



Australian  
Human Rights  
Commission



# BRINGING THEM HOME

.....  
Educational Resource • 2017



**YEAR 6**

.....  
Humanities and Social Sciences

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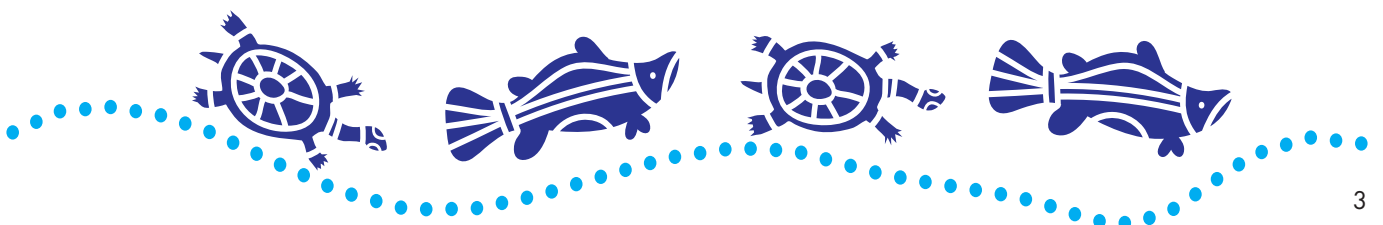


# YEAR 6: HUMANITIES AND SOCIAL SCIENCES

Key Learning Areas	Humanities and Social Sciences (HASS)
Year Group	Year 6
Student Age Range	11–12 year olds
Resources/Props	<ul style="list-style-type: none"><li>• Australian Human Rights Commission’s interactive <a href="#">Bringing them Home website</a></li><li>• Note-paper or notebooks and pens for students</li><li>• Butcher’s paper and markers</li><li>• Printed copies of student worksheets</li><li>• Internet enabled devices</li><li>• Access to reference materials</li><li>• Laptop and projector/screen for viewing online videos</li></ul>
Language/ vocabulary	<p>A glossary of key terms for Sequence 1 can be found on page 17.</p> <p>A glossary of key terms for Sequence 2 can be found on page 37.</p>



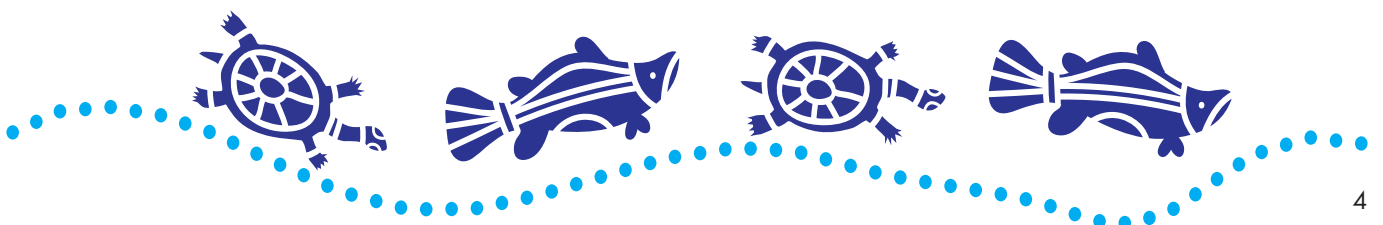
The artwork used throughout this resource was created by Aboriginal and Torres Strait Islander artist Riki Salam of We Are 27 Creative. The artwork on the front cover is called 'The Healing Journey'. To learn more please visit '[About the Artwork](#)' on the [Bringing them Home](#) website.





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## USING THIS RESOURCE

The following icons are used throughout the resource to indicate a particular type of content or activity:



The eagle icon indicates a **note for teachers**.



The goanna icon indicates an **activity for students to complete individually**.



The freshwater turtle icon indicates **background information for teachers**. In some cases, teachers may wish to share this content with students.



The dugong icon indicates an **activity to be completed in pairs**.



The spirit ancestors icon indicates recommended **resources for additional learning**. In some cases it may be helpful to incorporate these resources into your teaching.



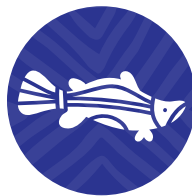
The emu icon indicates an **activity to be completed in small groups**.



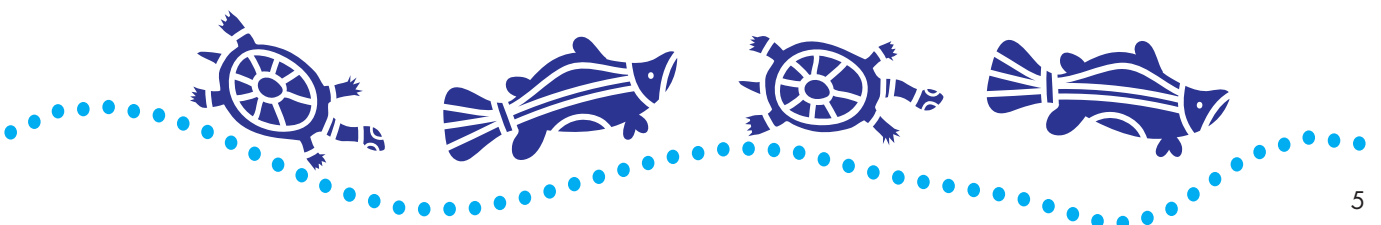
The seedpod icon indicates recommended **additional learning or extension activities**.



The kangaroo icon indicates an **activity for the entire class** to complete together.



The fish icon indicates an opportunity to **involve the school** in your class's learning.







# TEACHING ABOUT THE STOLEN GENERATIONS

**Narragunnawali**  
Reconciliation in Schools  
and Early Learning



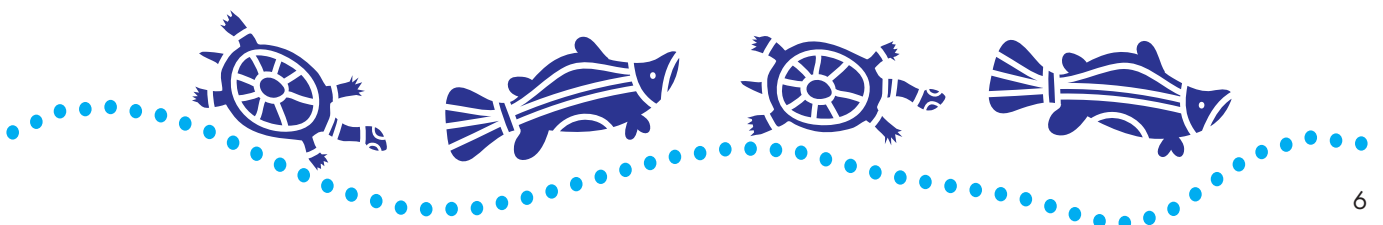
.....  
**Narragunnawali: Reconciliation in Schools and Early Learning is a Reconciliation Australia program that support schools and early learning services in Australia to develop environments that foster a higher level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions.**

Narragunnawali has developed the following guidelines to support and assist teachers in teaching about the Stolen Generations in a respectful and appropriate way.

As with all resources, teachers are encouraged to read and view the learning resources and all the supporting material prior to showing them to students. The content in the *Bringing them Home* resources addresses some significant themes and it is important for teachers to feel comfortable with the content before introducing it in the classroom.

- Talk, if possible, with Aboriginal and Torres Strait Islander students, staff, families and/or community members before using these learning resources. This resource discusses the Stolen Generations and themes that may be sensitive for students and teachers, and particularly for Aboriginal and Torres Strait Islander students. Considering and pre-empting possible responses is very important. Because of the often distinct, place-based nature of Aboriginal and Torres Strait Islander identities and community relationships, it can also be significant to explore the concept of connecting to Country from your local Aboriginal and Torres Strait Islander community perspective.

- Set classroom ground rules: Due to the sensitive nature of the content around the Stolen Generations, setting classroom ground rules with your students before teaching this material is an important step in creating a safe space and helping develop mutual respect and understanding between the members of your classroom community.





## Examples of Classroom Ground Rules

**Be respectful:** Each person has their own beliefs and values.

**Value diversity:** Each person has their own world views, experiences and opinions.

**Listen politely:** Each person has a right to contribute without pressure or intimidation.

**Act with honour and courage:** Be brave in sharing experiences, ideas and opinions.

**Appreciate privacy:** Each person has the right to uphold their privacy.

**Act responsibly:** Share feedback with thoughtful consideration and a positive attitude towards others.

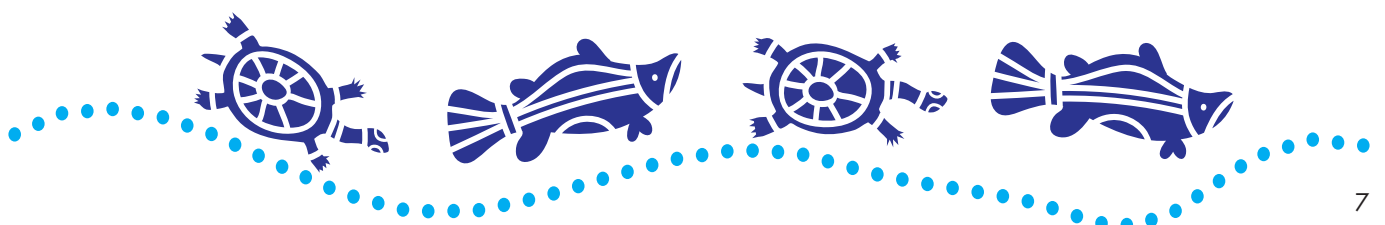


## Other ideas for consideration:

- Encourage students to frame discussion comments as their own (as in “I think”) and avoid forceful language (such as “you should”). Also encourage students to draw on evidence from their viewing, and from further critical research, in shaping their responses—engaging with diverse perspectives, including Aboriginal and Torres Strait Islander perspectives, is key to formulating strong understandings and responses and avoids potentially traumatic experiences by not including speculative and assumption-based activities.
- When responding to others in classroom discussion or within the associated activities, encourage students to challenge *ideas* rather than people.
- Allow adequate time at the end of each viewing session for students to debrief the content, for discussion and associated activities.
- Valuing individual beliefs and values does not mean that discrimination should be tolerated. If a student says something that is racist, it is important to speak up and let them know that racism is unacceptable. The [Racism. It Stops with Me](#) campaign has some suggestions for responding to racism. The teaching resources [Take a stand against racism](#) and [Tackling racism in Australia](#) also provide guidance for teachers as well as suggestions for learning activities.

Further guidance around fostering safe and respectful learning environments is available from Reconciliation Australia’s *Narragunnawali: Reconciliation in Schools and Early Learning* online platform. The following resources may be particularly helpful:

- [Cultural Safety and Respect in the Classroom](#)
- [Guide to Using Respectful and Inclusive Language and Terminology](#)





# TEACHING AND LEARNING SEQUENCES OVERVIEW

Through these teaching and learning sequences students will develop an understanding of the experiences of Aboriginal and Torres Strait Islander peoples since the arrival of the British in 1788. They will investigate a variety of government policies enacted to govern Indigenous Australians. In particular, students will explore the effects of the policies of forced removal of Aboriginal and Torres Strait Islander children from their families.

**Aim:** Upon completion of these lessons, students will be able to communicate the effect that colonisation and subsequent policies have had on Aboriginal and Torres Strait Islander individuals, families and communities.

## Australian Curriculum Links

### Australian Curriculum Content Description

#### Year 6 Humanities and Social Sciences (History)

##### Key concepts

- Sources
- Continuity and change
- Cause and effect
- Perspectives
- Empathy
- Significance

##### Inquiry questions

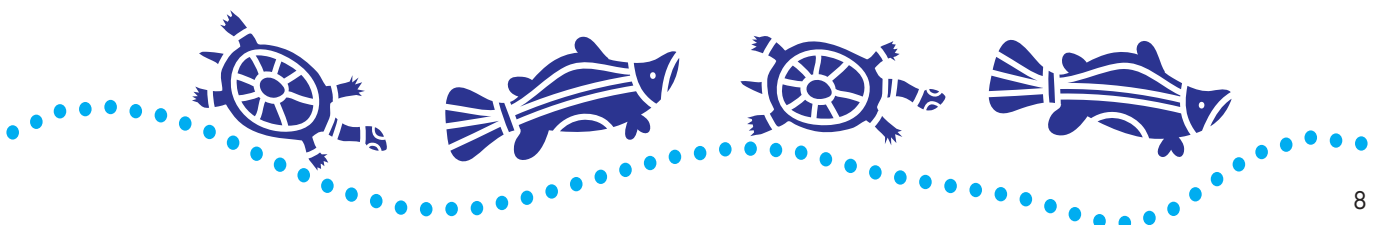
- Why and how did Australia become a nation?
- How did Australian society change throughout the twentieth century?
- What contribution have significant individuals and groups made to the development of Australian society?

