



**SASGAC**

Past | Present | Future

# REPORT INTO THE SOUTH AUSTRALIAN STOLEN GENERATIONS ABORIGINAL CORPORATION

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MAY 2022



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The South Australian Stolen Generations Aboriginal Corporation (SASGAC) acknowledges all Aboriginal and Torres Strait Islander Traditional Custodians of Country and recognises their continuing connection to land, sea, culture and community. We pay our respects to Elders past, present and future.

The Board of the South Australian Stolen Generations Aboriginal Corporation thanks all those who have contributed to this Project including Key Stakeholders and organisations.

We particularly express our appreciation to all members of the Stolen Generations and their families/descendants and Aboriginal community members - we acknowledge that there is continued trauma for individuals and families, therefore your involvement and contributions are significant in furthering representation of Stolen Generations in South Australia. This work is honouring and paying tribute to our mothers, fathers, aunties, uncles, grandparents and our ancestors.

In particular, the Board of SASGAC pays its respects to our Founding Chair, Ms C Egan, who's vision was for the development of a Stolen Generations Peak body in this state.

For more information, visit:

<http://www.sasgac.com.au/>

Throughout this report, the terms Aboriginal and Torres Strait Islander peoples and Indigenous are used interchangeably. Some of the contributors also use the term First Nations in relation to Aboriginal and Torres Strait Islander peoples.

## Executive Summary

This report seeks to outline the current strengths and opportunities for the South Australian Stolen Generations Aboriginal Corporation ("SASGAC"). Established in 2016 and incorporated in 2017 through funding granted by the South Australian Stolen Generations Community Reparations Fund, the purpose of SASGAC is to recognise, represent and support Stolen Generations survivors in South Australia. Recognising the traumatic history of Stolen Generations people, SASGAC plays a major role in ensuring a positive future of community, connection and support for the Stolen Generations community and their descendants.

As an outcome of key stakeholder and community engagement and consultation, this report provides recommendations for governance, funding and the long-term effective and sustainable operation of the Corporation as a key Peak Body in South Australia for Stolen Generation survivors and their families, as well as identifying opportunities for community engagement and education on the Stolen Generations.

Valuable consultation was conducted with existing members of SASGAC as well as other known Stolen Generation survivors in South Australia through an online survey, a roundtable discussion and 1:1 interviews conducted by MTL Consulting Services Pty Ltd.

This report aims to provide the SASGAC Board, key funding bodies and relevant stakeholders with recommendations to support the continued and long-term development of SASGAC in South Australia. All findings and recommendations are intended for further discussion and analysis to support the important work of SASGAC to further evolve as a critical peak body for Stolen Generations.

## Background

The South Australian Stolen Generations Aboriginal Corporation (SASGAC) was established to ensure ongoing recognition, representation and support for Stolen Generations survivors in their pursuit for dignity and respect. The removal of Aboriginal children from the early days of British colonisation in Australia “broke important cultural, spiritual and family ties and has left a lasting and intergenerational impact on the lives and wellbeing of Aboriginal and Torres Strait Islander people<sup>1</sup>.” In 2018, the Australian Institute of Health and Welfare reported for the first time since the *Bringing Them Home Report 1997* on the current health and wellbeing status of the Stolen Generations. The report estimated that there are currently over 33,000 first generation survivors nationally, with over 2,100 thousand first generation survivors in South Australia. The report further stated that of the South Australian Aboriginal and Torres Strait Islander population, 47.8% of adults are descendants of Stolen Generation survivors<sup>2</sup>. Importantly, the report also highlighted that on all social health measures collected on Aboriginal and Torres Strait Islander peoples, Stolen Generation survivors were disproportionately disadvantaged across every indicator<sup>3</sup>. The establishment of SASGAC met an identified need for an independent, strategic contributor to decision-making and policy setting in South Australia as they relate to Stolen Generations. To this end the Board has maintained a strong presence positioning itself as a voice of advocacy. After six years in operation, SASGAC seeks to evolve and work with key stakeholders to create a central place of connection, information and education not only for Stolen Generations themselves, but their families and the wider community. Following the delivery of the South Australian Stolen Generations Reparations Scheme in 2015, several projects and programs were supported by the South Australian Government that were aimed at addressing the grief, pain and loss suffered by Stolen Generations peoples and their families, with a view to improving associated healing processes. It is acknowledged that Stolen Generations survivors have “multiple complex and overlapping needs ... [and they] carry a legacy of social and economic disadvantage and often lack access to appropriate services, including to address their needs as they age<sup>4</sup>”.

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<sup>1</sup> Find and Connect, Glossary Term accessed via <https://www.findandconnect.gov.au/guide/sa/SE01362>

<sup>2</sup> Australian Institute of Health and Welfare (2021), Aboriginal and Torres Strait Islander Stolen Generations aged 50 and over: updated analyses for 2018–19

<sup>3</sup> Ibid

<sup>4</sup> The Healing Foundation, Make Healing Happen - it is time to act, May 2021

While there are several organisations delivering direct service provision and support to members of the Stolen Generations, SASGAC established its presence strategically, representing Stolen Generations survivors to governments and organisations to ensure that survivors are recognised, respected and considered when decisions are made that are likely to impact on this cohort of the Aboriginal community.

However, with shifting government priorities, it is timely that SASGAC draws feedback from its members and broader Stolen Generations survivors in the State, to ensure present day representation. Representing all South Australian Stolen Generations survivors is a priority for SASGAC and this process has engaged with non-members and actively sought out those who aren't connected with the Corporation through membership. As a truly impartial and objective representative body, SASGAC has maintained this mandate throughout its operations and continues to prioritise this approach

## **Methods**

Specific scoping in this project collated modern community expectations on how SASGAC can represent survivors, the importance of a Peak Body of this nature and the priorities for members. This required distinct conversations around survivor understandings of Stolen Generations terms and programs such as 'traditional healing' and the programs available. Whilst respondents were usually positive and engaging with our consultant, common themes emerged illustrating a landscape of disconnected Stolen Generations support services, fractured and inconsistent communications and a level of disengagement between survivors and service providers. The recommendations made in this report will provide SASGAC with the foundations to address these needs.

