make you feel?
- How could misinformation like this have contributed to the slow pace of justice,

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reconciliation and healing in Australian society?

- Why is challenging this misinformation with truth essential in order for reconciliation and healing to become a reality?

Teacher Notes:
One example of this propaganda can be found in Appendix E.
More photographs, stories and images can be found by clicking Dawn Magazine, August 1965 to enhance discussions in this area.

Bringing them home

In 1997 *Bringing them home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* was published. This report voiced the stories and experiences of many Indigenous children forcibly removed from their families and communities due to Government policy of the time. It was the first time these stories were shared openly with non-indigenous communities.

It was estimated that between one in three and one in ten Indigenous children were forcibly removed from their families between 1910 and 1970, resulting in devastating effects for the children, their families and local communities still felt today.
Source: Bringing them home

Teacher Notes:

Exposing the disastrous impacts of the *Aborigines Protection Act, the report provides insights into the experiences of children who had been removed from their families, and finds that the children were disadvantaged in the following ways:*
They were more likely to come to the attention of the police as they grew into adolescence.
They were more likely to suffer low self- esteem, depression and other mental illnesses.
They were more vulnerable to physical, emotional and sexual abuse while in 'care.'
They had been almost always taught to reject their Aboriginality and Aboriginal culture.
They were unable to retain links with their land.
They could not take a role in the cultural and spiritual life of their former communities.
They were unlikely to be able to establish their right to native title.

Bringing them Home (2)

The 1997 'Bringing them home Report' occurred within a growing movement of political activism by Aboriginal and Torres Strait Islander peoples, including:

- 1938 Day of Mourning
- 1965 Freedom Ride
- 1967 Referendum
- 1973 Aboriginal Tent Embassy
- 1976 Land Rights (NT) and 1992 'Mabo Decision
- 1988 Bicentennial Protest Marches
- 1989 Royal Commission into Aboriginal Deaths in Custody

Discussion Questions

- What do you know about these events?
- How did they build public awareness about the injustices faced by Aboriginal and Torres Strait Islander peoples?
- Did they contribute to public awareness about the Stolen Generations?
- What are the challenges for mainstream Australian
- society to acknowledge this history?

Bringing them home (3)

Since the 1997 BTH report there have been some significant steps, including:

- Annual recognition of Sorry Day 26 May

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- Establishment of Survivor Organisations
- National Apology 2008
- Establishment of the Healing Foundation
- State and Territory Level Apologies and Inquiries.
- 3 State Level Compensation schemes (TAS, SA and NSW) but no National Level Scheme.

Discussion Questions:

- What do you know about these?
- How much impact have these changes had on raising the awareness of Australian society about the Stolen Generations?

Further Discussion:

Research one of the achievements listed and investigate:

- What impact has it had on Australian Society?
- What impact has it had for Survivors?
- Are there any criticisms from Survivors?

Bringing them home (4)

Truth and Justice are essential steps in order to achieve Healing and Reconciliation.

- What are Survivors from KBH and other Survivors of the Stolen Generations saying about progress so far in implementing the recommendations from the BTH Report?
- What effect might the request to 'Get Over It' have for Survivors of the Stolen Generations trying to heal?
- What more would Survivors like to see happen to address the trauma they are still living with?

Teacher Notes:

Royal Commission – the challenges of confronting an ugly history.
Visibility of the history through healing centres, museums
Treaty and Recognition Debate.

KBH Conservation Management Plan

One thing of critical importance to Survivors is for Government support to preserve sites of significance and establish museums and healing centres.

Kinchela Boys Home Aboriginal Corporation is in the process of negotiating for control of the former KBH site.

KBHAC has developed a Conservation Management Plan for the site. They intend to retain, and where possible reinforce and communicate the deep significance (values and associations) of this place.

- Why is it important for Survivor communities to have control of their significant historical sites and records?

International Obligations

United Nations Declaration of Human Rights

Australia was a founding member of the UN and played a prominent role in the negotiation of the UN Charter in 1945. This declaration is not a treaty and so does not have any legal obligations. It does however set forth a set of values to be adhered to such as:

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Convention on the Prevention and Punishment of the Crime of Genocide

This is a treaty Australia enforced in 1951.

In the present Convention, genocide means any

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of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
(e) Forcibly transferring children of the group to another group.

- Having learned of the experiences of the KBH Survivors, do you believe Australia was living up to their international obligations?