#### Knowledge and Understanding (History)

##### Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children ([ACHASSK135](#))

##### Elaborations

- Investigating the lack of citizenship rights for Aboriginal Peoples and Torres Strait Islander Peoples in Australia, illustrated by controls on movement and residence, the forcible removal of children from their families leading to the Stolen Generations, and poor pay and working conditions
- Describing the significance of the 1962 right to vote federally and the 1967 Referendum
- Investigating the stories of individuals or groups who advocated or fought for rights in twentieth-century Australia (for example, Jack Patten or the Aborigines Progressive Association)





## Australian Curriculum Content Description

- Investigating the experiences of democracy and citizenship of children who were placed in orphanages, homes and other institutions (for example, their food and shelter, protection, education and contacts with family)

### **The contribution of individuals and groups to the development of Australian society since Federation** (ACHASSK137)

#### *Elaborations*

- Considering notable individuals in Australian public life across a range of fields (for example, the arts, science, sport, education), including Aboriginal and Torres Strait Islander people, a range of cultural and social groups, and women and men drawn from the National Living Treasures list, the *Australian Dictionary of Biography* or the Australian Honours lists)

## Inquiry and Skills

### *Questioning*

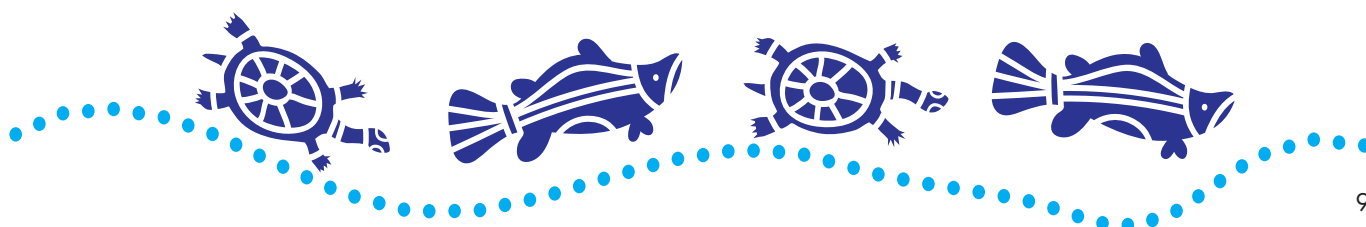
- Develop appropriate questions to guide an inquiry about people, events, developments, places, systems and challenges (ACHASSI122)

### *Researching*

- Locate and collect relevant information and data from primary sources and secondary sources (ACHASSI123)
- Organise and represent data in a range of formats including tables, graphs and large- and small-scale maps, using discipline-appropriate conventions (ACHASSI124)
- Sequence information about people's lives, events, developments and phenomena using a variety of methods including timelines (ACHASSI125)

### *Analysing*

- Examine primary sources and secondary sources to determine their origin and purpose (ACHASSI126)
- Examine different viewpoints on actions, events, issues and phenomena in the past and present (ACHASSI127)
- Interpret data and information displayed in a range of formats to identify, describe and compare distributions, patterns and trends, and to infer relationships (ACHASSI128)



## Australian Curriculum Content Description

### Evaluating and reflecting

- Evaluate evidence to draw conclusions (ACHASSI129)
- Work in groups to generate responses to issues and challenges (ACHASSI130)
- Use criteria to make decisions and judgements and consider advantages and disadvantages of preferring one decision over others (ACHASSI131)
- Reflect on learning to propose personal and/or collective action in response to an issue or challenge, and predict the probable effects (ACHASSI132)

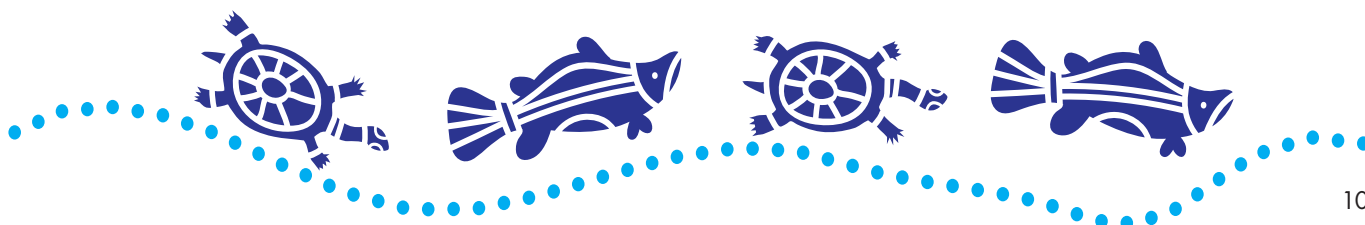
### Communicating

- Present ideas, findings, viewpoints and conclusions in a range of texts and modes that incorporate source materials, digital and non-digital representations and discipline-specific terms and conventions (ACHASSI133)



The handwritten note reads: 'I like the little girl in the centre of group, but if taken by anyone else, any of the others would do, as long as they are strong.'

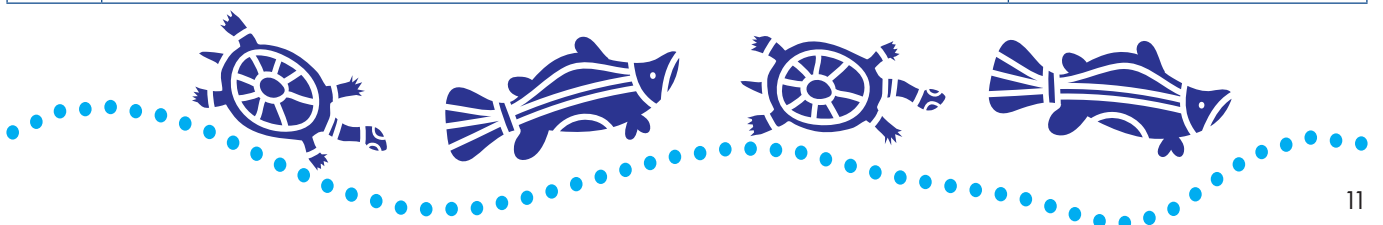
Source: Courtesy 'Between Two Worlds', Australian Archives.





# RECOMMENDED LESSON SEQUENCING

Lesson Overview		Suggested time allocated
<b>Sequence 1: The Stolen Generations</b>		
<i>Curriculum Links: Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children (ACHASSK135)</i>		
1.	<b>Defining key terms</b> Students define the key terms and concepts used throughout the lessons.	40 minutes
2.	<b>Life on the missions</b> Students investigate the reality of life on the missions, including the control exercised by the mission manager or protector on the daily lives of Aboriginal and Torres Strait Islander peoples living there.	17 minutes
3.	<b>The effect of restrictions</b> Students consider the effects that particular restrictions would have had on Aboriginal and Torres Strait Islander peoples living on missions.	35 minutes
4.	<b>Assimilation</b> Students learn about the Assimilation Policy.	10 minutes
5.	<b>The importance of family</b> Students consider the importance of family and discuss how being removed from their family might make them feel.	40 minutes
6.	<b>The fear of being taken</b> Students learn about the Stolen Generations and the constant fear by Aboriginal and Torres Strait Islander children of being removed from their families.	10 minutes
7.	<b>Living in an institution</b> Students investigate what life was like for Aboriginal and Torres Strait Islander children growing up in an institution.	40 minutes
8.	<b>Voices of the Stolen Children</b> Using resources developed by, or in consultation with, Aboriginal and/or Torres Strait Islander peoples, students further investigate the experiences of stolen children.	35 minutes + additional research time + presentation time



**Sequence 2: The 1967 Referendum**

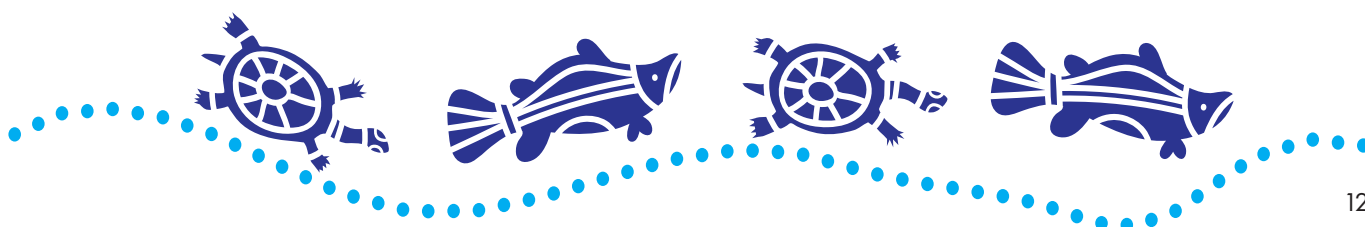
*Curriculum Links: Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children; (ACHASSK135).*

1.	<b>Defining key terms</b> Students define the key terms and concepts used throughout the lessons.	40 minutes
2.	<b>The right to vote</b> Students discuss why being able to vote is an important right in a democratic society and consider the impact of Federation on the voting rights of Aboriginal and Torres Strait Islander peoples.	20 minutes
3.	<b>Why vote anyway?</b> Students consider the value of voting, particularly for Aboriginal and Torres Strait Islander peoples.	45 minutes
4.	<b>Before the Referendum</b> Students explore how rights for Aboriginal and Torres Strait Islander peoples varied between states and territories.	25 minutes
5.	<b>The significance of the 1967 Referendum</b> Students consider the impact of the 1967 Referendum on Aboriginal and Torres Strait Islander individuals and communities.	30 minutes

**Sequence 3: Fighting for the rights of Aboriginal and Torres Strait Islander peoples**

*Curriculum Links: Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children; (ACHASSK135); The contribution of individuals and groups to the development of Australian society since Federation (ACHASSK137).*

1.	<b>Indigenous Activism</b> Students investigate some of the key individuals and groups involved in the struggle for Aboriginal and Torres Strait Islander rights in the 20th century.	35 minutes + additional research time + presentation time
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# SEQUENCE 1: THE STOLEN GENERATIONS



Before the beginning of each of these lessons, make sure that you let your class know that some of what they will be learning about might make them feel sad or angry. Make sure that students know that they can come and talk to you about how they are feeling.



Teachers who are unfamiliar with the policies and practices leading to the Stolen Generations, may find it helpful to read through the **'Australia: A National Overview'** factsheet prior to teaching this material. The factsheet provides a brief background to the policies and practices that authorised the removal of Aboriginal and Torres Strait Islander children from their families. Some of this information has also been inserted throughout this resource.

## Overview

In this series of lessons, students will be introduced to the Stolen Generations—the Aboriginal and Torres Strait Islander children who were forcibly removed from their families by the government.



## Activity 1: Defining key terms

### Suggested timing:

5 minutes to introduce activity  
15 minutes to develop glossary  
20 minutes for classroom discussion of key terms



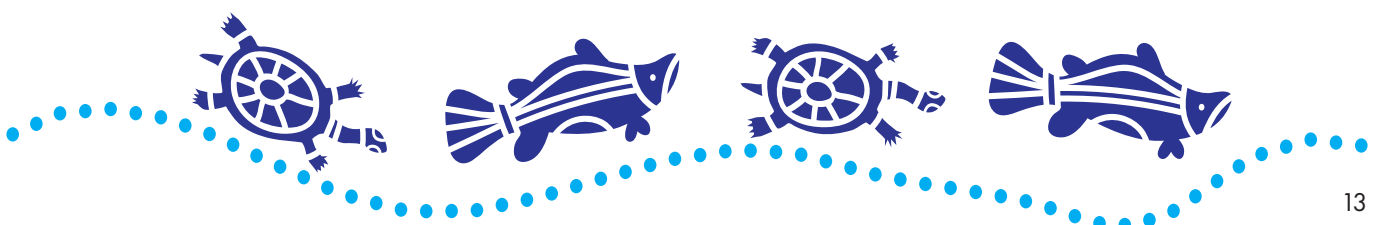
### Required resources:

Note-paper/notebooks and pens for students  
Butcher's paper and markers for scribe



In order for students to be able to comprehend the various components of this topic it is essential that students develop an understanding of the key terms and concepts. The purpose of this is to build a foundation of metalanguage which students can utilise throughout the topic. This will ensure that ALL students understand the meaning of specific terms which are used throughout the lessons.

- Let students know that over a series of lessons, they will be learning about the Stolen Generations.

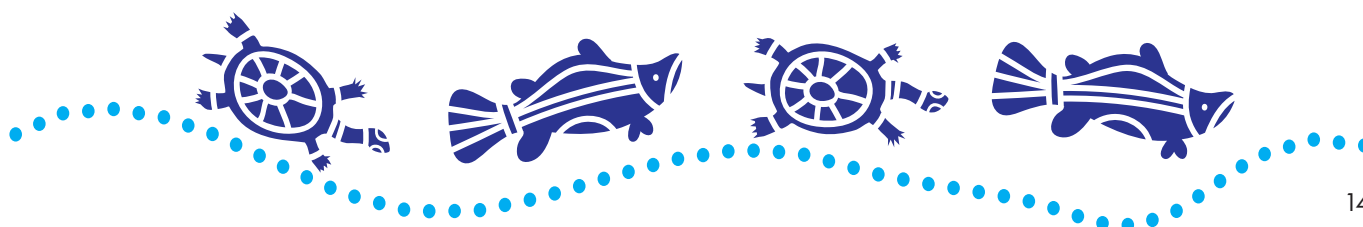




- Inform students that they will be working in pairs to develop their own glossary of key terms and concepts that will be used throughout the lessons.
- Let students know that they can decide the format that they would like their glossary to take (for example, a series of wordbank cards, a word map, a poster, or a one-page glossary etc).
- Provide students with a list of key terms (next page) to include in their glossary and tell them to make sure that there is space for them to add any additional terms that they come across throughout the lessons. Let them know that they have 15 minutes to work in pairs to produce their glossary. At this stage, students should not undertake any research. Their definitions should be based on what they know already. Let students know that if they are unsure of the meaning of a particular term, they should leave that space blank. They will be able to fill it in later.
- After 15 minutes, ask the class to come back together and facilitate a discussion about the meaning of the key terms and come up with a mutually agreed upon glossary. Ask one student to volunteer as a scribe and write each term and its definition on a sheet of butcher's paper. The rest of the class should write these definitions on their own personal glossary. If the class is stuck on any terms, help them to come up with a definition. Once the glossary is complete, stick it to the wall for the remainder of the lessons. Let students know that if there are any other terms they come across during these lessons that they do not understand, they can add them to the class glossary. At the beginning of each lesson, check to see if the glossary needs to be updated.

Children at school  
on Mornington  
Island, 1950

Source: Courtesy  
of the State Library  
of Queensland and  
the community of  
Mornington Island.





## Example Glossary of Key Terms

**Aboriginal and Torres Strait Islander peoples:** The original inhabitants of Australia.

**Aboriginal peoples:** The original inhabitants of mainland Australia (Tasmania included). At the time of European arrival, it is estimated that there were 500+ unique languages and dialects across the country.

**Assimilation:** The process of one group being absorbed by another. Under the Assimilation Policy, the Australian Government sought to assimilate Aboriginal and Torres Strait Islander people into 'white Australia' by trying to make them 'look' and act 'white'.

**Bringing them Home:** The name given to the final report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. The *Bringing them Home* report was produced by the Human Rights and Equal Opportunity Commission (now called the Australian Human Rights Commission) and tabled in the Australian Parliament on 26 May 1997.

**Citizen:** A person who is a member of a political community, such as a state or a nation, that grants certain rights and privileges to its citizens and in return expects them to fulfil certain duties, such as to obey the law.

**Citizenship:** The status, with its rights and responsibilities, of being a citizen of a country.

**Colonisation:** The process of taking control of and settling another land/territory.

**Colonist:** An individual involved in the colonisation process. This includes both those who chose to come to the new colony and those who were forced to do so (i.e. convicts).

**Colony:** Land/territory that is taken over and controlled by another country, and settled by people from that country.

**Legislation:** The laws of a country or jurisdiction, as passed by Parliament.

**'Full-blood':** A historical term previously used to describe Aboriginal and Torres Strait Islander people who have no non-Indigenous ancestry. This term is considered very offensive and should no longer be used.

**'Half-caste':** A historical term previously used to describe Aboriginal and Torres Strait Islander people who had one Aboriginal and/or Torres Strait Islander parent, and one non-Indigenous (usually 'white' or European parent). This term is considered very offensive and should no longer be used.