Through the survey and in-person discussions, our consultants were able to interpret and process this data, forming evidence-based recommendations on what the Stolen Generations cohort wants and needs are at present. It is important to recognise that SASGAC is one stakeholder of several who will need to continue to work in this space, working collaboratively with other services, programs and representatives in South Australia and nationally. This will ensure consistency, best-practice services and membership offerings to ensure the themes requiring improvement derived through this report are not replicated or exacerbated into the future, that the membership and service offering is enhanced and innovative.

## **Examples of stakeholders and other Stolen Generations services**

### **Healing Foundation**

Based in Canberra but with several offices nationally, including a recently-closed South Australian office, the Healing Foundation is a national First Nations governed organisation that provides a platform to amplify the voices and lived experiences of Stolen Generations survivors and their families. The Healing Foundation works with communities to provide safe spaces for survivors and their families to speak for themselves, tell their own stories and be in charge of their own healing. Furthermore, it works with governments, policymakers and workforces to understand their role in intergenerational healing through promoting trauma-aware, healing-informed practices.

The Healing Foundation also shares knowledge, information, and publications regarding Stolen Generations through developing resources such as Fact Sheets and reports that are available on its website. It also has the capacity to fund community projects and provide grants for local commemorative events.

### **Elm Place**

Elm Place is the home of support services to people whose lives have been affected by institutional and out-of-home care, specifically as children, Forgotten Australians, Former Child Migrants, the Stolen Generations and people affected by the Royal Commission into Institutional Responses to Child Sexual Abuse.

Their focus of working with Stolen Generations is through delivering a service that addresses the ongoing intergenerational trauma suffered by survivors. Services are free and they work closely with Relationships Australia South Australia to offer a suite of support services.

### **Link Up SA - Nunkuwarrin Yunti**

Link Up SA provides family tracing, reunion and counselling services to Aboriginal and Torres Strait Islander people and their families who have been separated under the past policies and practices of the Australian Government. Assistance is also provided to people over the age of 18 years who have been adopted, fostered or raised in institutions.



The program is not funded to provide genealogy assistance, advocate for client access to state records nor to locate missing persons or to find family members that have been separated due to family breakdowns.

Link Up SA is an example of one of the stakeholders that SASGAC will need to form a rapport with. While the organisations listed here are not an extensive list of all organisations working with Stolen Generations, we recommend that SASGAC continues to identify additional stakeholders and continue working with them to support the needs of Stolen Generations survivors.

### Stakeholder Map



- Members
  - Stolen Generations survivors and descendants that are not yet members but raise inquiries with SASGAC
  - Culturally significant dates & events
- Commonwealth, State & Local Government programs/services that affect Stolen Generations directly
  - Healing Foundation
- Relationships Australia South Australia
  - Nunkuwarrin Yunti & Link-Up
  - Community focused service providers not yet identified/engaged
- Other stakeholders such as Circle of Hope, Reconciliation SA
  - Cultural events annually such as Reconciliation Week, NAIDOC Week where Stolen Generations activities may occur/feature

## Consultation and methodology

Our consultants undertook an environmental scan of existing literature including the Australian Institute of Health and Welfare Report: Aboriginal and Torres Strait Islander Stolen Generations aged 50 and over: updated analyses for 2018–19, along with the Healing Foundation research, combined with engagement of Stolen Generation community members and their descendants. Our consultants were able to interpret and analyse extensive data from both first-hand testimonies and experiences of Stolen Generations, reviewed in conjunction with the findings and recommendations of several past reports.

This engagement collected comprehensive data, including:

- Consultation with Stolen Generations survivors and/or their descendants via personal interviews, telephone discussions and an online survey to gather information.
- Consultation with organisations that have previously, are currently or are genuinely interested in providing support/services to the Stolen Generations.

Factors that affected data gathering:

- Non-responses from SASGAC members, contacts and stakeholders to our consultants.
- Out of date membership information.
- The impact of increased COVID-19 cases since February 2022, close contact definition changes and a general wariness from stakeholders to engage in person.

These factors meant that where possible, group discussions were often not candidates' preferred choice of consultation. As an alternative, direct (one to one) consultations were offered and accepted as in-person meetings or telephone discussions. Stakeholders expressed a keen interest in the in-person discussions and this was our primary method of data gathering, including the valuable meeting with the Grannies Group on 16 May. This important roundtable discussion was conducted in this forum to encourage discussion and debate amongst participants.

**Table 1 indicates consultation methods and responses:**

<b>Consultation</b>	<b>Distribution / audience</b>	<b>Responses</b>
<b>Roundtable discussion</b>	1 roundtable held 16 May with 9 people in attendance	All
<b>Online survey</b>	Distributed to 58 members of the SASGAC email contact list, also distributed to Turkindi information sharing network	Responses were received from 14 members and non-members
<b>1:1 consultations</b>	14	All

The following information was collected through the online survey (see Appendix 1):

- What respondents believe SASGAC's role is in South Australia
- Their awareness of any current programs or services for Stolen Generations peoples
- What the term 'healing' means to them within the context of Stolen Generations
- SASGAC's role with Stolen Generations peoples access to traditional healing
- What 'connection to culture' means to them
- How SASGAC can provide advocacy for the health and ageing needs of Stolen Generations peoples
- What, if any, SASGAC's role is within the context of language reclamation for Stolen Generations peoples

In-person interviews offered more of a storytelling approach, where the conversation was open and free-flowing to generate ideas, discussion and contributions. However, common questions asked within each interview were:

- What the person believes SASGAC's role is in South Australia
- Their awareness of any current programs or services for Stolen Generations peoples
- How SASGAC can provide advocacy for the health and ageing needs of Stolen Generations peoples

Those interviewed were also advised of the online survey, and were encouraged to complete this via the online link provided to them following the interview.