Teacher Notes:
Children can access the full declaration here: United Nations Declaration of Human Rights

Explore the role Australia had in the development of the declaration.

Convention on the Prevention and Punishment of the Crime of Genocide

(Paris, 9 December 1948)
Entry into force for Australia and generally: 12 January 1951

United Nations Declaration on the Rights of Indigenous Peoples

UNDRIP affirms the minimum standards for the survival, dignity and well-being of the Indigenous peoples worldwide.

- It was passed by the General Assembly in 2007 with 143 votes for, 11 abstentions and 4 votes against. The countries who voted against UNDRIP were USA, Australia, New Zealand and Canada. In 2009 Australia endorsed UNDRIP. Why do you think this was not endorsed until 2009?
- UNDRIP is non-binding and does not affect existing Australian law. What do you think this means?
- Were you aware of this document before today?
- As a non-binding document what role does this document have in shaping future legislation?
- Why is this document important in our society today?

Teacher Notes:
There is a video giving background information about UNDRIP that can be played prior to investigating this document.

Further Discussion:
Investigate the role Australia played in the development of this charter. Why do you think the Australian Government was so resistant to specific rights?

UNDRIP (2)

Read UNDRIP and discuss:

- Which of do these Rights do you think are reality in our society? Which ones are protected by law? Why may this be the case?
- Do any of the Articles included in the document surprise you? Which ones and why?
- Where can you see Catholic Social Teaching (CST) in this document?
- How are the CSTs of Subsidiarity, Solidarity and Dignity of the Human Person reflected in this document?
- What do you believe the significance of this document to be given the history of the Stolen Generations and the experiences of the survivors of Kinchella Boys Home?

Teacher Notes:

Download or share this document with students so they are able to have a close look at the Articles.

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Find out more about Catholic Social Teaching

UNDRIP (3)

Investigate the Articles and look at their significance in relation to Kinchela Boys Home and the Stolen Generations more broadly.

- Find references in the stories, poems and videos watched of rights which are not the reality in Australia today. How may we work to get these rights recognised?
- Which articles stand out and resonate with you as particularly significant having watched listed to the stories of survivors of the Stolen Generations?
- What is the significance of the *Mabo* decision on this charter?
- Has the recognition of Native Title in Australia created any opportunities for justice for Survivors of the Stolen Generations?

Teacher Notes:

The Mabo Case was a significant legal case in Australia that recognised the land rights of the Meriam people, traditional owners of the Murray Islands (which include the islands of Mer, Dauer and Waier) in the Torres Strait. The Mabo Case challenged the existing Australian legal system from two perspectives:
On the assumption that Aboriginal and Torres Strait Islander peoples had no concept of land ownership before the arrival of British colonisers in 1788 (terra nullius).
That sovereignty delivered complete ownership of all land in the new Colony to the Crown, abolishing any existing rights that may have existed previously.
Source: https://aiatsis.gov.au/explore/articles/mabo-case

Further Research
You may be aware that there is currently wide debate across Australia about whether the Constitution should be amended to recognise Aboriginal and Torres Strait Islander peoples in a Preamble, as well as other more substantive changes to remove Sections that allow for Racial Discrimination and include a new anti-discrimination clause. Research the suggested amendments and answer the following questions (for support see https://www.referendumcouncil.org.au/resources/introduction_to_the_issues);

Would the proposed amendment provide any greater legal protection for the rights of Aboriginal and Torres Strait Islander peoples? Search media articles online (eg ABC, SBS, NITV, the Guardian) to investigate what Aboriginal and Torres Strait Islander people and organisations are saying about the proposed amendments. What are some of the different perspectives? What amendments would Aboriginal and Torres Strait Islander peoples like to see included?
Discuss as a class, what amendments do you think should be included if we have a Referendum and why?

Caritas and KBHAC

Uncle Richard's story was featured in Week 3 of Project Compassion 2017.

Caritas Australia is working in partnership with our First Australians to support self-determination and foster Aboriginal and Torres Strait Islander led solutions.

Kinchela Boys Home Aboriginal Corporation offered Uncle Richard and other former Stolen Generations survivors the chance to heal after a childhood of suffering.

Find out more about Uncle Richard's story, classroom ideas and Caritas Australia's work with KBHAC.