**'Quadroon':** A historical term previously used to describe Aboriginal and Torres Strait Islander people who had one quarter Aboriginal and/or Torres Strait Islander ancestry. This term is considered very offensive and should no longer be used.

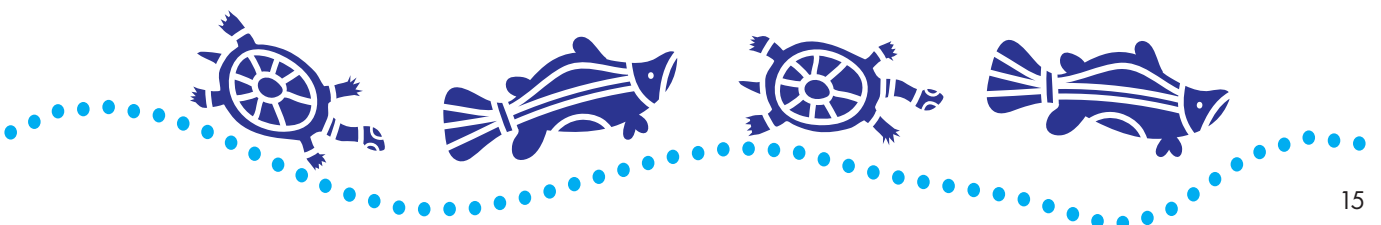
**Stolen Generations:** The Aboriginal and Torres Strait Islander people who were forcibly removed from their families and communities as children.

**Torres Strait Islander people:** The original inhabitants of the Torres Strait Islands.



Teachers might find it helpful to view [Narragunnawali's Terminology Guide](#) for guidance around definitions and the appropriate use of language and terminology when discussing Aboriginal and Torres Strait Islander peoples, cultures and contributions.

Some state and territory Departments of Education have also produced terminology guides.



## Key Concept: The Protection Policy

In order for students to develop an understanding of the magnitude of the trauma of being removed not only from family and community but also from Country, it is important for students to be familiar with the unique relationship that Aboriginal and Torres Strait Islander people have with the land.

The information below provides a very brief introduction.



## Relationship with the land

Aboriginal and Torres Strait Islander peoples and their ancestors have occupied Australia for at least 65,000 years. For many millennia, they have lived with their own systems of law, languages and cultural practices.

Aboriginal and Torres Strait Islander people have a deep love of the land. This relationship is both spiritual and economic. It is founded on the following beliefs.

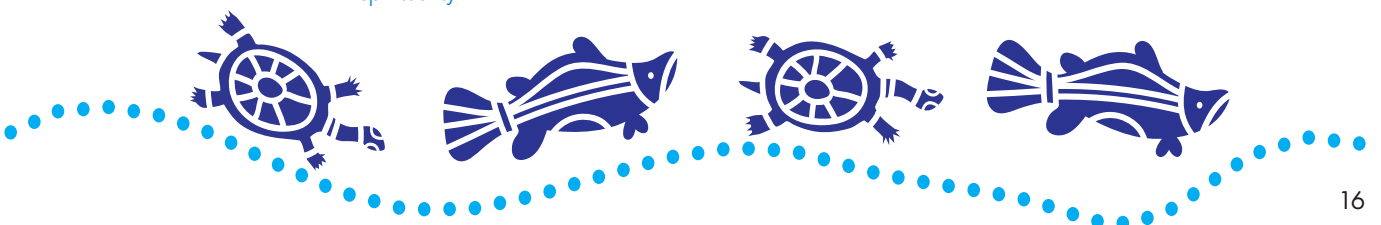
During the Creation time, the ancestors performed magnificent deeds that laid the foundations for each language group's local territory. As Aboriginal and Torres Strait Islander people moved across the land they saw a rich and spiritual landscape. The ancestors were always with their people. They were the rocks, the waterholes, mountains, rivers and trees. The very centre of Aboriginal life was their intimate connection with the land. The land not only gave life to Indigenous people. It was life!

The lives of Indigenous Australians were shaped by the Dreaming, their stories. The Dreaming explained how the world came to be. These stories also set a framework of how everyone interacted with each other. They established how the kinship system worked and specific social expectations between and among different groups.<sup>1</sup>

It is this culture that is the Iliad and Odyssey of Australia. It is these mythic stories that are Australia's Book of Genesis. For the shards of the classical culture of this continent to vanish would be a loss not only to its indigenous peoples but also to all Australians, and to the heritage of the world generally. We would all be the poorer for the loss.

(Noel Pearson, 'A Rightful Place: Race, recognition and a more complete commonwealth' Quarterly Essay 55 (11 September 2014).)

1 Australian Museum, 'Spirituality' (online). At <https://australianmuseum.net.au/indigenous-australia-spirituality>.





## The Dreaming (Additional/Extension Learning Activity)

Show students 'The Dreaming' clip and 'Songlines' and 'The Rainbow Serpent' mini-stories from the SBS documentary 'First Australians.'

Read a Dreaming story to the class. Your school or local library probably has a number of Dreaming stories in their collection. Alternatively, there are many websites featuring Dreaming stories. Remind students that many Dreaming stories are told through song.

Let students know that it is now their turn to share a Dreaming story with the class. Ask students to work in pairs or small groups to identify a Dreaming story. They may like to visit the school or local library, or conduct internet research. Students should then choose how they would like to share their selected story with the class—for example, by acting it out, creating a storybook or making a film. Ensure that students are provided with enough time to put together their presentation and then ask each group to share their chosen story with the class.



For more information about early contact between the Eora and the British, explore the interactive **Sydney Barani** website.

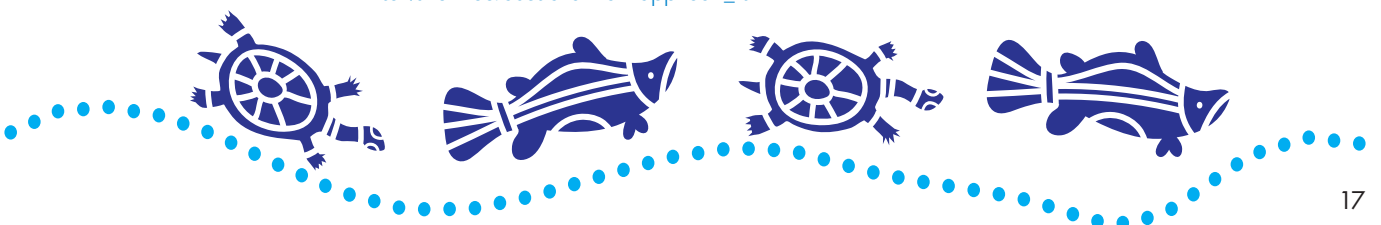
## The Arrival of Europeans

Although Indonesian traders had visited Australia in the 1400s it was not until the mid-1500s that European powers began to consider the possible existence of a 'great southern land'. Spanish and Portuguese explorers and merchants sometimes chanced upon Australia's shores by accident, reporting back to their governments. Dutch explorers also made sightings and landings on Australia's shores.

Some 140 years after the Dutch named this land mass 'New Holland', James Cook led the journey on the Endeavour. He was commissioned by the British Government to make three voyages, to survey the lands he found and to consider the trading and settlement possibilities. On 23 August 1770, after landing at Botany Bay, Cook claimed the land for the British Crown and named it New South Wales.<sup>2</sup>

On 26 January 1788, the First Fleet arrived in what we now know as Sydney, carrying some 1,000 people, more than 700 of whom were convicts.<sup>3</sup> The British also brought over a system of law, administration and cultural practices. Their vision of settlement was based on the European doctrine of *terra nullius*, or land belonging to no one. This justification for settlement was used in spite of contact with Aboriginal people since Cook's landing. Unlike in North America, no treaty or agreement for land use was made with the Aboriginal peoples.<sup>4</sup>

- 2 Australian Museum, 'Indigenous Australia Timeline—1500 to 1900' (online). At <https://australianmuseum.net.au/indigenous-australia-timeline-1500-to-1900>.
- 3 State Library of New South Wales, 'Convicts: Bound for Australia' (online). At <http://guides.sl.nsw.gov.au/c.php?g=671838&p=4728752>.
- 4 Australian Law Reform Commission, 'Chapter 4. Aboriginal Customary Laws and Anglo-Australian Law After 1788' in Recognition of Aboriginal Customary Laws, ALRC Report 31 (1986). At [https://www.alrc.gov.au/publications/4.%20Aboriginal%20Customary%20Laws%20and%20Anglo-Australian%20Law%20After%201788/australian-law-applied#\\_ftn12](https://www.alrc.gov.au/publications/4.%20Aboriginal%20Customary%20Laws%20and%20Anglo-Australian%20Law%20After%201788/australian-law-applied#_ftn12).





Watch: 'The British 1770' clip from the SBS documentary '**First Australians**'.

The entire '**First Australians**' series can be viewed on SBS on Demand.

Additional interactive resources are available on the **First Australians** program website.

For more information about the impact of British colonialism on Aboriginal and Torres Strait Islander peoples, explore Reconciliation Australia's '**Our Shared History**' timeline and '**Share our Pride**' website.

To learn more about 'The Native Institution' watch this **short SBS clip**.

The local Gadigal people of the Eora nation were initially curious about these pale-skinned people who looked like they had come from the spirit world. In early interactions, the Aboriginal people and the Europeans acted in a friendly manner towards each other. The Gadigal showed the new visitors some of their plentiful fishing spots and they feasted together on their catch. However, the way that the Europeans treated the land soon angered the Aboriginal people.

The new arrivals did not understand the need to use the resources sustainably so that there would be enough for everyone. They took too many fish, which meant that supplies began to decline significantly. In an effort to feed the new community, Governor Arthur Phillip ordered that more and more land be cleared for farming. This meant that the local Aboriginal people could no longer access their lands or their primary food sources. In addition, the new farmers' fences prevented the Gadigal people from accessing their sacred sites.

The British fired upon Aboriginal people for taking their shovels. They also shot kangaroos and other animals, depriving the Gadigal of their source of the animal skins that kept them warm during the winter.

## Consequences of Colonisation

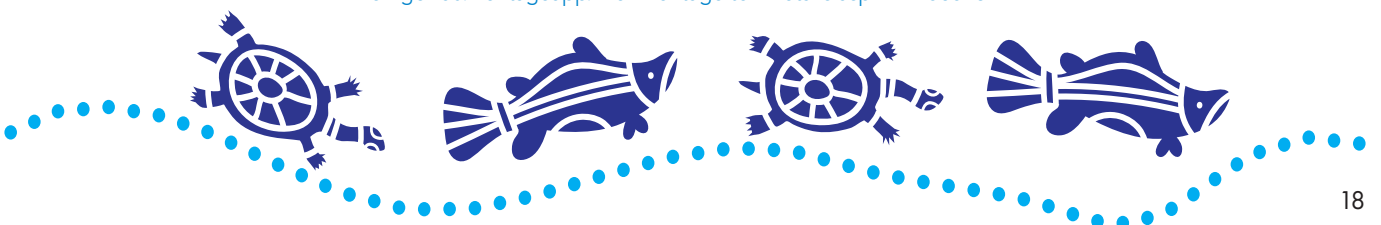
This loss of land meant that the Gadigal, and other Aboriginal people around the Sydney area, had to adapt their ways of living and surviving. The traditional Aboriginal diet consisted of a wide variety of vegetables, fruits and animal meats. With no land on which to hunt or grow food, many Aboriginal people could no longer support themselves. Instead, they became increasingly dependent on the colonists for their survival.

The colonists also brought diseases with them from Great Britain. Unlike the British, Aboriginal people had no immunity to these diseases. They became very sick and many people lost their lives. Within a very short period of time, entire communities were virtually wiped out. It is estimated that in the two years after the British arrival, between 50 and 70 percent of the Aboriginal people living in the Sydney area had died.<sup>5</sup> As the new arrivals settled more and more of Australia, other Aboriginal peoples came into contact with the British, with similarly disastrous consequences. It is believed that fewer than 25% of Aboriginal people survived the period of colonisation.<sup>6</sup>

## The 'Native Institution'

In 1814, Governor Macquarie established the first school for Aboriginal children in New South Wales. It was called the 'Native Institution'. Initially located in Parramatta, it was later moved to Blacktown.<sup>7</sup>

- 5 Australian Children's Television Foundation and Education Services Australia, 'The smallpox epidemic' My Place (online). At [http://www.myplace.edu.au/decades\\_timeline/1780/decade\\_landing\\_22.html?tabRank=3&subTabRank=2](http://www.myplace.edu.au/decades_timeline/1780/decade_landing_22.html?tabRank=3&subTabRank=2) (viewed 27 September 2017).
- 6 Reconciliation Australia, '3. Our shared history' Share Our Pride (online). At <http://shareourpride.reconciliation.org.au/sections/our-shared-history> (viewed 27 September 2017).
- 7 Office of Environment and Heritage, 'Blacktown Native Institution' (online). At <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5051312>.



The Native Institution was just the first of many schools and institutions around the country that was established to 'educate', 'train', 'civilise' and 'Christianise' Aboriginal and Torres Strait Islander children, and to help them blend into colonial society. It is considered an important precursor to the widespread policies of forced removal that led to the Stolen Generations.

## Protection Acts

Throughout the 1800s, Aboriginal and Torres Strait Islander peoples' ways of living, and many aspects of their culture, were destroyed. European diseases and violence at the hands of colonists had virtually wiped out entire communities.

The colonial, and subsequently the state, governments felt that it was their duty to 'protect' Aboriginal and Torres Strait Islander peoples. They felt that the best way to do this was by placing Indigenous people in a closed area where they could look after them, and provide them with food and other basic supplies.

In 1837, the *British Select Committee* released a report into the treatment of Indigenous people in Britain's colonies. The report noted the particularly bad treatment of Aboriginal peoples in Australia. The Committee recommended that a 'protectorate system' be established in the Australian colonies.<sup>8</sup> Under this system, two policies were adopted:

- Segregation, by creating reserves and relocating Aboriginal communities to them
- Education, which should focus on the young and relate to every aspect of their lives

In 1869, Victoria passed the Aboriginal Protection Act, becoming the first Australian colony to pass comprehensive legislation designed to allow the colonial government to manage and regulate the lives of Aboriginal people. The Act also created the 'Central Board for the Protection of Aborigines' which exercised significant control over Aboriginal people in Victoria until it was abolished in 1957.<sup>9</sup>

In 1886, the act was amended to distinguish between 'full-blood' and 'half-caste' Aboriginal people. Aboriginal people of mixed descent could be forcibly removed from missions and reserves and were no longer entitled to receive government support.<sup>10</sup>

By 1911, the Northern Territory and every state, except Tasmania, passed similar laws and appointed similar boards. Most of them also appointed a Chief Protector who was given wide powers to control the lives of Aboriginal and Torres Strait Islander people. In some states, including the Northern Territory, the Chief Protector was also made the legal guardian of every Aboriginal child.