## Key issues identified through consultation

The extensive consultation taken throughout the development of this Report has allowed for an open and constructive dialogue about the present offering of SASGAC whilst also exploring the many future opportunities that could be developed. It is clear that many respondents viewed the role of a peak body as critical to support the Stolen Generations in South Australia and that there was a need for SASGAC to meet a gap.

Survey respondents who were asked to rank the priority order of the role of SASGAC and indicated the need for a peak body to inform and advocate to State Government on issues that face Stolen Generations, followed by working with State Records for improved access to personal records, a common theme heard throughout consultations. The third priority was to advocate to the State Government for a dedicated site or meeting place for Stolen Generations which will need to be resourced for long-term benefit for all members and the community. It was clear through feedback that an investment in collective healing is critical, as “healing programs and reunions, in particular collective healing, are identified as a significant need of Stolen Generations survivors, and an important component of reparations<sup>5</sup>”.

## Key priorities identified for SASGAC

### Communicate



To connect with and maintain an active membership and support database.

### Advocate



To ensure representation and a strong voice at various levels of government and support access to personal records.

### Educate



To run and attend events to educate and inform the wider community of the importance of Stolen Generations.

### Healing



To advocate for and effectively manage a dedicated Healing Space and connect members with support services.

<sup>5</sup> The Healing Foundation, Make Healing Happen - it is time to act, May 2021

	<b>Priority 1</b>	<b>Priority 2</b>	<b>Priority 3</b>	<b>Priority 4</b>
To inform State Government on issues that face Stolen Generations	71.4%	14.3%	14.3%	0%
To work with State Records for access to personal records for Stolen Generations	30.8%	53.8%	15.4%	0%
To advocate to State Government for a dedicated site/meeting place for Stolen Generations	8.3%	16.7%	58.3%	16.7%

When asked to list further priorities for the Corporation, suggestions could be broken down broadly into the following categories:

#### **PROVISION OF SERVICES**

- To manage all related service and program provisions for Stolen Generations survivors and their descendants

#### **EDUCATION AND ADVOCACY**

- Communities should consider doing more to welcome Stolen Generations members back to country
- Increased representation on boards & committees

#### **FUNDING AND RESOURCES**

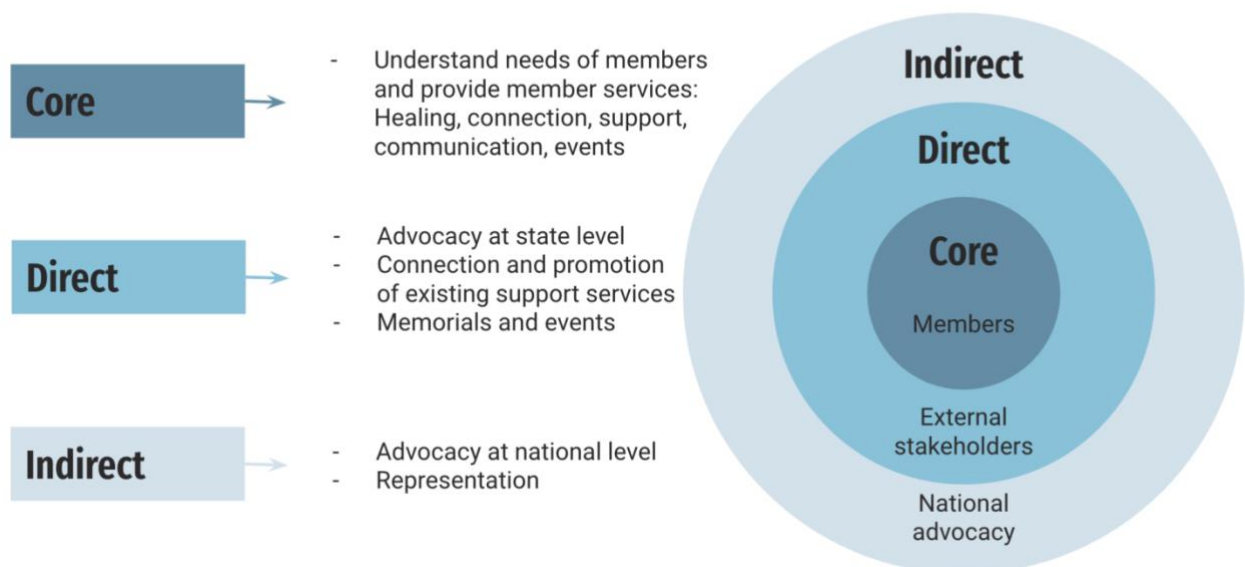
- Secure adequate funding to redress the problems caused by the Government regarding this issue
- To have admin support to carry out the business of SASGAC

#### **A CULTURALLY SAFE SPACE FOR HEALING, CONNECTION AND RENEWAL**

- A dedicated meeting place
- A state memorial to stolen Generations in a prominent Adelaide CBD site which can be seen by local and international people

Feedback, particularly from the 1:1 consultations, highlighted a need for SASGAC to be resourced adequately to be able to deliver membership services to its members through regular communication, a central point of contact and website maintenance. At its core, SASGAC must work towards enhancing the needs of its members in the pursuit of its key objective *"in the spirit of truth, justice and healing provide a strong, united voice for all Stolen Generations"*. Working closely with existing service providers, SASGAC requires the resourcing to promote events, activities and educational awareness of and for Stolen Generations in South Australia.

## Activities of the Corporation



## Governance model and resources

SASGAC is a registered corporation under the Corporations (Aboriginal and Torres Strait Islander) (CATSI) Act and should therefore practise good governance at all times.