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Kinchela Boys Home

Teacher Notes:

Caritas Our approach: valuing partnership
Our Australian Indigenous program was established in 1972 and renamed the First Australians program in 2012. To learn more about the change of name, read our blog – Recognising First Australians.

Our approach is flexible, respectful and sensitive. We are guided by the right to self-determination. We work in partnerships with Aboriginal and Torres Strait Islander peoples towards the common cause of strengthening Aboriginal and Torres Strait Islander initiatives and solutions.

The projects we support are shaped by the priority to strengthen cultural identity and spirituality, and centred around the importance of strong inter-generational relationships and healing. Our partners work in many various ways that include supporting health and wellbeing, developing culturally meaningful enterprises, re-establishing community leadership structures, fostering healing and understanding of intergenerational trauma, training families in financial management, and developing youth leadership and connection to culture.

What can I do?

Kinchela Boys Home was one of many institutions around the country where Aboriginal children who had been kidnapped from their families were taken. Throughout Australia there were extensive networks of 'homes' and temporary accommodations that stolen children were housed in and moved between. The process of taking children involved extensive collaboration between Government, Police, Churches and everyday citizens who reported the whereabouts of Aboriginal families. While the Bringing them home report documented a portion of the history, there are still many stories to tell. There are also many sites of significance that are being destroyed without any recognition of the historical role they played in housing or transporting stolen Aboriginal children.

- Who can you approach to learn more about the history of the Stolen Generations in your local area?
- What action can you take as an advocate for equality and justice for Australia's First Peoples?
- How can we work together to achieve greater recognition, reconciliation, civil rights, and improvements in education and health for our First Australian sisters and brothers?

Further Discussion:

See Resources from the Healing Foundation to further explore how you can learn and take action;
https://healingfoundation.org.au/bth20/bth20-school-resources/

> "We weren't allowed to speak of any Aboriginal culture, language because I didn't know it because I was taken away at an early age. And so I really lost just about everything. You know, I lost my family, I lost everything."
>
> Bill Simon , On Kinchela Boys Home

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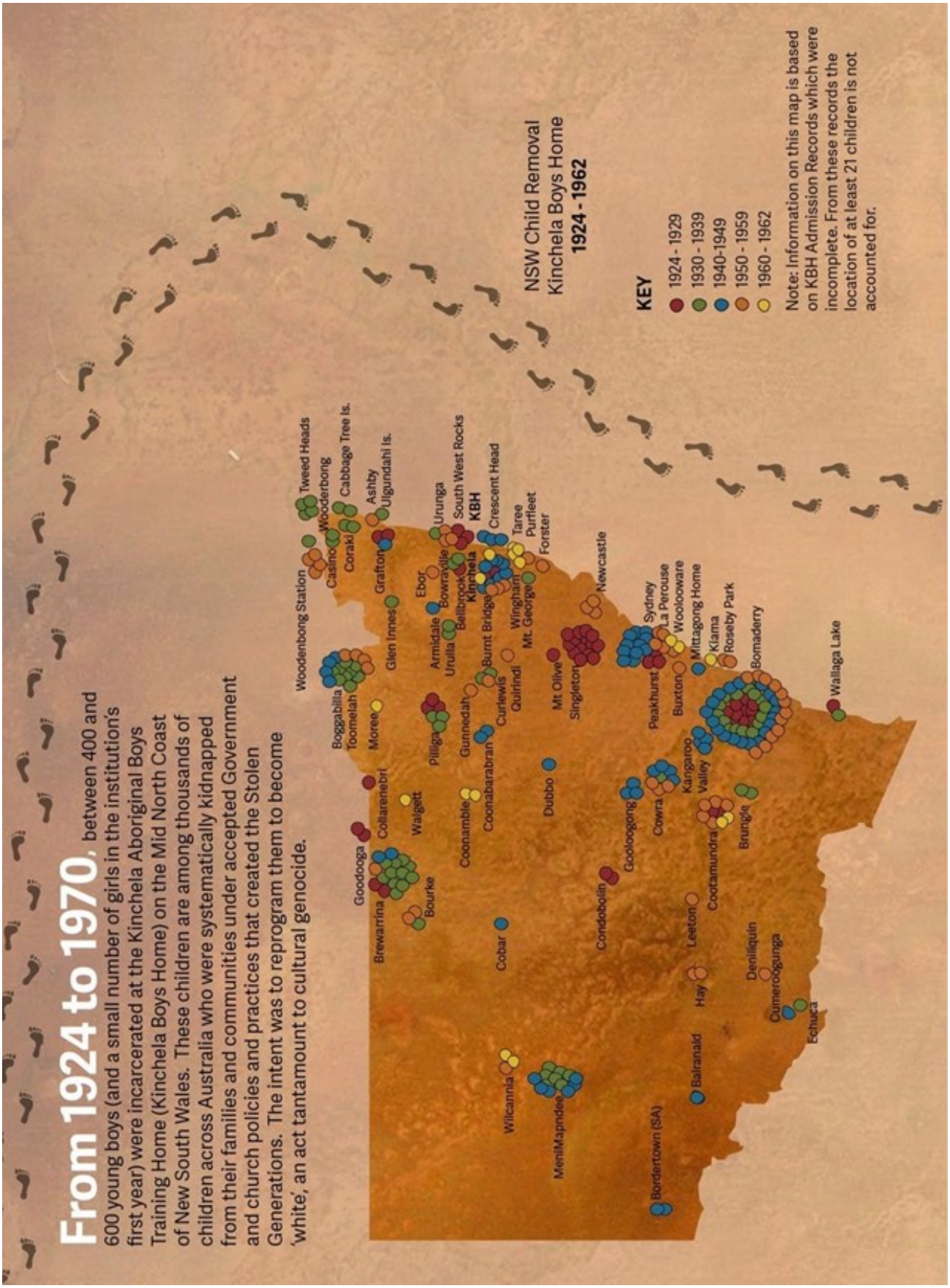
Appendix A