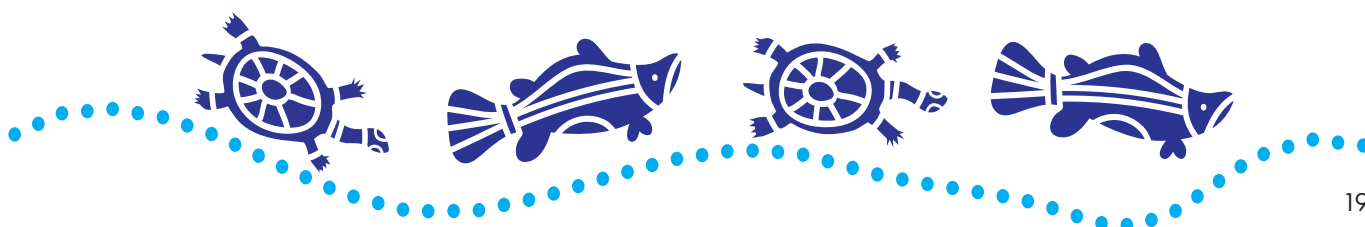


For more information about Protection Acts, including in each state, visit the Australian Institute of Aboriginal and Torres Strait Islander Studies website **'Remembering the Mission Days: Stories from Aborigines' Inland Missions'**

8 Parliamentary Select Committee (Great Britain), *Report of the Parliamentary Select Committee on Aboriginal Tribes (British settlements)* (1837) 125–128.

9 Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997) 57–70.

10 Find and Connect, 'Central Board for the Protection of Aborigines (1869–1900)' (online). At <https://www.findandconnect.gov.au/guide/vic/E000425> (Viewed 27 September 2017).



The laws essentially gave 'Protectors', who were usually police officers, the power to manage and control the reserves, and to send Aboriginal and Torres Strait Islander children to schools, institutions and missions. In the name of protection, Aboriginal and Torres Strait Islander people were subject to near-total control. Their entry and exit from the reserves was controlled, as was their everyday life on the reserves, their right to marry and their employment.<sup>11</sup>

Tasmania was the exception to this trend. Aboriginal peoples in Tasmania strongly resisted colonisation. For several years, an outright guerrilla war took place between Aboriginal people and the colonists. In 1830, Governor Arthur tried unsuccessfully to drive all the remaining Aboriginal people in eastern Van Diemen's Land on to the Tasman Peninsula. A group of about 150 Aboriginal people were forcibly relocated to Flinders Island. Until the 1970s, the government claimed that these were the last Aboriginal people in Tasmania. This was not true, but the fear of violence caused many people to hide their Aboriginality. Today, the Aboriginal population in Tasmania is growing.<sup>12</sup>



## Activity 2: Life on the missions

### Suggested timing:

- 2 minutes to view 'Missions and Reserves' video
- 5 minutes to discuss initial thoughts about life on missions
- 5 minutes to watch 'Moore River History' and 'Doris Pilkington Garimara' videos
- 5 minutes to discuss reactions to videos describing Moore River settlement

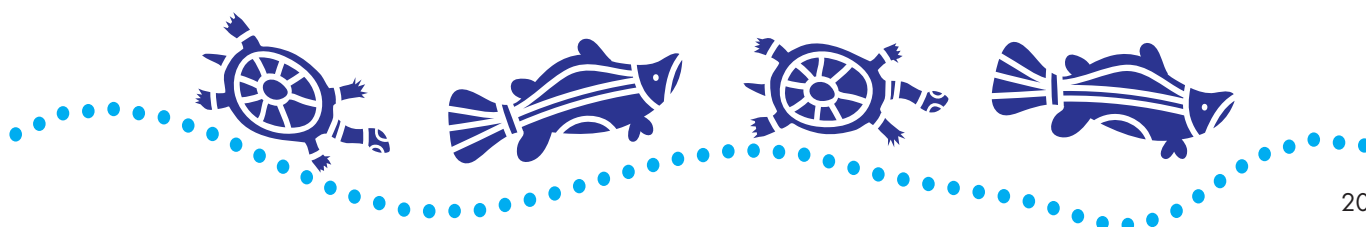
### Required resources:

Laptop and projector/screen for viewing online video

- Show students the 'Mission and Reserves' key story from SBS: First Australians.
- Facilitate a class discussion about what students learned from the video, or what they may already know about missions and reserves. Ask students what they think life might have been like for Aboriginal and Torres Strait Islander children growing up on missions or reserves.
- Show students the 'Moore River History' key story and the 'Doris Pilkington Garimara' mini-story from SBS: First Australians.
- Facilitate a class discussion about what new information they have learned from these videos.

11 Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997) 27–37.

12 National Museum of Australia, 'Black Line' (online). At [http://www.nma.gov.au/online\\_features/defining\\_moments/featured/the-black-line](http://www.nma.gov.au/online_features/defining_moments/featured/the-black-line).







Individually, or as a class, view/read the 'Mervyn Bishop Mission life' presentation. Complete the 'Notebook' questions.

Source: Education Services Australia.



The following information provides an introduction to some of the realities of life on a mission. Where possible, quotes from former mission residents have been used. Many are taken from the personal testimonies given to the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families.

Teachers should choose how to best share the following information with students.



## Missions and Reserves

Hundreds of missions and reserves were built across the country to 'house' Aboriginal and Torres Strait Islander peoples. A 'protector' or 'mission manager' was put in charge of the mission or reserve and had a great deal of control over how the people on the mission lived, worked and moved around. Aboriginal and Torres Strait Islander people lost a great deal of their independence once they were moved onto a reserve. Many of their basic rights and freedoms were restricted.

### 1. Restriction of Movement

Aboriginal and Torres Strait Islander people had to obtain permission in order to enter and leave a mission. Life on missions was often harsh and the living conditions were very poor.

We were locked up every night. Also during the day on weekends and public holidays.

(*'Carol'*, Confidential evidence 504, Western Australia. Carol and her siblings grew up at Beagle Bay Mission. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

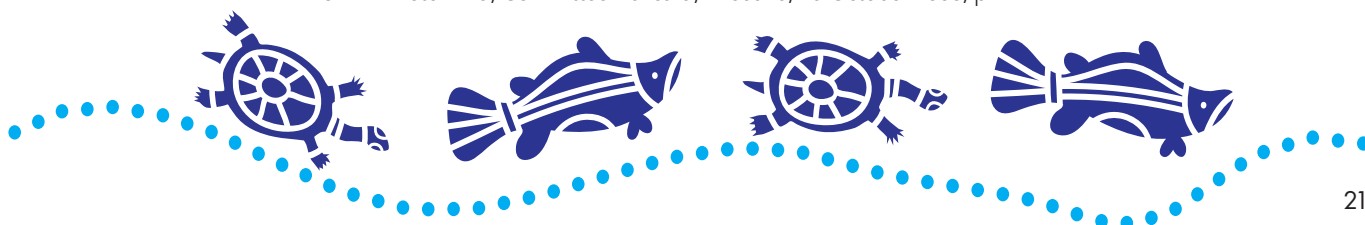
We didn't have enough meal. We used to go jump over the fence to the garden and steal rockmelon, watermelon, whatever we can get hold of, just to fill our stomachs for the night.

(Confidential evidence 820, Western Australia: man removed at 6 years in the 1940s to Beagle Bay Mission. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

### 2. Culture and Games

Traditional ceremonies, celebrations and customs were forbidden. Recreational and play time was supervised by the mission managers. Many of the games that Aboriginal and Torres Strait Islander children had played for many generations were no longer allowed and families were not permitted to speak their own languages.<sup>13</sup>

13 Mr Peter Bird, *Committee Hansard*, Brisbane, 25 October 2006, p. 47.



Bobby Randall, a former resident of Croker Island, recalling how mission workers treated the Iwaidja-speaking community, the traditional custodians of Croker Island said:

I hated the way the Iwaidja people were treated by the missionaries, who had burned down their windbreaks and wet season houses and chased them away from where they had lived for many generations, so the mission could be built. They did everything they could to destroy the Iwaidja people's traditional lifestyle.

(Bob Randall, *Songman: The Story of an Aboriginal Elder of Uluru* (ABC Books, 2003) 56–57.)

The situation was similar at the Cherbourg Dormitory, according to this woman who recalled:

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 to Cherbourg Dormitory. *Human Rights and Equal Opportunity Commission, Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

### 3. Property and Wages

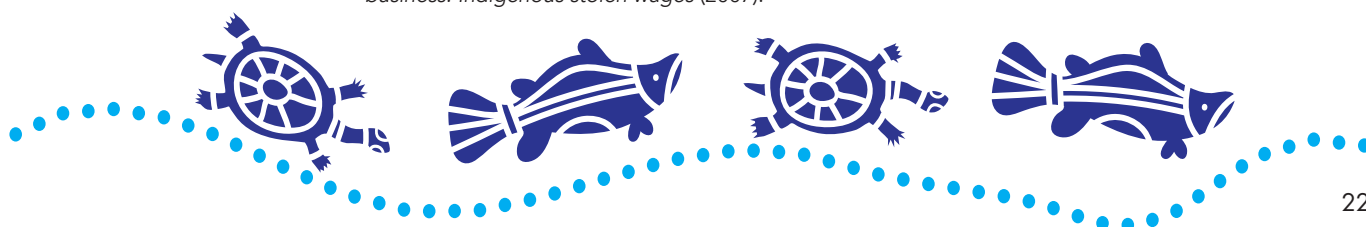
Some Aboriginal and Torres Strait Islander people did work on missions and reserves or had jobs on nearby farms. However, the mission manager/protector was the legal owner of all Aboriginal and Torres Strait Islander possessions. This meant any of the wages earned by Aboriginal and Torres Strait Islander people were given to the manager. This money was placed in a 'compulsory' savings account and could only be used to buy basic items such as food and clothing, usually from the mission store where items were very expensive.<sup>14</sup>

When I was thirteen I started contract work. I did not ask to go to work. The white officials just told us we had to go to work and they wrote out a contract for us. My first job was on L. Station, Winton. I was employed to do housework but I had to do everything. Looking after Mrs E's invalid mother—including bathing her and taking her to the toilet. I did washing, ironing, house cleaning, cooked and served meals, looked after the yard, chopped wood, milked cows, did bore casing, rod placement, water pumping and did fencing with Mr E.

I had to eat my meals from a tin plate and drank from a tin mug, I ate my meals on the wood heap. I was given different food to what the Es ate. Sometimes I was just allowed a couple of eggs—I was often very hungry. I had a room at the end of the shearer's shed (the shed could accommodate up to 24 shearers, during shearing time). It was small, windowless and there was no lighting. I had a wogga for a bed—made out of hessian [stuffed with straw], a bag for cover and a potato bag for a cupboard. I was very nervous there especially coming from the dormitory life where we were either guarded or locked up.

(Confidential submission 110, Queensland: woman removed in the 1940s to Cherbourg Dormitory.)

14 Senate Standing Committee on Legal and Constitutional Affairs, Parliament of Australia, *Unfinished business: Indigenous stolen wages* (2007).





Corranderrk was an Aboriginal-managed station in Victoria. Despite its clear success, it was closed by the Victorian government. Learn more about Corranderrk by watching the **mini-story** on SBS: First Australians.

#### 4. Family life

If an Aboriginal and Torres Strait Islander couple who lived on the mission wanted to get married they had to ask the mission manager for permission. Mothers and fathers were not allowed to give their children traditional names from their own language; they had to give them European names. On some occasions Aboriginal people were given the surname from the farms on which they worked.<sup>15</sup> In many cases children were taken away from their families and sent away to 'schools', where they were taught how to work on farms as labourers or as maids in white households. These children did not receive the same education as non-Indigenous children and as a consequence many of them did not learn to read or write.

### Activity 3: The effect of restrictions

#### Suggested timing:

5 minutes to introduce activity  
20 minutes for students to complete worksheet  
10 minutes for class discussion

#### Required resources:

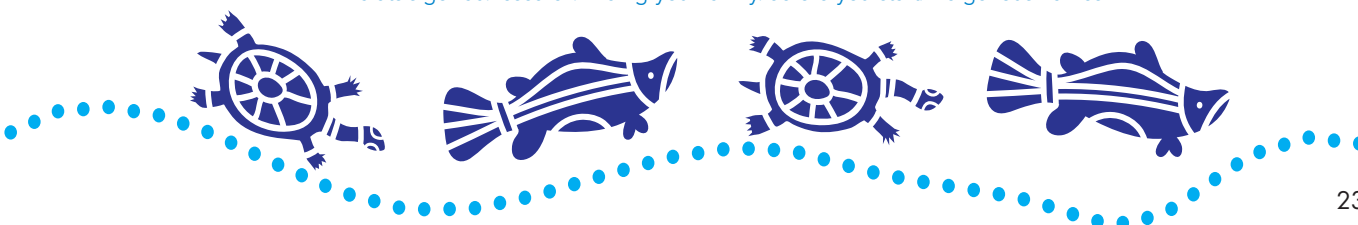
Note-paper/notebooks or worksheets and pens for each student

- Explain to students that in this activity they are going to consider the effect that some of the restrictions you've just told them about would have had on the lives of Aboriginal and Torres Strait Islander peoples.
- Provide each student with a copy of the 'The effect of restrictions' worksheet and let them know that they will have 20 minutes to fill it in. Explain that they should read each 'restriction' and write down how they think it would have impacted the Aboriginal and Torres Strait Islander people living on the missions/reserves.
- If you feel that it is appropriate for your class, ask them to also fill in the optional column about how this might have made people feel.

Teachers should be aware that empathy tasks can be challenging or traumatising for some individuals, particularly those who may have family members or friends who have had similar experiences. It is important that both teachers and students know where they can seek support if they find an activity distressing. Contact details for some organisations that may be able to provide support can be found [here](#).



<sup>15</sup> Australian Institute of Aboriginal and Torres Strait Islander Studies, 'Indigenous names' (online). At <http://aiatsis.gov.au/research/finding-your-family/before-you-start/indigenous-names>.