The existing structure of an established Board of Directors currently meets the Corporations' requirements. Maintaining strong governance and best practice will support SASGAC's position as a peak representative body and it is important that the following are actioned as a reflection of good corporate governance:

- All Directors know their roles and responsibilities,
- All Directors know the rules and meet their Director obligations in providing strategic, financial, legal and risk oversight of the Corporation.
- Chair/Directors need to know the fiduciary duties and ensure they manage the financial position of the Corporation (or check regularly via auditor/accountant/auspicing body)
- Minutes of meetings are kept and distributed, including type of meeting (AGM, General Meeting, Directors Meeting), date, attendance and decisions made
- Keep register of members up to date
- AGM to be held annually (usually before 30 November)

Directors are also advised that as per the Australian Business Registry Service, all directors of a company/registered Australian body/registered foreign company or Aboriginal and Torres Strait Islander Corporation are required to have a director identification number. The instructions regarding registering for membership are available here: <https://www.abrs.gov.au/director-identification-number>

Whilst the SASGAC Rule Book (2016) outlines the details of Directorship for the Corporation, it is advisable that a Terms of Reference (ToR) is agreed upon and signed by all Board Directors. The ToR defines the purpose of the scope of work for SASGAC Directors and sets the foundation for strategic planning, setting expectations and clearly specifying deliverables for the Corporation.

Governance training should also be considered for the Board. The Office of the Registrar of Indigenous Corporations<sup>6</sup> (ORIC) offers a three day (non-accredited) workshop for zero cost, however this training has not been offered in South Australia since October 2021 and it is not scheduled for delivery again at this stage. There are private organisations that offer similar (non-accredited) training however there are usually costs associated with this, such as the popular (and participant recommended) governance workshop delivered by AMK Law in South Australia.

At least one Board member, or affiliate of SASGAC, should undertake *Certificate 10814 Cert IV in Stolen Generations Family Research and Case Management* delivered by Nunkuwarrin Yunti, the RTO

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<sup>6</sup> Training schedule 2021–22, <https://www.oric.gov.au/training/training-schedule-2021-22>

approved to deliver this course. This academic skill set formalises a depth to SASGACs capabilities, and whilst SASGAC is not a service provider, will help respond to queries and enable accurate referrals to other service providers and/or provide a base level of advice for those seeking to learn more about their history or journey. This could also strengthen SASGAC's input into policy and decision-making, providing depth to both written and verbal submissions.

## **Skills Assessment**

A skills assessment has been conducted for the long-term and efficient resourcing of SASGAC. Appendix 5 outlines the skills required for the fulfilment of this role.

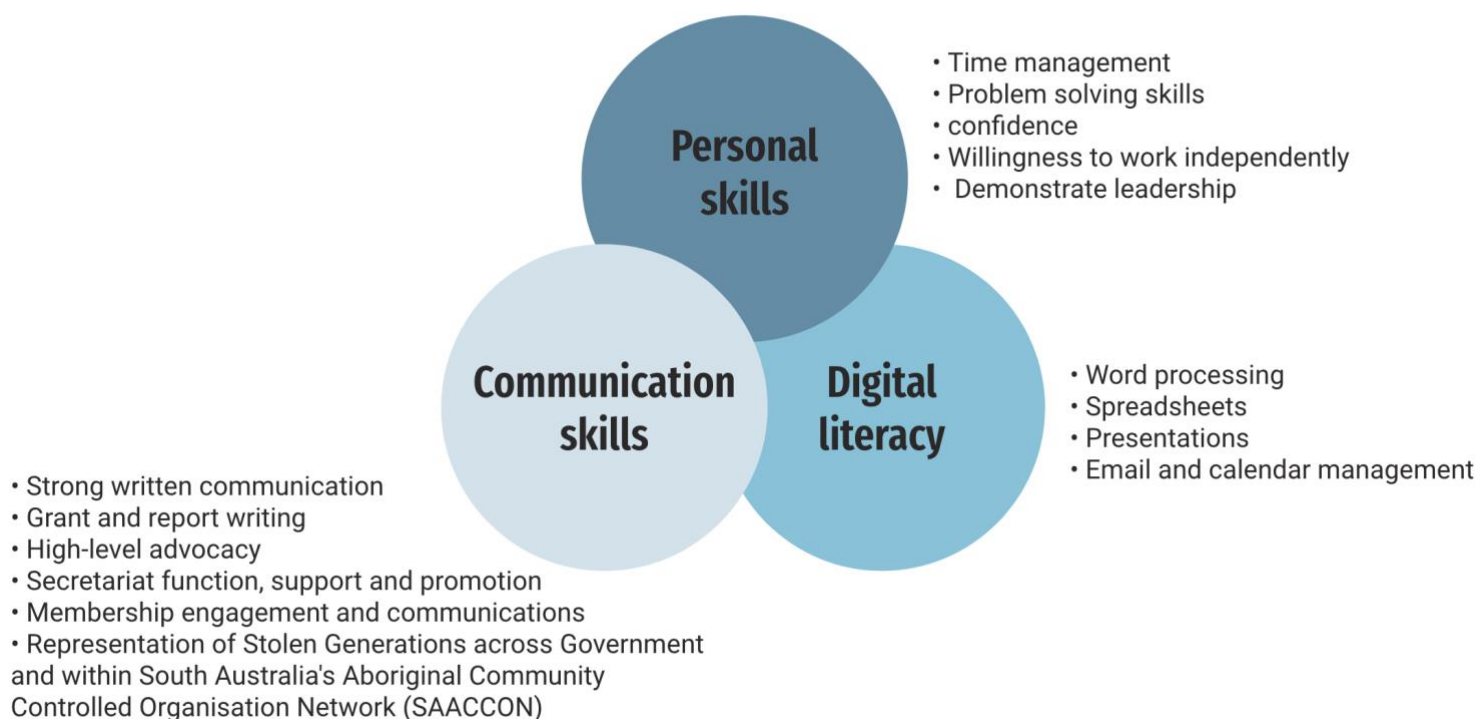
To support the Board and the Corporation in achieving its full potential and fulfilling its vision, it will be critical to the success of the Corporation in achieving its vision to have the organisation resourced appropriately for the long term.