This map may be referred to as you watch the videos as an additional resource to learn more about the KBH Survivors.



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Appendix B

Uncle Cecil Bowden

My name is Cecil Bowden and I was born in Cowra in 1939. I was taken away as a baby and put in homes all my youth.

Family

My father was a — he was a drover. But my mother died in, I think it was about 1941. And the Aboriginal Welfare Board stormed in and took all ten of us.
[Cecil's father was fighting in WWII when the children were removed]
I was the second youngest. I had a younger brother and I had a sister who was a little bit older than me. Us three were put in a home down in Bomaderry, at Nowra.

Growing up in Bomaderry

I can remember going into hospital, into Berry hospital, while I was in that home and the treatment in Berry hospital was, you know, they spoilt me. Being used to what they done to us in the homes. I didn't want to go back. And I can remember crying when they took me back to the home and the boys — the other kids thought I was crying because I was happy to be home again. How wrong they were.
My father fought in two world wars. It was during the Second World War while he was overseas, they took us. I can remember him coming down to Bomaderry home. Still in his soldier's uniform. And he wanted to take us home. They wouldn't let him. By the time I got out of the home I'd forgotten all about him.

Moving on to Kinchela Boy's Home

When the boys turned ten they were sent to Kinchela Boy's Home in Kempsey and the girls at 12 were sent to Cootamundra. And Kinchela Boy's Home was, compared to Bomaderry, was a hellhole. The manager was a Pommie. I don't know whether he was racist or he was a sadist, you know, because he treated us terrible.
When you — in the morning, when you got up, 4 or 5 o'clock in the morning, you had to go over the back of the dairy and the grass would be about that long, frost all over it. They refused to give you shoes or long pair of strides, you know? You were in shorts and no shoes. And you'd be cracking the top of your feet from the frostbite and everything. You get cracks about, you know, a quarter of an inch wide. Seeping with pus. Because they wouldn't give you shoes.
They had this thing about when a boy got into strife, they'd line all 70 of us up and the boy had to walk the line. And every kid had to punch that kid hard enough to satisfy those people.
Because if they didn't they were threatened they would go down the line after him. And by the end of the line — by the time you got to the end of the line you were bruised and bleeding all over.
When I was in Kinchela someone — like they built a new laundry and the laundry, the floor, was laid concrete. It was all smoothed out, you know, and someone put their footprint in the concrete. And when the manager saw it he went crazy. So he lined all the boys up and wanted to know who put their footprint in the concrete.
It would've fitted half a dozen blokes. It fitted mine. Because he didn't like me I got the blame and I was stripped and flogged with a cane. A cane about five foot long. All over. And all I could do was put one hand on my groin, the other hand on my face, to protect myself. And I refused to cry, you know, because I didn't want to let that man know he was getting over us, getting the better of me. And, you know, I don't know how long the — the flogging lasted, but I was black and blue all over. He got sick of hitting me.
He was telling all the boys why I was being punished and then he hit me with his fist, because I was standing right there. And then that's when the tears come down. And I said to him 'If you hit me with your fist again – I don't care how many times you hit me with that cane but if you hit me with your fist I'm going to hit back.' And at that time I was one of the best