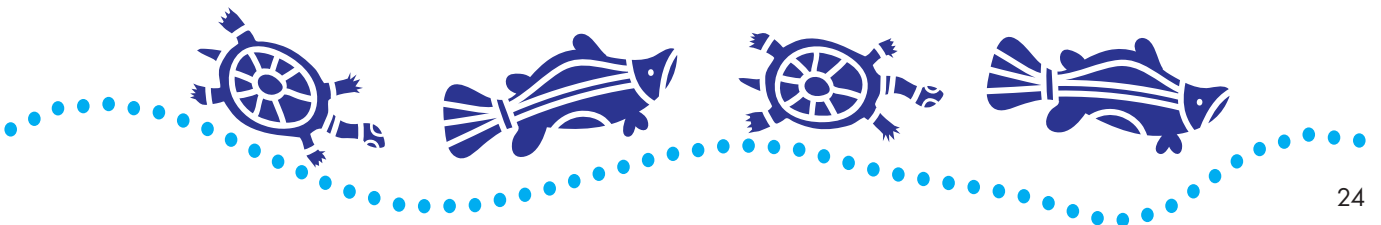




# STUDENT WORKSHEET: THE EFFECT OF RESTRICTIONS

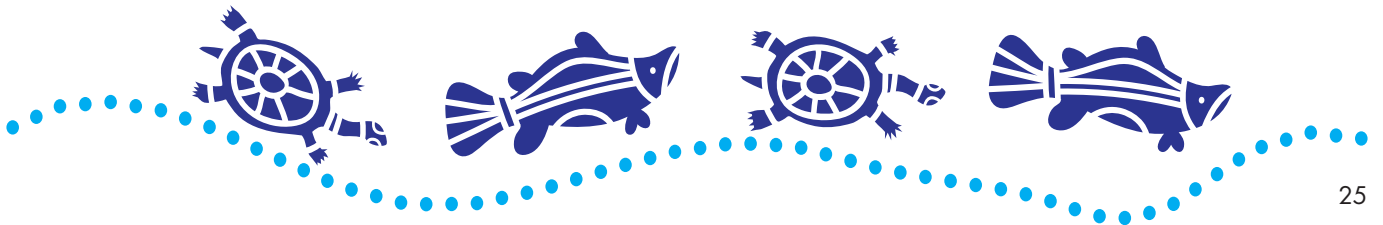
Work independently to fill in the table below.

<b>Restriction</b>	<b>How might this have affected the lives of Aboriginal and Torres Strait Islander peoples' living on the mission?</b>	<b>OPTIONAL</b> This might have made people feel...
People had to get permission to enter or leave the mission.		
Traditional ceremonies and celebrations were forbidden.		
Children were no longer allowed to play the games or sing the songs that they had learnt from their mums, dads, aunts and uncles.		





<b>Restriction</b>	<b>How might this have affected the lives of Aboriginal and Torres Strait Islander peoples' living on the mission?</b>	<b>OPTIONAL</b> <b>This might have made people feel...</b>
The mission manager was the legal owner of everything that you had.		
You went to work but your money went to the mission manager.		
Children could be sent away to live somewhere else.		





## Key concept: The Assimilation Policy

In 1836, Charles Darwin visited Australia and noted that the Aboriginal population was in decline. He believed that it was likely that Aboriginal peoples in Australia would soon be wiped out completely, as the 'stronger' British thrived. The colonial government also believed that the demise of the Aboriginal people was inevitable.

However, by the 1930s, it became evident that Aboriginal and Torres Strait Islander people were not going to simply 'die out'. The government therefore had to work out a way to deal with what it called the 'Aboriginal problem'. In 1937 the Australian Government held a national conference on Aboriginal Affairs. They came up with a plan. This was that Aboriginal people who were not of 'full-blood' would be blended into towns, cities and the wider white community.<sup>16</sup>

... this conference believes that the destiny of the natives of aboriginal origin, but not of the full bloods, lies in their ultimate absorption by the people of the Commonwealth, and it therefore recommends that all efforts be directed to that end.

(Commonwealth of Australia, *Aboriginal Welfare: Initial Conference of Commonwealth and State Aboriginal Authorities* (Government Printer, 1937).)

This was to become the Assimilation Policy. The aim of this policy was that Aboriginal and Torres Strait Islander people would surrender their cultural identity, but by doing so, their standing in the community would be raised.



## Activity 4: Assimilation

### Suggested timing:

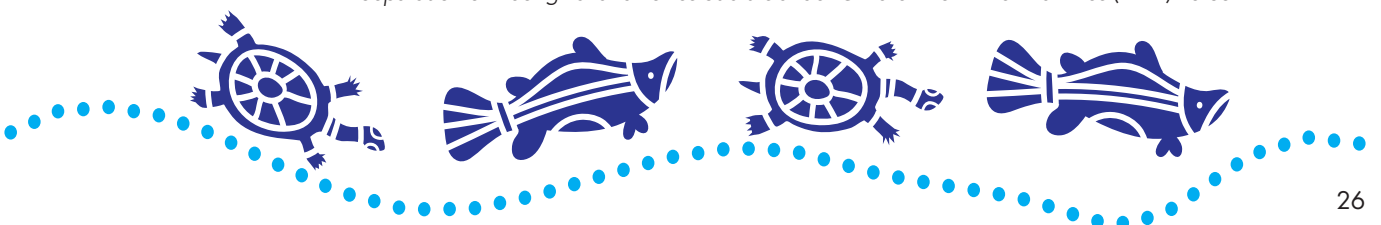
10 minutes for class discussion

### Required resources:

Printed copies of image or projector/screen to display image.

- Remind the class that in the early decades of colonisation, many Aboriginal and Torres Strait Islander peoples died as a result of violence, starvation and introduced European diseases.
- Explain that many colonial officials had believed that Indigenous people would simply 'die out'. However, by the 1930s, they realised that this was not going to happen. Aboriginal and Torres Strait Islander peoples had resisted colonial violence and adapted their lives in order to survive. The Australian Government decided that it needed a plan to deal with what it called the 'Aboriginal problem'. Their new idea was to try and 'assimilate' Aboriginal and Torres Strait Islander peoples into Australian society.

<sup>16</sup> Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997) 28-33.

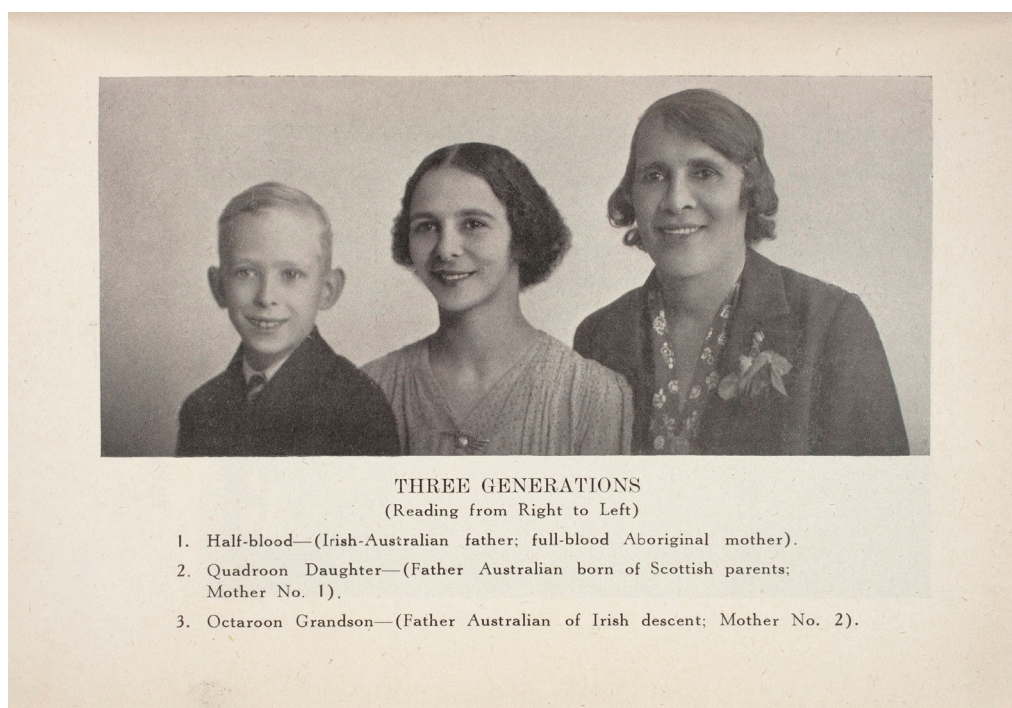




- Facilitate a discussion with students about assimilation (e.g, what does the word assimilation mean? How would the government use assimilation in the context of Aboriginal and Torres Strait Islander peoples?)
- Show students the photograph below (it can also be viewed on the website of Museums Victoria at: <https://collections.museumvictoria.com.au/items/1496210>) and facilitate a discussion about the image. Ask students what they think the photograph shows and how it is related to assimilation and the 'Aboriginal problem'.
- If students are stuck, explain that the photograph shows the Australian Government's idea of how assimilation would 'solve' the 'Aboriginal problem'. Many within the government believed that if Aboriginal and Torres Strait Islander people could be assimilated into European society, they could 'breed out the colour' of Indigenous people over time. This photo is taken from a book by the former 'Chief Protector of Aborigines' in Western Australia, A. O. Neville.



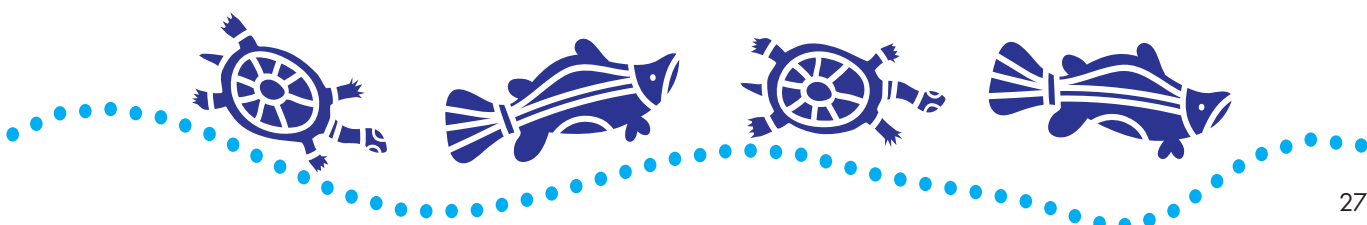
It is very important to make it clear to students that Aboriginal and Torres Strait Islander peoples were not, and are not, a 'problem'. This was the language used by the Australian Government and state governments during a certain period in history. This term is very offensive and inappropriate and should never have been used.



This image is taken from A. O. Neville's 1947 book *Australia's Coloured Minority*.  
Source: Museums Victoria at <https://collections.museumvictoria.com.au/items/1496210>.



As an additional learning or extension activity, you might like to ask students to work in small groups to develop a timeline showing the start and end dates of some of these policies. This might help students to understand that some of these policies, and the idea of 'protection', were quite recent.





## Key Concept: The Stolen Generations

**Definition:** the 'Stolen Generations' refers to the Aboriginal and Torres Strait people who were forcibly removed from their families and communities as children.

Governments thought that one way for Aboriginal and Torres Strait islander people to blend into the wider Australian society was to take the children away from their families and communities in order to teach them how to become 'white'. They did this by:

- Introducing laws known as Protection Acts to give them the power to take the children away
- Establishing Protection Boards to carry out the different aspects of the Protection Acts
- Giving the police and special Protection Officers the power to physically remove the children
- Taking over the role of the children's parents. The government became the legal guardian of Aboriginal and Torres Strait Islander children<sup>17</sup>

## They took the children away

Throughout the colonial and post-federation periods, governments sought to separate Aboriginal and Torres Strait Islander children from their families and communities. The first known instance of government-directed forced removal of children from their families was in 1814, with the establishment of the Native Institution at Parramatta. Throughout Australian towns and cities, government officials or their representatives took Aboriginal and Torres Strait Islander babies and children from their families. They were:

- Sent to live in government or church-run training institutions and homes, which were like boarding schools
- Put up for adoption, usually by non-Indigenous families
- Placed with foster parents, most of whom were non-Indigenous

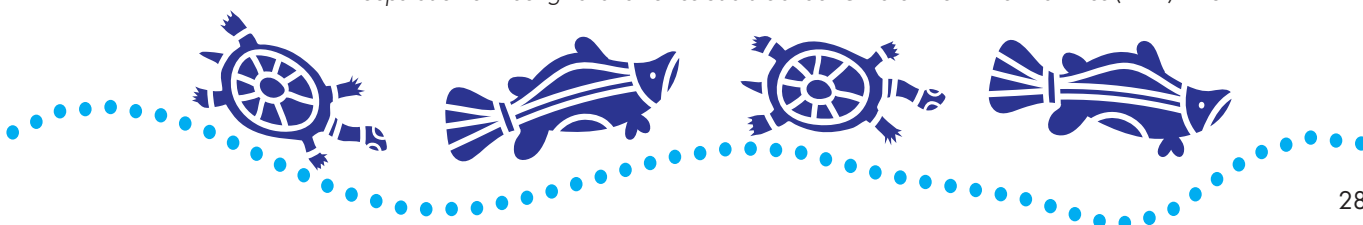
Children who had 'lighter skin' were especially targeted, because the government considered that fairer children could more easily become assimilated into European society. The 'education' that most stolen children received focused on preparing them for life as domestic servants or labourers. Aboriginal and Torres Strait Islander children were taken away from their parents by threat, force, or by trickery.<sup>18</sup>

## Bringing them Home

In 1995, the then Human Rights and Equal Opportunity Commission (now called the Australian Human Rights Commission) was asked by the Australian Government to conduct a National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. Two years later, the Commission handed down its landmark report called *Bringing them Home*.

<sup>17</sup> Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997) 27-37.

<sup>18</sup> Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997) 27-37.



The *Bringing them Home* report tells the stories of these children. Over the course of the National Inquiry, over 500 Aboriginal and Torres Strait Islander people and organisations provided evidence. Some of these personal stories are told in the final report.