Resources required will be focussed on supporting the growth of SASGAC and the skills required are varied due to the scope of the role. It is envisaged that the position will be required to provide leadership to various partner organisations, including SAACCON in representing in the Board and members of SASGAC, Government, non-Government and potentially Universities and Research Institutes. The positions will be required to have high level written and verbal skills, including the ability to undertake high level advocacy, experience in providing secretariat functions to support the Board, promotion, communication, and engagement skills when working with Aboriginal communities and Stolen Generation survivors and organisations. The positions will provide critical functions to support corporate management and administration, as a central point of contact, logistics and share information among stakeholders. Ideally this resource could commence in part-time capacity during the growth period of organisation or an alternative option being outsourced to another party that has the capacity and skills required to manage the project, particularly in the initial stages.

The following key skills are recommended for the future role required to manage many of the recommendations made in this report, including high level leadership, effective governance operations membership management stakeholder and partnership relationships, advocacy, and general administrative duties.



## Key skill requirements



The potential incumbents for this role, will require a demonstrated experience in the range of skills identified to successfully commence duties immediately, enabling SASGAC to progress and grow the organisation. The practicality of training a candidate who does not have the required skillset could not be accommodated by SASGAC at this point, as a community-based volunteer organisation.

A part-time person working to support SASGAC could do so as an employee, however this would require additional management and time from the SASGAC Board. The alternative option is that SASGAC could purchase in the services of a consultant / project manager to progress the objectives of SASGAC as an interim measure. Both options offer benefits unique to their positions and experience. Given that SASGAC currently requires an experienced resource that can provide their expertise to drive the objectives, it is recommended that consideration be focused on sourcing a consultant who is able to provide this high-level support. Once the corporation is financially stable and standardised in its operations, consideration should be given to employing resources.

## Funding model

One of the challenges SASGAC faces is achieving long-term and consistent financial security. Representing a marginalised cohort that has suffered, and continues to suffer, serious socio-economic issues means that a fee for service membership and advocacy model is unlikely to work successfully. Grant funding should be considered by SASGAC in the short term, whilst continuing to canvas options for longer term funding security through evidence of long-term strategic planning and benefit to Stolen Generations in South Australia.

Funding options for consideration include:

### **Commonwealth Grant Funding**

The National Indigenous Australians Agency *\*currently in caretaker mode\**

Under the Indigenous Advancement Strategy, grants are available providing they fit within one of the six listed programs. SASGAC support could be pursued through '1.4 Culture and Capability' or directly under the 'Agency Collaborates Grant Opportunity Guidelines'. Whilst the Commonwealth Government is currently in caretaker mode, the agency is continuing to accept various grants however no decision can currently be made until the conclusion of the caretaker period.

### **Philanthropic Organisations**

With a number of prominent philanthropic organisations publicly supporting Aboriginal and Torres Strait Islander initiatives, it is timely to consider approaching this type of organisation to garner support. Some of the publicised organisations supporting improving equality and outcomes for Aboriginal communities include:

- **Fay Fuller Foundation:** [fayfullerfoundation.com.au/](http://fayfullerfoundation.com.au/)

Currently working with a number of Aboriginal Community Controlled Health Organisations in SA to determine a community led funding model, the Fay Fuller Foundation focuses on three main areas: mental health and wellbeing, Aboriginal-led health funding and practice and collaboration. The next grant round is scheduled for 2023, however we recommend approaching the organisation now to discuss details of a funding proposal.

- **Wyatt Trust:** [wyatt.org.au/](http://wyatt.org.au/)

With a focus on issues that challenge inequality and eradicate poverty, the Wyatt Trust has a number of different grant types available for application. Wyatt Trust also has a dedicated Reconciliation Action Plan (RAP) that articulates how it will support reconciliation in South Australia, therefore a discussion with the Trust is encouraged to identify if supporting SASGAC falls within their RAP and/or grant activities.

### **Healing Foundation**

As an organisation dedicated to working with Stolen Generations survivors and their families, the Healing Foundation should be approached by SASGAC for funding to secure a resource that can share information, cross-promote events and collaborate on a national level. This will help SASGAC with communicating and sharing information to its member base and beyond, a key recommendation arising from consultations.

### **Strategic Partnership Development**

The Commonwealth Government announced the first Closing the Gap Implementation Plan<sup>7</sup> in August 2021, including over \$1 billion invested into new measures. This equates to a commitment to Aboriginal Community Controlled Health Organisations (ACCHOs) to continue doing their work, and as Stolen Generations survivors access various services to support their own healing journey, SASGAC could consider working with an ACCHO to support survivors and their families with access to healing programs.

### **South Australian Government** – South Australia’s implementation plan for the National Agreement on Closing the Gap

The South Australian Government, through the Department for Aboriginal Affairs and Reconciliation Division, have oversight of the implementation of the Strategic Plan for Funding the Development of Aboriginal and Torres Strait Islander Community Controlled Sector in partnership with South Australia's Aboriginal Community Controlled Organisation Network (SAACCON). The objective of this Strategic plan is to build strong formal Aboriginal and Torres

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<sup>7</sup> Closing the Gap Implementation Plan, 2021, *National Indigenous Australians Agency*, <https://www.niaa.gov.au/resource-centre/indigenous-affairs/closing-gap-implementation-plan>

Strait Islander community controlled services to achieve better results, employ Aboriginal and Torres Strait Islander people.

The four initial priority areas identified in the Strategic Plan are of high relevance to SASGAC include:

- Early childhood care and development
- Housing
- Health
- Disability

There are a further four areas that have been identified as requiring strengthening of investment which are also of high importance and relevance to SASGAC which include:

- Justice
- Social and Emotional Wellbeing
- Aboriginal and Torres Strait Islander languages

The Plan identifies that all governments were asked to contribute funding towards the development of the community-controlled sector. In SA the current funding commitment is \$3.3 million Virtual fund.