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fighters in the boy's home.
I was punched again. Hit with the cane again. And, you know, I had to walk down the line and every one of those boys had to punch me. And then I was put on punishment for weeks on end. Like every — before I went to school and in the afternoon when I got home I had to work on the vegetable garden, you know, and wasn't allowed out in the playground with all the other boys. And I was only on half meals.
I was up in the vegetable garden and one of the boys was sent up to tell me that I was off all punishment. A few days later I found out that it was the manager's son who put his footprint in the concrete. And the bastard wasn't man enough to say sorry. That's the type of people our lives were put in charge of.

Reconnecting with family

When I got out of Kinchela I come down to Sydney here to do an apprenticeship in plumbing and I was staying out at Tranby Hostel over at Glebe and nearly every day I was over here at Redfern because this is where all the Aborigines were. The only people I felt comfortable with.
When I did get out of the home I thought I had one brother and one sister because we were in Bomaderry together see? I didn't know about the older ones. And where that TNT building is there now, across this side of the road, I was waiting for a cab and a bloke walked up to me, he said 'You Cecil Bowen?' I said 'Yeah.' He said 'I'm your brother George.' Didn't know George existed.
And I was in the pub, there was a pub there on the corner. I was in there having a beer one morning, going to work and a bloke walked in, 'You Cecil Bowden?' 'Yeah.' 'I'm your brother Ernie.' I didn't know I had a brother Ernie. And then I ran into a bloke here, here in Redfern, he said 'Hey, you want to get to Cowra and see your old man?' I said 'What are you talking about?' He said 'Your old man's in Cowra.'
You see they constantly told us the reason we were in those homes is we had no parents. Either that or your parents didn't want you.
I left my apprenticeship and went straight to Cowra to see my old man. He was an old drover. He used to drove sheep and cattle round there so I got onto a bit of droving with him.
He used to — you know I just couldn't get that word out – dad, pop, father. I wasn't used to having a dad. He used to beg me – come on, dad, pop, anything. Those little words wouldn't come out. I couldn't say it.
I found out later that him, my father, and his brothers and sisters were also taken. So it was generation after generation. It's not a stolen generation. It's generation after generation.

Effects of violence

I lived over there, on Caroline Street there. My daughter came in, crying. I said 'What's wrong with you?' Well her boyfriend just stormed in after her. They were going together for a long while. They had two kids. And he was going to bash her, you know. I just got out of hospital. I sawed my arm up with a chainsaw and — at work. I'd only been out of hospital for a couple of days. And when this bloke came in I said to him 'You better get out of the house.'
He just refused. He's a big fella. And I said 'Yeah, if you don't get out of the house I'll kill ya.' He just ignored me. So I went upstairs and I had a .22 rifle. And I showed him — I made sure he saw me put a bullet in the chamber. I wanted to frighten him to get out him out of the house. And he just ignored me.
I said 'If you're not out of the house by the time I count three I'll kill you.' He just rushed at me. So I shot him. I was — I went up to the police station and told them what I'd done. Well they reckon there was 14,000 police down here within seconds. And I was charged with murder and they later on dropped it down to manslaughter and I was — I got an eight year sentence, you know.
Now there were two Aborigines, they were drunks. Alcoholics. And they were stealing beer from a hotel over at St Peters. The publican caught them and shot the pair of them. Killed

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one. The other bloke's — one bloke's crippled for life. He got shot in the spine. There was never any action taken against that bloke because they were stealing his beer. This bloke's going to physically damage my daughter. I'm protecting her – I'm charged with murder. Straight away. That's the difference. Racist Australia.

Kevin Rudd's 'Apology'

It's not what he said, it's really — that worries me, it's what he didn't do. He hasn't done a thing. No good saying sorry if you don't do anything about it. Rudd hasn't done a thing. He's just as bad as Howard.

Well I think we should be compensated. Because back in the '60s I think it was, or late '50s, early '60s, they had all these immigrants locked in these camps out at Fairfield. And it was deemed that it was against the law to put these people in those camps and they were all compensated. They were illegal immigrants. We're the original people of this land. We were taken away. Why aren't we compensated?