## Activity 5: The importance of family

### Suggested timing:

5 minutes to introduce activity

20 minutes to students to create their mind maps

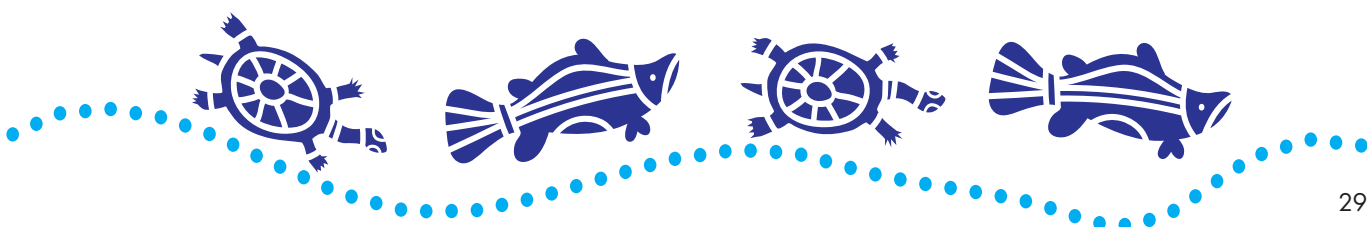
15 minutes for class discussion

### Required resources:

Note-paper/notebooks and pens for each student

- Let students know that in this activity they are going to think about their own family. Each student will work independently to create a mind map about their family and the things that they do together. For example, they may like to include family traditions, favourite memories, activities the family does together, favourite meals, daily routines etc. Students may use words and pictures in their mind maps. At the bottom of their mind map they should respond to the question: My family is important to me because...
- Once students have completed their mind maps, ask a few volunteers to share some of what they have written.
- Explain to students that family is very important in Aboriginal and Torres Strait Islander cultures. However, family does not only mean Mum, Dad and your brothers or sisters. In Aboriginal and Torres Strait Islander cultures, the whole community is like a big extended family. Aboriginal and Torres Strait Islander children can have many people in their lives who are considered mums and dads, aunties and uncles, and brothers and sisters. Children are loved and raised by their whole community.
- Ask students to discuss what they miss most about their family when they go away for a few days or weeks, or what they think they might miss the most.
- Explain that some Aboriginal and Torres Strait Islander children were taken from their families as tiny babies or small children, and some of them never got to see their families again. They were taken away because they were Aboriginal and Torres Strait Islander children—not because their families could not take care of them.

Teachers may like to show students [Reconciliation Australia's video 'Family and Kinship'](#) and discuss kinship in more detail with the class.





## Activity 6: The fear of being taken

### Suggested timing:

10 minutes for class discussion

### Required resources:

Projector/screen displaying the quote below, or printed copies for each student  
Butchers paper and markers

- Explain to students that many Aboriginal and Torres Strait Islander children were taken from their families by police and government officials. Many families hid their children to try and protect them from being taken away.
- Read the quote below to the students and explain that a woman from Western Australia told this story about her memories of her family trying to protect her from being taken away.

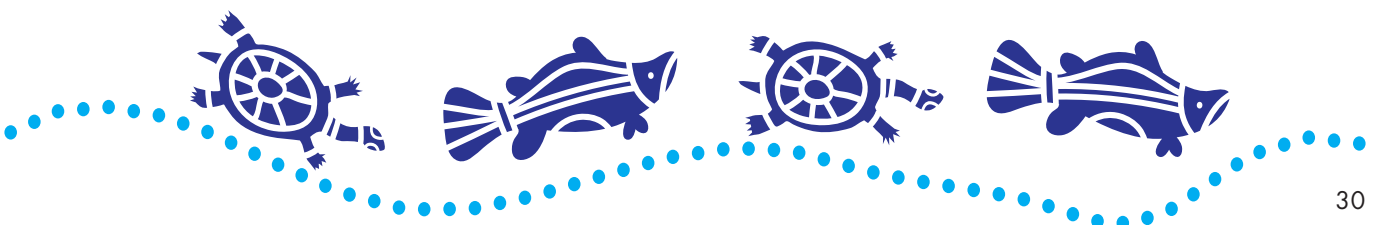
Every morning our people would crush charcoal and mix that with animal fat and smother that all over us, so that when the police came they could only see black children in the distance. We were told always to be on the alert and, if white people came, to run into the bush or run and stand behind the trees as stiff as a poker, or else hide behind logs or run into culverts and hide. Often the white people—we didn't know who they were—would come into our camps. And if the Aboriginal group was taken unawares, they would stuff us into flour bags and pretend we weren't there.

We were told not to sneeze. We knew if we sneezed and they knew that we were in there bundled up, we'd be taken off and away from the area.

There was a disruption of our cycle of life because we were continually scared to be ourselves. During the raids on the camps it was not unusual for people to be shot—shot in the arm or the leg. You can understand the terror that we lived in, the fright—not knowing when someone will come unawares and do whatever they were doing—either disrupting our family life, camp life, or shooting at us.

*(A West Australian woman ultimately surrendered at 5 years to Mt Margaret Mission for schooling in the 1930s. Confidential evidence 681, Human Rights and Equal Opportunity Commission, Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families (1997).)*

- Facilitate a discussion with students about the feelings that this woman describes having. If you think it is appropriate, ask students to share one word that describes how they think they might have felt if they were in the same situation (e.g. scared, nervous, angry, sad).





## Activity 7: Living in an institution

### Suggested timing:

10 minutes to view video and introduce activity  
30 minutes to read quotes and compose written response

### Required resources:

Projector/screen to show the video  
A printed copy of the worksheet for each student

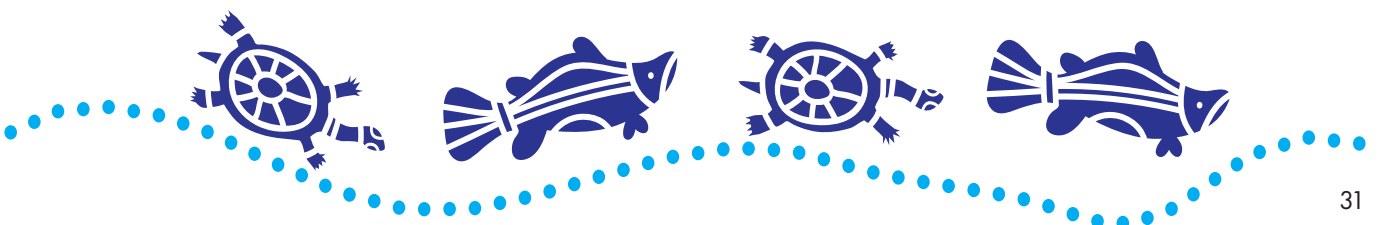


- Show students the music video, 'Our Pain', based on a poem by Ian Crow, who lived at Kinchela Boys Home.
- Facilitate a discussion with the students about their responses to the music video. For example, you may like to ask: who are the people in the video? What are the men writing on the chalkboards? What does the song tell us about the experience of living at Kinchela Boys Home?
- Explain that thousands of Aboriginal and Torres Strait Islander children were removed from their families and placed in government or church-run institutions. Kinchela Boys Home was just one of these institutions. Life in these homes was very difficult for most children and the conditions were often very harsh.
- Provide each student with a copy of the student worksheet.
- Inform students that they will now be reading some short quotes from people who were sent to institutions as children. This will help them to understand more about what it was like growing up in these places. Based on these quotes, and what they have already learned, students are to write a description of what they think life growing up in an institution might have been like.
- If students need further guidance, you might like to suggest that they approach the task by responding to the following questions:
  - What were the institutions?
  - Describe some of the experiences of children growing up in institutions. For example, could they see their families? What were the conditions like? What were they taught about their culture?
  - How do you think these experiences would have affected the boys and girls growing up in these institutions?



Boys lined up at a meal counter, Kinchela, New South Wales (1959).

Source: National Archives of Australia, A1200, L31991.







# STUDENT WORKSHEET: GROWING UP IN AN INSTITUTION



The quotes on this page are stories about growing up in an institution, told to a government inquiry into the Stolen Generations. These stories were printed in the inquiry's final report, called *Bringing them Home*.

## Children were denied any contact with their families

One of the girls was doing Matron's office, and there was all these letters that the girls had written back to the parents and family — the answers were all in the garbage bin. And they were wondering why we didn't write. That was one way they stopped us keeping in contact with our families. Then they had the hide to turn around and say, 'They don't love you. They don't care about you'. When my mum passed away I went to her funeral, which is stupid because I'm allowed to go see her at her funeral but I couldn't have that when she requested me. They wouldn't let me have her.

(Confidential evidence 450, woman removed to Bomaderry Children's Home then to Cootamundra Girls' Home. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

I do remember my mother showing up for visits, supervised visits. We used to get excited. I just wanted her to take us away from there. Then the visits suddenly stopped. I'm told the authorities stopped them because she had a destabilising effect on us.

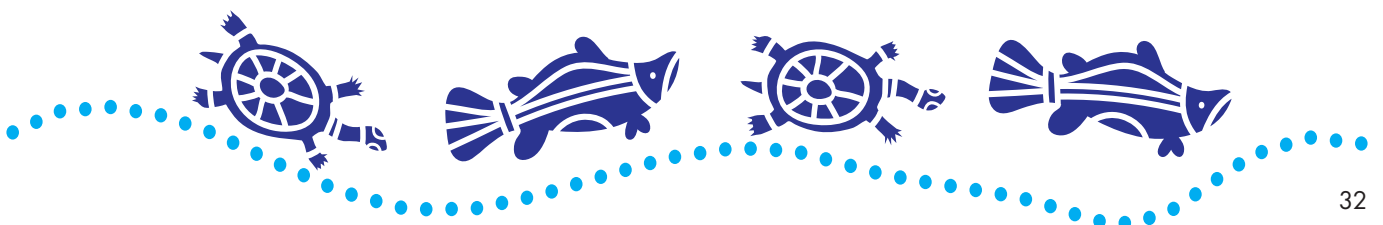
That didn't deter my mother. She used to come to the school ground to visit us over the fence. The authorities found out about those visits. They had to send us to a place where she couldn't get to us.

(Confidential submission 776. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)



Cootamundra Training Home for Girls—Dormitory

Source: NSW State Records & Archives, Digital ID: 4346\_a020\_a020000151.





## They were taught nothing about their culture or traditions

I didn't know any Aboriginal people at all, none at all. I was placed in a white family and I was just—I was white. I never knew, I never accepted myself to being a black person until—I don't know if you ever really do accept yourself as being ... How can you be proud of being Aboriginal after all the humiliation and the anger and the hatred you have? It's unbelievable how much you can hold inside.

(Confidential evidence 152. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

I was definitely not told that I was Aboriginal. What the Sisters told us was that we had to be white. It was drummed into our heads that we were white. It didn't matter what shade you were. We thought we were white. They said you can't talk to any of them coloured people because you're white.

(Confidential evidence 436, man removed to Bomaderry Children's Home and then to Kinchela Boy's Home. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

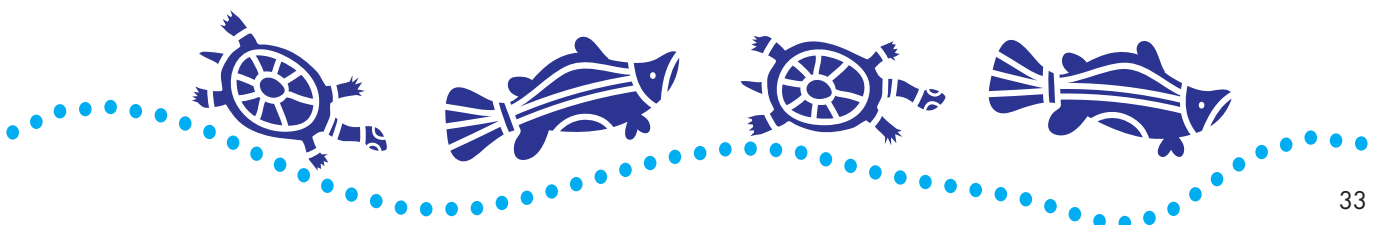
## The conditions were very harsh

There was no food, nothing. We was all huddled up in a room like a little puppy dog on the floor. Sometimes at night we'd cry with hunger. We had to scrounge in the town dump, eating old bread, smashing tomato sauce bottles, licking them. Half of the time the food we got was from the rubbish dump.

(Confidential Evidence 549, man removed to The Bungalow and then to the Kahlin Compound. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)

They used to lock us up in a little room like a cell and keep us on bread and water for a week if you played up too much. Stand us on a cement block outside in the rain with raincoats on if you got into trouble—for a month, after school, during playtime.

(Confidential evidence 358b, man removed as a baby in the 1950s; first placed at Koonibba Mission, then a Salvation Army Boys' Home. Human Rights and Equal Opportunity Commission, *Bringing them Home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (1997).)



**Based on these quotes, and what you have already learned, write a description of what life was like growing up in an institution. Use excerpts from the quotes to support your description.**

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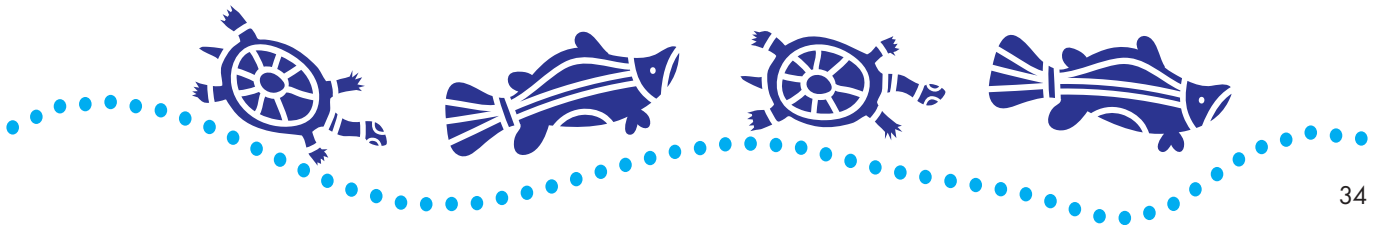
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## Activity 8: Voices of the Stolen Generations

### Suggested timing:

5 minutes to introduce activity

30 minutes for students to work in pairs to develop an outline of their project

Additional research/preparation time (in class or as homework)



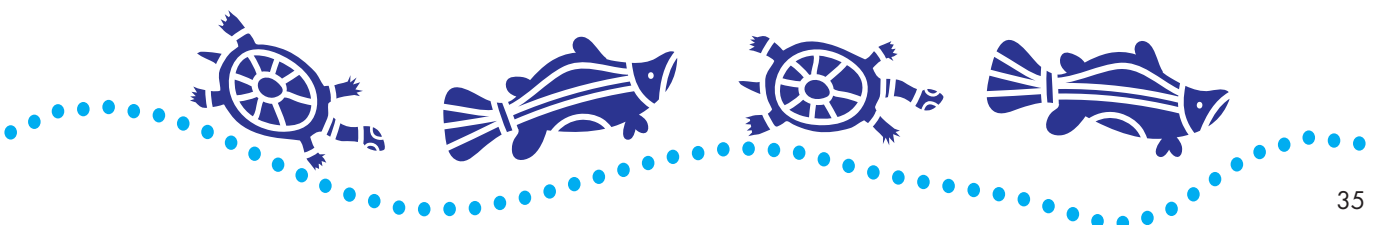
### Required resources:

Note-paper/notebooks and pens for students

- Explain to students that they will now be conducting their own research to learn more about the Stolen Generations. They will work in pairs or small groups to prepare a presentation to share with the class. Their presentation should include information about one individual member of the Stolen Generations. Students should use quotes from this person in the presentation.
- Presentations should be based on primarily resources created by Aboriginal and Torres Strait Islander people, including members of the Stolen Generations themselves.
- Students may choose how to present their work to the class. For example, as a song, a PowerPoint or Prezi presentation, an artwork, a video, a poster, a storybook, a play or monologue etc.
- Let the students know that they have 30 minutes to conduct some initial research, discuss their ideas with their partner and develop a project plan/presentation outline.
- As students are working, circulate around the room and check-in with each group to make sure that their ideas are appropriate and provide assistance where necessary.
- Once students have been given sufficient time to complete their projects, they should present them to the class.