## References / resources

- Aboriginal and Torres Strait Islander Stolen Generations aged 50 and over: updated analyses for 2018–19, <https://www.aihw.gov.au/reports/indigenous-australians/indigenous-stolen-generations-50-and-over/contents/summary>
- Australian Institute of Health and Welfare (2021), Aboriginal and Torres Strait Islander Stolen Generations aged 50 and over: updated analyses for 2018–19, <https://www.aihw.gov.au/reports/indigenous-australians/indigenous-stolen-generations-50-and-over/contents/summary>
- Bringing them home: The 'Stolen Children' report (1997), <https://humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/bringing-them-home>
- Closing the Gap Implementation Plan, 2021, National Indigenous Australians Agency, <https://www.niaa.gov.au/resource-centre/indigenous-affairs/closing-gap-implementation-plan>
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- The Healing Foundation, Make Healing Happen - it is time to act, May 2021, <https://healingfoundation.org.au/app/uploads/2021/05/Make-Healing-Happen-Report-FINAL-May-2021.pdf>
- Projects Supported by the Stolen Generations Community Reparations Fund, September 2017, [https://www.dpc.sa.gov.au/\\_data/assets/pdf\\_file/0015/34512/SGRS-Community-Fund-Summary-Table-September-2017.pdf](https://www.dpc.sa.gov.au/_data/assets/pdf_file/0015/34512/SGRS-Community-Fund-Summary-Table-September-2017.pdf)
- Report of the South Australian Stolen Generations Reparations Scheme, July 2018, [https://www.dpc.sa.gov.au/\\_data/assets/pdf\\_file/0020/45704/Report-of-the-south-australian-stolen-generations-reparations-scheme.pdf](https://www.dpc.sa.gov.au/_data/assets/pdf_file/0020/45704/Report-of-the-south-australian-stolen-generations-reparations-scheme.pdf)
- Stolen Generations Reparations Scheme, Department of Premier and Cabinet, <https://www.dpc.sa.gov.au/responsibilities/aboriginal-affairs-and-reconciliation/reconciliation/stolen-generations-reparations-scheme#:~:text=The%20Government%20of%20South%20Australia,policy%20criteria%20of%20the%20scheme>.
- Stolen Generations Community Reparations Fund Summary of Consultations, February 2017, [https://www.dpc.sa.gov.au/\\_data/assets/pdf\\_file/0013/34510/Summary-of-Consultations.pdf](https://www.dpc.sa.gov.au/_data/assets/pdf_file/0013/34510/Summary-of-Consultations.pdf)
- 4704.0 - The Health and Welfare of Australia's Aboriginal and Torres Strait Islander Peoples, Oct 2010, <https://www.abs.gov.au/ausstats/abs@.nsf/lookup/4704.0chapter470oct+2010>

## Appendices

**Appendix 1:** Online survey

**Appendix 2:** Survey response summary

**Appendix 3:** Summary of consultations

**Appendix 4:** Stolen Generations Flyer

**Appendix 5:** Skills Assessment

# APPENDIX 1: Online survey

## South Australian Stolen Generations Aboriginal Corporation Survey 2022

### South Australian Stolen Generations Aboriginal Corporation Survey 2022

The South Australian Stolen Generations Aboriginal Corporation (SASGAC) is a representative body for Stolen Generations peoples across South Australia. SASGAC is not a service provision body, its founding purpose is to represent South Australia's Stolen Generations in key decision making areas to maintain a Stolen Generations voice in the State.

The purpose of this survey is for us to listen to you: what you'd like to see SASGAC do and how it should represent you.

The data and information from this survey will be included anonymously into SASGACs report to the Aboriginal Affairs and Reconciliation Division (AARD) to finalise its commitments under the Stolen Generations Community Reparations funding. It will also form the basis of submissions to State Government and other funding bodies to secure funding which will be used to consolidate SASGAC into the future.

All responses will be anonymous/de-identified.

Responding to this survey may bring up uncomfortable or sad feelings for you. If you need health or wellbeing support, please contact your treating or local health professionals or one of the services listed below:

Nunkuwarrin Yunti- 08 8406 1600

Lifeline - 13 11 44

For further information, please contact [maris@mticonsulting.com.au](mailto:maris@mticonsulting.com.au).

Thank you.

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\*Required

1. Email \*

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2. Are you a member of South Australian Stolen Generations Aboriginal Corporation (SASGAC)? \*

Mark only one oval.

Yes

No

3. If not, would you like to become a member of South Australian Stolen Generations Aboriginal Corporation?

*Mark only one oval.*

- Yes
- Maybe - I would like more information
- No

#### Demographic questions

4. Gender: \*

*Mark only one oval.*

- Male
- Female
- Other
- Prefer not to say

5. Age: \*

*Mark only one oval.*

- 30 years or under
- 31 - 40
- 41 - 50
- 51 - 60
- 61 - 70
- 71+



6. Are you \*

*Mark only one oval.*

- Aboriginal
- Torres Strait Islander
- Aboriginal/Torres Strait Islander

7. Language group/Tribe (if known):

\_\_\_\_\_

8. Location: \*

*Mark only one oval.*

- South Australia
- Other: \_\_\_\_\_

9. What is your Stolen Generations status as defined by removal under government policies prior to 1972 in line with Healing Foundation guidelines? \*

*Mark only one oval.*

- First generation
- Second generation
- Third generation
- Not Stolen Generations but the family has been impacted by removals prior to 1972  
(please provide details below)
- Other: \_\_\_\_\_

10. If you are not Stolen Generations but your family has been impacted, please provide brief details.

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**SASGAC role and purpose**

11. What does a 'peak body' mean to you? (150 words or less)

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12. What do you think SASGACs role here in South Australia should be? (150 words or less)

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13. Are you aware of any current programs or services for Stolen Generations peoples? If so, provide name of program and organisation.