Genocide

We were constantly told that we weren't Aborigines in the home. When we got out – never marry an Aboriginal. You're not Aboriginal. Don't marry an Aboriginal. Don't go out with Aboriginal girls. And I mean to say, it stuck with a lot of them. With a lot of the boys. And it stuck with a lot of the girls too. My sister was one of them. She married a whitefella in 1958 and I haven't seen her since. She doesn't want to be found. Prior to her marrying that fella me and her used to meet here in Redfern every weekend. She'd come and watch me play football and cricket. I knew she was marrying that bloke but I didn't think she'd do what she's done. Just disappeared.

Some of my family got a private detective to look for her. They found her. And the message came back with the people who were investigating that she didn't want any of her kids to know they were Aboriginal. That's the reason why.

That is the fault of the government. They brainwashed a lot of kids.

It was to breed the Aboriginal out of us. And that's genocide.

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Appendix C "Our Pain"

Crow (Ian Lowe, #41) uses poetry to share his experiences of KBH and the legacies KBH has had on his life. In 2013, Crow sat down with New Zealand born Australian based singer and musician, Mark Ferris, who set Crow's poetry to music. Included in this music journey was didj player Rhys Waite who lives in Kempsey. In November of 2013, the three of them had the song 'Our Pain' professionally recorded at Vienna People in Sydney.

LYRICS:

OUR PAIN
For we are the Kinchela Boys.
Just little kids.
Taken away from our families.
Learnt to be slaves and soldiers,
marching everywhere.
We are the Kinchela Boys and you destroyed the most innocent people in the world, us little kids.
We are still the Kinchela Boy's.
Brainwashed through the years.
And we found out
that we were black, not gammon.
Now we are still lost.
Today. Tomorrow Yesterday.

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Appendix D Uncle Harold Harrison

Well my name is Harold John Harrison. I was born in Cummeragunja. 1943. My dad was Jack Little. My mother was Lena Harrison and her maiden name was McGee. They went over to a place called Cummeragunja and that's where I was born, like and then brought back to the coast, back to Wallaga Lake then Worrigee. Worrigee is three miles outside of Nowra.

Memories of life at Worrigee in the 1940s

Then it was a oneness. Everyone was — belonged to each other. Everyone belonged to each other. Everyone was auntie. Everyone was uncle. Everyone brothers, sisters. We was brought up so close.

[Being taken]

I was about five or six when mum passed away. The welfare just come in and police and just grabbed us. Yes, she was still on the bed with a blanket over her. She passed away that night when they grabbed us. And they put her…and never even brought us back for her funeral.

Oh there was a big mob there but they just come in and just grabbed us. Everyone was crying outside. Like it was only a little track. Little dirt track that led into the bush, where they come and dragged us out. I had a brother who was taken, Billy Harrison, he was next to me. I'm 66 at the moment. He's 65. Billy Harrison, he was under the bed trying to hide from the welfare or the police. I don't know who. But they went under and grabbed him. I remember him biting someone. And they just dragged us out and put us into an old car and took us to Bomaderry Children's Home. And when I was in… we had dad, our father Jackie Little… he just couldn't do nothing because the police and the welfare was there.

Dad visits Bomaderry Children's Home

Yeah every weekend we were there, every weekend, he came across and seen us. He used to walk from Worrigee, three mile into town. About six mile a day. Twelve mile a day in and out, to see us. He wasn't allowed inside. They'd say 'Your father's over there.' And we'd run across and see him and maybe cuddle him and…Bomaderry, it was — oh, I didn't like it much. I didn't like it.

And especially going to school. Bomaderry School. We had to walk down this lane and this old baker in the horse and cart – 'Kill them little black 'b's!' And he tried to run the horse over us. I'd be screaming, terrified. Running. Trying to get up the hill and up to school. We'd dread going to school because of that baker. He'd come along the same time with his horse and cart and say 'I'm going to kill you lot.' So he tried to run the horse over and the cart over us a few times. And this is my memories of Bomaderry Children's Home.

Even Christmas times we used to — give us toys that morning. By that evening they'd take them back off us. Put them back up for the next lot of children next year. We never ever owned anything. They took our toys back off us. Once we were sent from there to Kinchela — it was different then. Like I never ever seen my father again.