The following resources may be helpful for students' research:

Songs	Books
Bob Randall, Brown Skin Baby Archie Roach, Took the Children Away Leach Purcell, Run Daisy Run June Mills, Sweet Child of Mine Shellie Morris, Waiting by the Road Briggs, The Children Came Back Paul Kelly, From Little Things, Big Things Grow	Ruth Hegarty, Is that you Ruthie? Marj Hill, Stories of the Stolen Generation Anita Heiss, Who Am I? The Diary of Mary Talence Sally Morgan, Sister Heart Lisa Miranda Sarzin and Lauren Briggs, Stories for Simon Trina Saffioti and Norma MacDonald, Stolen Girl
Documentaries	Websites
Australian Human Rights Commission, <i>Bringing them Home: separation of Aboriginal and Torres Strait Islander children from their families</i> SBS, First Australians	Australian Human Rights Commission, <i>Bringing them Home</i> Stolen Generations Testimonies NITV, Explainer: the Stolen Generations SBS Learn, You Are Here

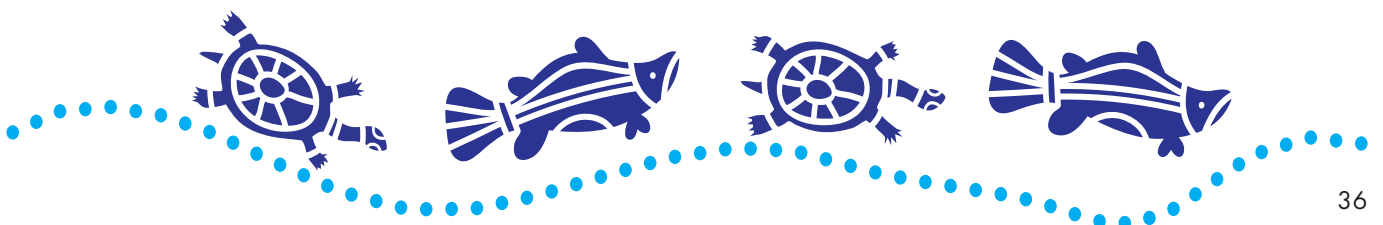




# STUDENT WORKSHEET: VOICES OF THE STOLEN GENERATIONS



What to do	Key information to provide
<b>Name and define</b>	Who are the Stolen Generations?  Introduce the member of the Stolen Generations that you have chosen to profile.
<b>Describe</b>	What was life like for children removed from their families? In this section you should talk about children's daily chores and routines, their schooling and education, and life growing up in institutions or foster/adoptive homes.  <i>In this section make sure to include quotes from members of the Stolen Generations talking about their experiences.</i>
<b>Explain the significance</b>	How did these experiences affect them? In this section talk about how the children felt. You should also include quotes here.
<b>Present</b>	Your presentation will communicate your understanding of how being removed from their families affected individual children. You may choose how you would like to present what you have learned.





# SEQUENCE 2: THE 1967 REFERENDUM

## Overview

In this series of lessons, students will explore the significance of the 1967 Referendum to the lives of Aboriginal and Torres Strait Islander peoples.



## Activity 1: Defining key terms

### Suggested timing:

5 minutes to introduce activity

15 minutes to develop glossary

20 minutes for classroom discussion of key terms



### Required resources:

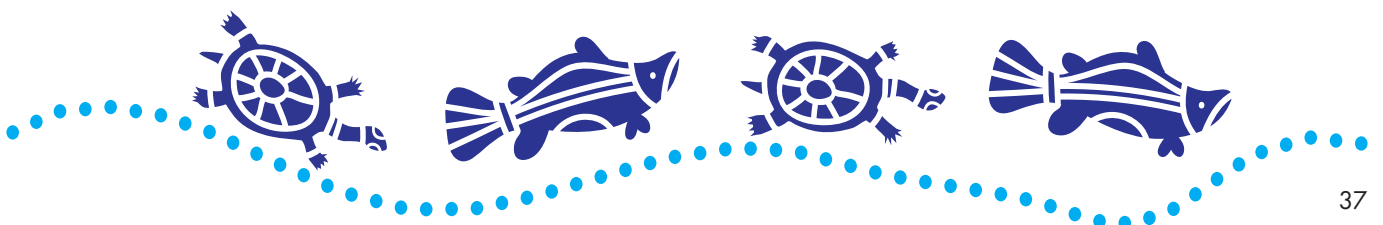
Butcher's paper and markers for scribe

Note-paper/notebooks and pens for students



**In order for students to be able to comprehend the various components of this topic it is essential that students develop an understanding of the key terms and concepts. The purpose of this is to build a foundation of metalanguage which students can utilise throughout the topic. This will ensure that ALL students understand the meaning of specific terms which are used throughout the lessons.**

- Let students know that, over a series of lessons, they will be learning about the 1967 Referendum and why it was so significant for Aboriginal and Torres Strait Islander peoples.
- Inform students that they will be working in pairs to develop their own glossary of key terms and concepts that will be used throughout the lessons.
- Let students know that they can decide the format that they would like their glossary to take (for example, a series of word bank cards, a word map, a poster, a one-page glossary etc).
- Provide students with a list of key terms (next page) to include in their glossary and tell them to make sure that there is space for them to add any additional terms that they come across throughout the lessons. Let them know that they have 15 minutes to work in pairs to produce their glossary. At this stage, students should not undertake any research. Their definitions should be based on what they know already. Let students know that if they are unsure of the meaning of a particular term, they should leave that space blank. They will be able to fill it in later.



- After 15 minutes, ask the class to come back together and facilitate a discussion about the meaning of the key terms and come up with a mutually agreed upon glossary. Ask one student to volunteer as a scribe and write each term and its definition on a sheet of paper. The rest of the class should write these definitions on their own personal glossary. If the class is stuck on any terms, help them to come up with a definition. Once the glossary is complete, stick it to the wall for the remainder of the lessons. Let students know that if there are any other terms they come across during these lessons that they do not understand, they can add them to the class glossary. At the beginning of each lesson, check to see if the glossary needs to be updated.

### Example Glossary of Key Terms

**Census:** An official count of the population. The Australian Census is carried out every 5 years to help develop a better understanding of who lives in Australia.

**Constitution:** The law that sets out the rules for how a country is governed.

**Democracy:** A system of government in which power belongs to the people, who rule either directly or through freely elected representatives. Australia is a democracy.

**Fauna:** The animals of a particular region, habitat, or geological period.

**Flora:** The plants of a particular region, habitat, or geological period.

**Referendum:** A form of direct democracy in which every citizen is asked to vote on an issue of national importance. In Australia referenda are held in order to decide whether to change the Constitution.

**Vote:** A method of expressing one's opinion on an issue.



## Activity 2: The right to vote

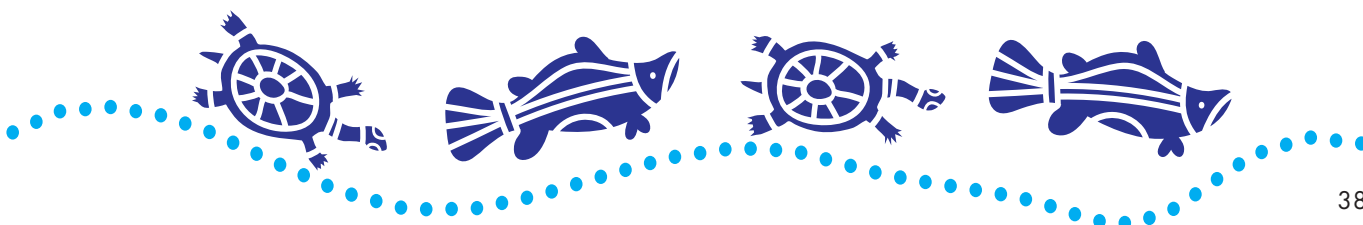
### Suggested timing:

20 minutes for class discussion

### Required resources:

Butcher's paper and markers for scribes

- Introduce the activity by informing students that you will spend the next few minutes discussing voting.
- Facilitate a class discussion about why voting is important in a democracy. Ask a scribe to record the discussion on a sheet of butcher's paper.
- Remind students that while almost all Australians adults now have the right to vote, this has not always been the case. When the British first settled in Australia, only men who owned land could vote. For a long time, women and Aboriginal and Torres Strait Islander people were not allowed to vote in elections.





- Explain to students that, in 1856, South Australia became the first Australian colony to extend the right to vote to all adult male British subjects. This included Aboriginal men. Over the next few decades, other colonies followed the lead of South Australia.<sup>19</sup>
- In 1901, when the Federation of Australia was established, most Aboriginal and Torres Strait Islander people were prevented from voting. The *Commonwealth Franchise Act 1902* prohibited Aboriginal and Torres Strait Islander people from voting, unless they were already enrolled to vote.<sup>20</sup>
- Facilitate a class discussion about how not being allowed to vote might have affected the lives of Aboriginal and Torres Strait Islander people. Ask a different scribe to record the discussion on a sheet of butcher's paper.
- Inform students that it wasn't until 1962 that Aboriginal and Torres Strait Islander people were granted the right to vote, and only in national elections. In 1965, Queensland became the last state to grant Aboriginal and Torres Strait Islander people the right to vote in state elections.



You may like to explore the Australian Electoral Commission's interactive 'Democracy Rules' resources with your students.



### Activity 3: Why vote anyway?

#### Suggested timing:

- 10 minutes to watch videos and introduce activity
- 30 minutes (or assign as a homework activity)
- 5 minutes for students to view each other's posters

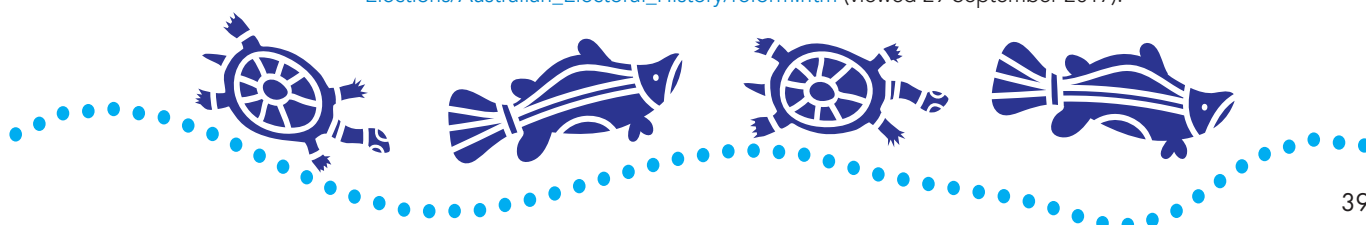
#### Required resources:

Butcher's paper or poster board and markers/pens

- Introduce the activity by showing the ABC Splash video 'The History of Voting' and the Australian Electoral Commission's video 'Indigenous Australians on how to make your vote count'.
- Explain to students that voting in Australia is compulsory. However, there are some people who are not enrolled to vote. In some parts of Australia, many Aboriginal and Torres Strait Islander people are not enrolled to vote, so they are unable to have their say in elections.
- Inform students that they will now work together in small groups to construct an informational poster designed to encourage people to vote. The poster should include information about: how to enrol to vote, how to vote and why it's important to vote. If they need to conduct additional research to help construct their poster, direct students to the website of the [Australian Electoral Commission](http://www.aec.gov.au).

19 Australian Electoral Commission, 'Australian voting history in action' (online). At [http://www.aec.gov.au/About\\_AEC/25/theme1-voting-history.htm](http://www.aec.gov.au/About_AEC/25/theme1-voting-history.htm).

20 Australian Electoral Commission, 'Events in Australian electoral history' (online) At [http://www.aec.gov.au/Elections/Australian\\_Electoral\\_History/reform.htm](http://www.aec.gov.au/Elections/Australian_Electoral_History/reform.htm) (viewed 29 September 2017).



- Allow students 30 minutes to work on their posters (you may wish to allow students more time to complete their poster by assigning it as homework).
- Once students have completed their posters, allow students to wander through the classroom to view other group's posters.



Share your class's learning with the entire school by posting your students' completed posters in an area of the school where other students will see them.