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14. Are there any programs or services which should be provided for Stolen Generations and their Descendants?

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Healing and connection to culture

15. What does 'healing' mean to you within the context of Stolen Generations?

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16. Have you attended any healing programs? If yes, what appealed to you about attending these events and what did you gain/benefit from attending? (200 words or less)

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17. How would you see SASGAC being involved in Stolen Generations peoples' access to traditional healing?

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18. What does 'connection to culture' mean to you?

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Health and language

19. How do you see SASGAC providing advocacy for the health and ageing needs of Stolen Generations peoples? (200 words or less)

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20. Do you think SASGAC has a role with language reclamation for Stolen Generations? If so, how?

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The role of SASGAC

21. What role do you see SASGAC playing at a state and or national level? (150 words or less)

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22. Please list in order of priority what you as a Stolen Generations person/descendant would like SASGAC to be engaged in?

*Tick all that apply.*

	Priority 1	Priority 2	Priority 3	Priority 4
To inform State Government on issues that face Stolen Generations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
To work with State Records for access to personal records for Stolen Generations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
To advocate to State Government for a dedicated site/meeting place for Stolen Generations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other - please list below	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

23. If you have other suggested priorities please list here.

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**Thank you for your time and input into this survey, it is greatly appreciated and will inform the work of SASGAC into the future.**

If you have any questions or would like to provide further responses, please contact Marius at [marius@mticonsulting.com.au](mailto:marius@mticonsulting.com.au)

## APPENDIX 2: Summary of survey responses

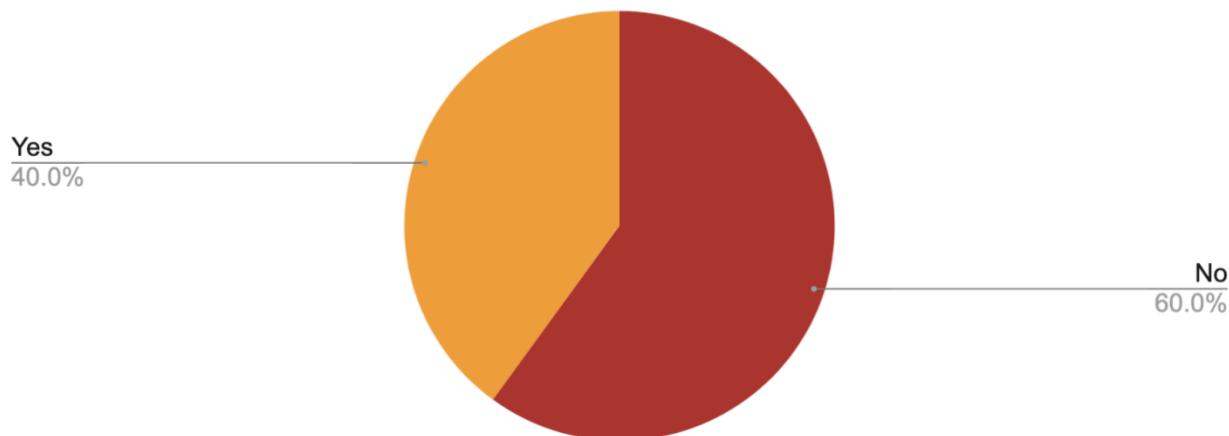
**Survey distributed** to 58 via email

**Survey live:** Friday 6 May to Friday 13 May

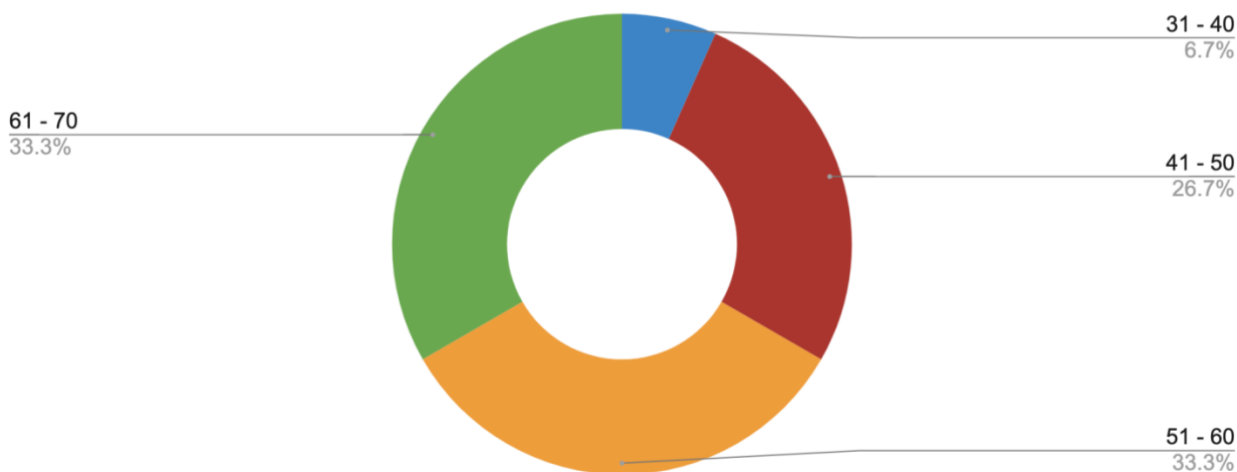
**Respondents:** 15

Survey results [with identifying features / comments removed]:

Are you a member of South Australian Stolen Generations Aboriginal Corporation (SASGAC)?