Kinchela Boys Home

In '52 we were sent to a place called Kinchela Boys Homes. We'd be out milking cows, about 150 cows of a morning in the cold. 3 o'clock of a morning. No shoes. We had no shoes. In wintertime our feet were just — they were that cracked from the cold we'd be bleeding. If a cow pooped we'd run and put our feet in it to keep warm.

I seen all them boys — some run away and they had to be walked down the line and everyone had to hit them. I never — didn't want to experience that walking down that line after seeing some of them boys. After they finished walking through everyone they'd be bleeding and — oh, bad. They couldn't hit back. They had a bigger fella beat them. That was a punishment. Punishment for running away from Kinchela. They took off and tried to leave the

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Homes and not come back there.

Attitudes towards Aboriginal people in the homes

There was a big painting on the wall of crossroads. White people going that way, the black people going there. They were not — they were bad people. Like they were no good.
They told me they were dirty people. All they're good is for drinking and gambling. But I said 'That wasn't our culture before you came.' We never had no alcohol or hurt or hate. There wasn't any word for sorry. Or please. It was not needed with our people.

Running away from Kinchela

I rolled a tractor at the age of 17. They wanted to put me back in the homes there in Gosford until I was 18. They reckon I was uncontrollable. I did run away over the borders that time, away from the welfare. I got off the little bus at Acacia Ridge and I looked around and I seen nobody and no one to meet me but I seen the bushes there and I seen smoke. I looked and I seen the smoke and I went in through the bushes and there was a family of Aboriginal people living in a shack. Tin shack. Four blokes.
And I asked if — I mean they asked me where I was from. I said 'I don't know where or who, where I am.' Well they became my auntie and my uncle. My brothers and my sisters. And they looked after me. They were my family.

Returning home

Took me a long time, about 24 years, to get back to where I was taken from. Worrigee. And once I got down there I asked my aunt – where's my dad? She said 'Oh he's passed away.' And when she said he's passed away I said 'Well what was wrong with him?' She said 'He died of a broken heart.' I says 'broken heart.'
I asked my auntie can I drink. Can I drink — I was so bad, suicidal… I drank and I didn't care who I was. I didn't know anything. I blamed my auntie. I accused her of — she letting us go and couldn't look after us. And I used to get drunk and abuse her all the time. And, you know, everyone around me. Like, you know, I didn't care who I was. Like I had no respect for nobody. Not even myself. I turned to alcohol.
Not only beer, it was metho. Methylated spirits in them times I drank. I'd buy it just to get rid of the hurt, the hate which was inside of me. I had no identity of who I was. I had no identity. Now I'm Aboriginal. Where's my Aboriginal name?

Why was I taken?

I want to say — the government – why did they do it? Why did they take us? I always wanted to see Link-up about getting my papers back off the government. Like, you know, the release papers and papers for what I'd been — why I'm — what I was taken for. Like, you know, I don't know why.
I don't think it was neglect because Aboriginal people they were so loveable. Everyone as I said was auntie or uncle and they looked after you, I was never short of a feed or anything like this. It was just beautiful. But I don't know why we were taken because of — it was, I believe it was just to wipe out the Aboriginal race. They kept the full bloods from the half-castes. There was no teaching of that culture continuing, which was a beautiful culture. A sharing one.
Well half-caste people they were taken away and they just stopped our culture. They tried to stop it then by beating us up and teaching us how to be white, not — we wasn't Aboriginal, not a black person. But when we went back home we were everything but black.
As I say in 1993 when we started to go out to schools to try to teach them a little bit about our culture, with boomerang throwing and spear throwing, talking about a little bit of bush tucker that we had to read from a book to find out.

Sorry Day

Sorry about what? Was this going to be just for the Stolen Generation or for changing a complete culture? A beautiful culture. A loving culture.

Appendix E

A magazine for the NSW Aboriginal Protection Board issued monthly between 1915 to 1969 to the Aboriginal people of NSW. Photos and Pamphlets like these were used to promote the 'benefits' of the Assimilation policy to the Australian Public. Source: Dawn Magazine, August 1965

This drawing by Albert Cooper, 12, is typical of his work and shows great talent. Albert's schoolteacher is very impressed by his work, and Mr Henricksen is encouraging Albert in his drawing and painting

IT'S ALMOST LIKE A COUNTRY CLUB AT KINCHELA

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