## Activity 4: Before the Referendum

### Suggested timing:

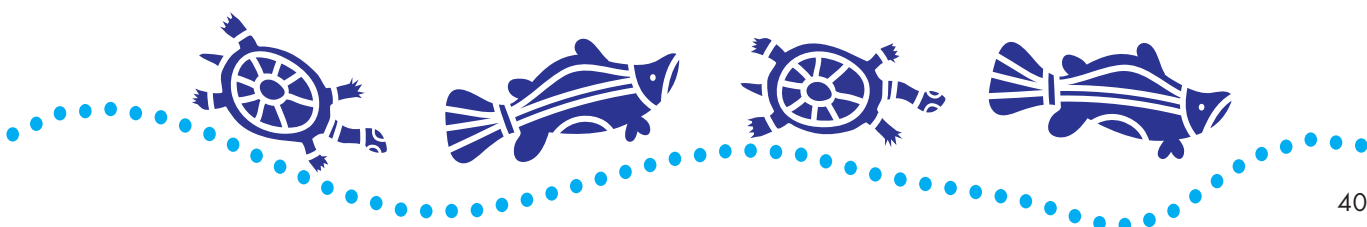
5 minutes to introduce activity  
 10 minutes for students to complete worksheet  
 10 minutes for class discussion



### Required resources:

Note-paper/notebooks and pens for each student  
 Printed worksheet for each student

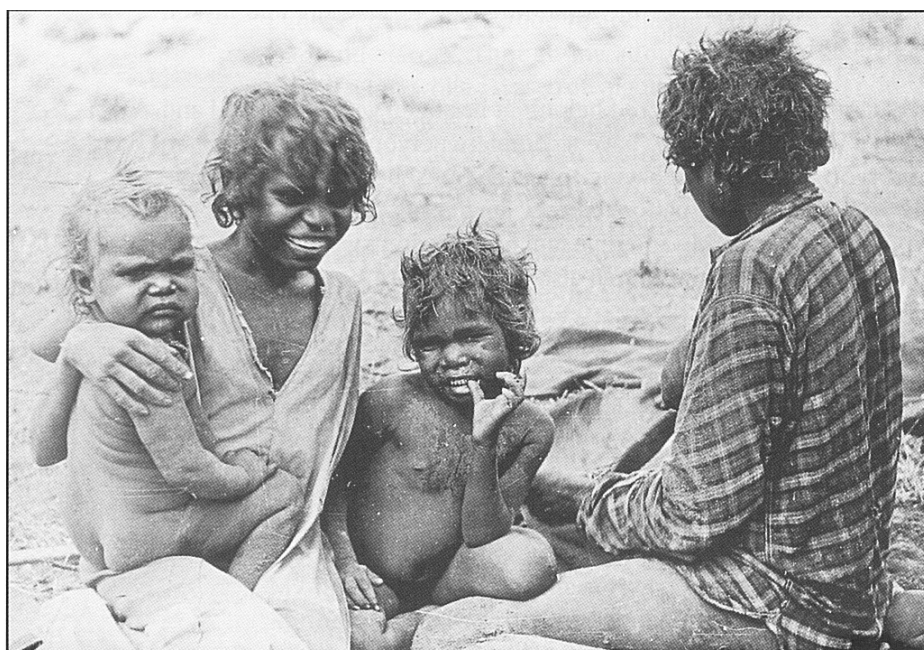
- Explain to students that, until 1967, the Australian Government did not have the power to make laws concerning Aboriginal and Torres Strait Islander people. This power was held by the individual states. This meant that the rights and treatment of Aboriginal and Torres Strait Islander people varied between states.
- Distribute a copy of the student worksheet to each student. Let the class know that they have 10 minutes to review the table on their worksheet and respond to the three questions:
  1. How would moving from New South Wales to Queensland have changed the lives of Aboriginal and Torres Strait Islander families in 1965?
  2. Which Australian states recognised the most rights of Aboriginal and Torres Strait Islander people in 1965? Which Australian states recognised the least rights of Aboriginal and Torres Strait Islander people in 1965?
  3. Why do you think it was important for the Australia Government to be given the power to make laws concerning Aboriginal and Torres Strait Islander people?
- After 10 minutes, facilitate a class discussion about students' responses.



## Status of Aboriginal and Torres Strait Islander Peoples' Rights, by State, 1963

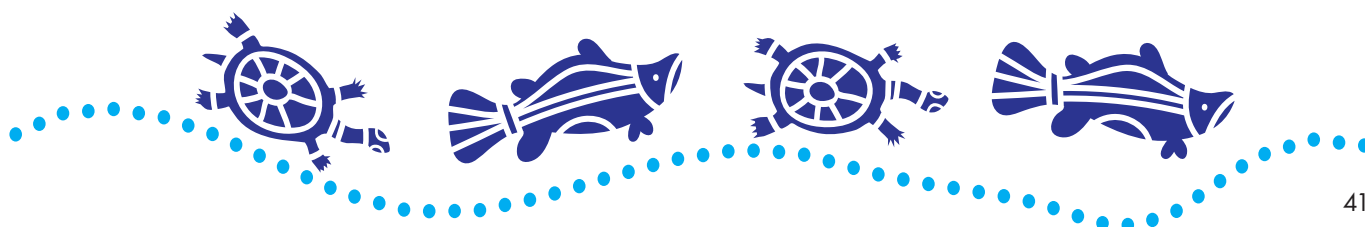
	NSW	Vic	SA	WA	NT	Qld
Voting rights (state elections)	Yes	Yes	Yes	No	No	No
Marry freely	Yes	Yes	Yes	No	No	No
Control own children	Yes	Yes	No	No	No	No
Move freely	Yes	No	No	No	No	No
Own property freely	Yes	No	Yes	No	No	No
Receive award wages	Yes	No	No	No	No	No
Alcohol allowed	No	No	No	No	No	No

Source: Adapted from a 1963 Federal Council for Aboriginal Advancement flyer. Appears in Brian Attwood and Andrew Markus, *The 1967 Referendum, or When Aborigines Didn't get the Vote* (Canberra: AIATSIS, 1997) 13.



Courtesy University of WA Berndt Museum of Anthropology.

*Dove's Hill in the Western Desert, 1962*





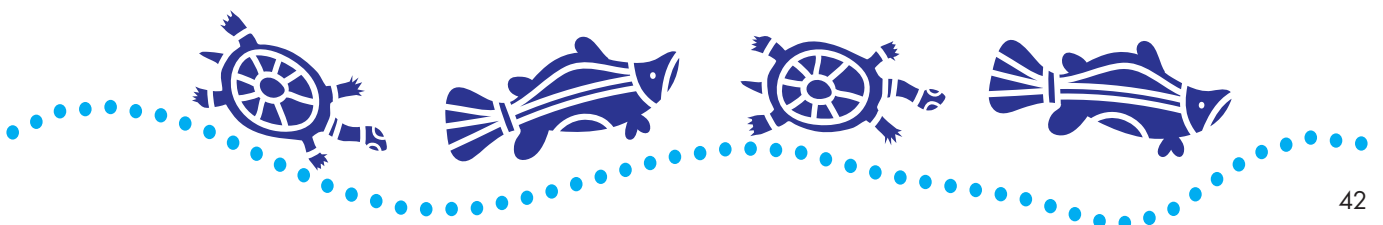
# STUDENT WORKSHEET: BEFORE THE REFERENDUM

Status of Aboriginal and Torres Strait Islander Peoples' Rights, by State, 1963						
	NSW	Vic	SA	WA	NT	Qld
Voting rights (state elections)	Yes	Yes	Yes	No	No	No
Marry freely	Yes	Yes	Yes	No	No	No
Control own children	Yes	Yes	No	No	No	No
Move freely	Yes	No	No	No	No	No
Own property freely	Yes	No	Yes	No	No	No
Receive award wages	Yes	No	No	No	No	No
Alcohol allowed	No	No	No	No	No	No

Source: Adapted from a 1963 Federal Council for Aboriginal Advancement flyer. Appears in Brian Attwood and Andrew Markus, *The 1967 Referendum, or When Aborigines Didn't get the Vote* (Canberra: AIATSIS, 1997) 13.

In your notebook, respond to the following questions:

1. How would moving from New South Wales to Queensland have changed the lives of Aboriginal and Torres Strait Islander families in 1965?
2. Which Australian states recognised the most rights of Aboriginal and Torres Strait Islander people in 1965? Which Australian states recognised the least rights of Aboriginal and Torres Strait Islander people in 1965?
3. Why do you think it was important for the Australia Federal Government to be given the power to make laws concerning Aboriginal and Torres Strait Islander people?





## Activity 5: The significance of the 1967 Referendum

### Suggested timing:

10 minutes to view videos and introduce activity

10 minutes for students to create their mind map

10 minutes for class discussion

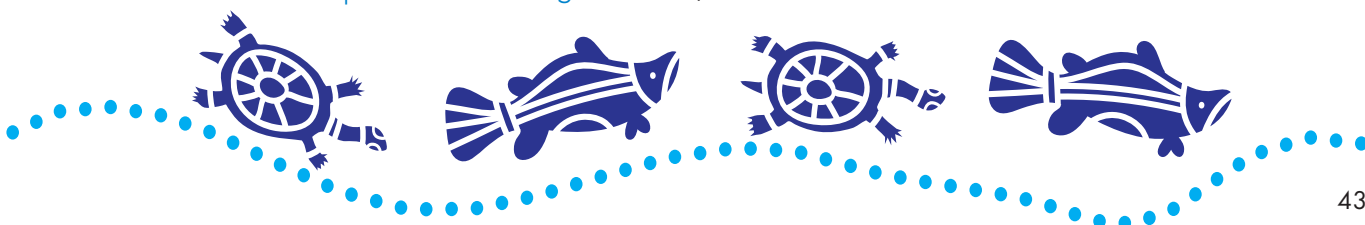
### Required resources:

Butcher's paper and markers for each group

- Show students the two BTN '1967 Referendum' videos.
- Explain to students that the 1967 Referendum asked Australians whether the Australian Constitution should be changed to:
  - Grant the Australian Government the power to make laws relating to Aboriginal and Torres Strait Islander peoples
  - Include Aboriginal and Torres Strait Islander peoples in the Census
- Let students know that over 90% of Australians voted 'yes' to these proposed changes.
- Organise students into groups of 3–4 and distribute a sheet of butcher's paper and markers to each group.
- Let students know that half of the groups will be considering the proposed change relating to the Australian Government's power to make laws concerning Aboriginal and Torres Strait Islander peoples and half of the groups will be considering the proposed change to counting Aboriginal and Torres Strait Islander peoples in the Census.
- Inform students that each group is to construct a mind map to explore the significance of the constitutional changes for Aboriginal and Torres Strait Islander peoples. You may like to prompt students further by asking: why do you think the 1967 Constitution was so important for Aboriginal and Torres Strait Islander peoples? Let students know that they have 10 minutes to construct their mind maps.
- Once students have completed their mind maps, facilitate a class discussion about the significance of the 1967 Referendum, including both its symbolic and practical implications.
- Ensure that the following are mentioned as part of the discussion:
  - The 1967 Referendum showed how powerful everyday Australians can be when they work together for a cause.
  - The Referendum marked the change from *exclusion from to inclusion within* the Australian Constitution for Aboriginal and Torres Strait Islander peoples.
  - The Referendum gave the Australian Government the power to make laws and introduce specific programs designed to help Aboriginal and Torres Strait Islander peoples. This was important because the Australian Government had more resources than state governments.
  - The inclusion of Aboriginal and Torres Strait Islander people in the Census meant that the government could now collect data about Indigenous people, their communities and their needs. They could use this information to develop programs to improve the wellbeing of Aboriginal and Torres Strait Islander peoples.

You may also like to show students the ABC Splash video 'Australia's 1967 Referendum'.

There are a number of other teaching resources that explore the 1967 Referendum in much more detail. For example: National Museum of Australia, ABC Splash, Western Australian Department of Aboriginal Affairs, Reconciliation South Australia.





# SEQUENCE 3: FIGHTING FOR THE RIGHTS OF ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES

## Overview

In this activity, students will investigate some of the key individuals and groups involved in the struggle for Aboriginal and Torres Strait Islander rights in the 1900s, and share their learnings with the class.



## Activity: Indigenous activism

### Suggested timing:

5 minutes to introduce activity

30 minutes for students to begin working on their project in class

Additional time for students to conduct research and complete project book (you may like to assign this as a homework activity)

### Required resources:

Project book and pens for each students

Printed student worksheet for each student

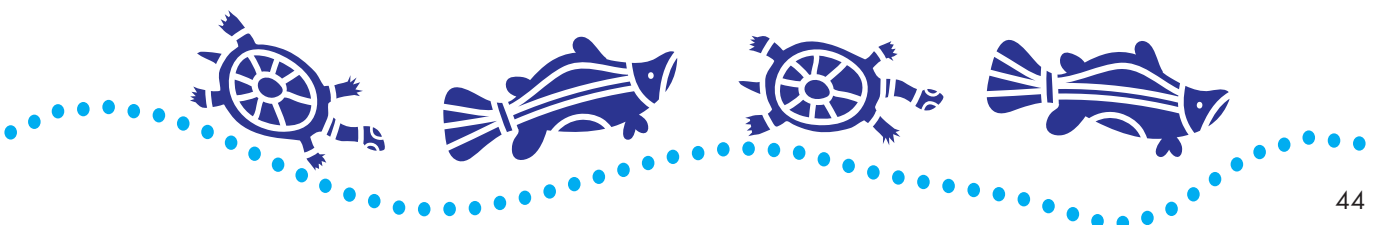
- Let students know that they will be working independently to conduct research about one individual or group who made a significant contribution to improve the rights of Aboriginal and Torres Strait Islander peoples. Students will present their research in the form of a project book, using a combination of written text (their own work) and imagery (photos, graphs, maps, pictures etc).
- Inform students that they may select an individual/group to research or may choose from the following list (ask students to check whether their selected individual/group is appropriate if they do not select from the list):
  - Vincent Lingiari
  - Faith Bandler
  - Australian Aborigines League
  - The Freedom Ride
  - Aboriginal Tent Embassy
  - William Cooper
  - Charles Perkins
  - Eddie Mabo
  - Pearl Gibbs



This activity has been designed to be reflective of Guided Inquiry Learning. The teacher should facilitate the development of understanding rather than dictating the delivery of content.

The project book format has numerous advantages:

- Students can easily take their project books home to work on after school
- Project books cater for a variety of learning styles; they allow students to communicate their findings in a way which suits their individual academic strengths
- Students cannot simply copy and paste information; it must be processed







# STUDENT WORKSHEET: INDIGENOUS ACTIVISM

## Project guidelines: Indigenous activism project book

For this assignment, you are to conduct research about one individual or group who made a significant contribution to improve the rights of Aboriginal and Torres Strait Islander peoples. Your research should be presented in the form of a project book, using a combination of written text (your own work) and imagery (photos, graphs, maps, pictures etc).

Your completed project book should provide:

- A brief overview of the individual/group
- An outline of what they did
- An examination of why they took the action
- An explanation of how they conducted their campaign
- An identification of the result of their action

You may select an individual/group to research or choose from the following list:

- Vincent Lingiari
- Faith Bandler
- Australian Aborigines League
- The Freedom Ride
- Aboriginal Tent Embassy
- William Cooper
- Charles Perkins
- Eddie Mabo
- Pearl Gibbs

What to do	Key information to provide
<b>Name and define</b>	The individual or the group you have chosen
<b>Describe</b>	What did they do? Make sure to include imagery here.
<b>Explain the significance</b>	Why was what they did important to Aboriginal people?
<b>Analyse</b>	How did the actions of the individual or group help to improve the lives of Aboriginal people?
<b>Evaluate and conclude</b>	In this section, you are to provide an overall summary evaluating the importance of the actions of the individual or the group in improving the lives of Aboriginal and Torres Strait Islander peoples.

Source: Adapted from 'A Learning and Responding Matrix' (ALARM) concept, originally developed by NSW teacher Max Woods.