Age of respondent



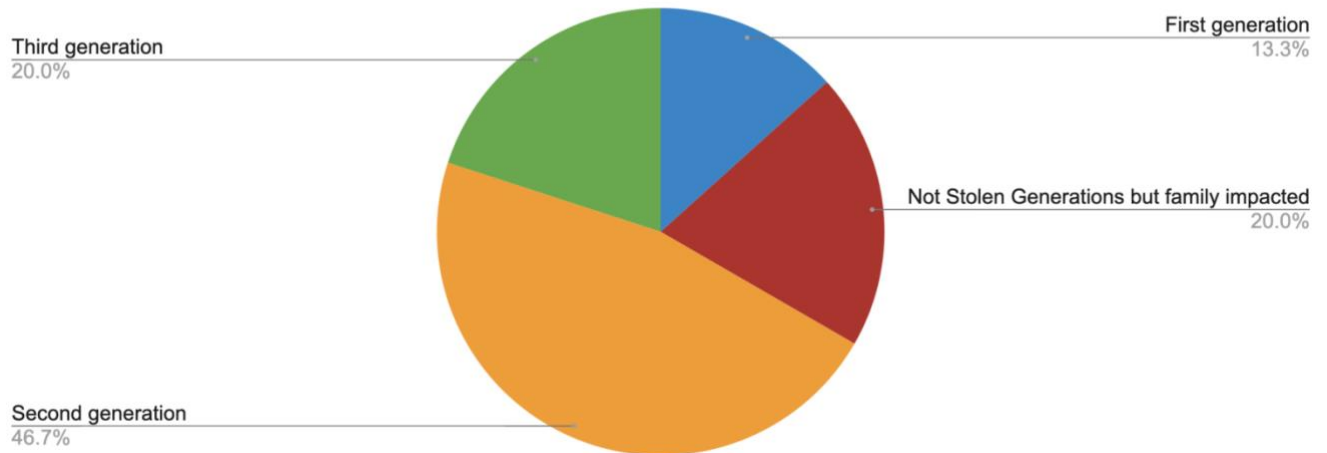
Language Group / Tribe (where known):

- Ramindjeri/Gurindji/Erub Eastern TSI
- Kokatha and Wirangu
- Yankunytjatjara- Adnyamathanha
- Eastern Arrernte
- Kokatha
- Pitjantjatjara
- Luritja, Lower Southern Aranda and Kuyani, Warlpari yuruna
- Wirangu
- Arrernte/Garawa/Yanyula
- Gunditjmara, spent time at Raukkan
- Wemba wemba / Wiradjuri
- Arabunna

- Marathiel

- Western Arrernte

What is your Stolen Generations status as defined by removal under government policies prior to 1972 in line with Healing Foundation guidelines?



If you are not Stolen Generations but your family has been impacted, please provide brief details:

- My mother was removed from Macumba Station in 1926 and placed in the Colebrook Home.
- My Mother, Grandmother, Aunties, and Uncles were removed from my maternal bloodline. Unfortunately the intergenerational impacts and effects of removal in my family is an open loop cycle which I hope to close in my life to create a new intergenerational cycle of healing and prosperity for my children and their children and so on.
- Great Grandmother stolen in 1913 (Penong, SA), Grandmother stolen in 1927 (McBrides Hospital, Walkerville), Mother stolen in 1947 (Queen Victoria Hospital)
- I am a child of the Stolen Generation. My mother was hounded and harassed by welfare, threatening to remove us all the time, we suffer intergenerational trauma
- Grandmother was taken into the mission as a five year old and treated as an orphan. Her mother had a child with a white man whilst her husband was away on men's business.
- My father was born in 1940 near Tennant Creek, to an Aboriginal mother who was originally Gunditjmara. My English Grandfather was a Member of the Legislative Assembly and Director of Mines and we are aware that this power was helpful in protecting his children. I know many people impacted by the Stolen Generation and have known people who have died too young as a result of intergenerational trauma. I've found it absolutely heartbreaking to attend funerals etc. and try to support those left behind.
- Disconnection of family and culture, poverty, domestic violence, substance abuse, etc

**Responses to survey questions:**

## What does a 'peak body' mean to you?

- Driving force in advocating for all Stolen Generations member concerns, matters and active in policy making.
- A recognised corporation
- An overarching body that represents other interests.
- A peak body would work towards Stolen Generations voices at any decision making events. It should be able to influence policy to benefit members of the Stolen Generations and the Aboriginal community.
- A representative, advocacy body
- The main body dealing with a particular issue
- A body that represents the individual and collective voices, and lived experiences of Stolen Generations Survivors and their descendants. A representative body created for and by Stolen Generations Survivors and their descendants which aspires to self determine and lead all business, and service matters related to them.
- Just saying you are the peak body is vastly different from actually being the peak body. It should be a culturally appropriate advocacy body that provides the voice to follow-up on unfinished business from the Bringing Them Home Report and the needs of SA Stolen Generations People. It should in effect take over responsibility to provide the Link-Up Service and undertake research on behalf of its clients for access to personal records. It should provide annual commemoration events for Apology and Sorry Day, and engage in focussed counselling support for our members and their families.
- No idea
- An organisation which represents an entire sector of industry or the community to the government, often incorporating other organisations in that area.
- The overarching organisation that can speak on your behalf and represents your interests going forward. It also has the responsibility to tell the truth, be accountable and responsible.
- A community organisation which provide services to particular groups

## What do you think SASGACs role here in South Australia should be?

- A presence in all policy, decision making matters which affect Stolen Generations and their families.
- Be transparent with ALL families that have been and are affected from this.
- Being present, available and ready to facilitate initiatives to do with the interests of South Australian Aboriginal people. effected by the policies and practices of the State and National Stolen Generation Schemes.
- to keep a Stolen Generations presence in the State and to communicate with its members the areas that it is engaged in to ensure that Stolen Generations are represented.
- To lead the conversation, represent, and determine by membership consensus the interests of Stolen Generations Survivors and their descendants; inclusive of all relatable federal, and state government funded service and funding opportunity provisions in SA e.g. Link-Up SA and redirecting proportionate funding from The Healing Foundation to be managed and directed by SASGAC.
- A representative, advocacy body for Stolen Generations survivors and their descendants. A support agency for Stolen Generations survivors, their descendants recognising the



intergenerational effects of forced removal, dislocation from country, culture, language etc.

- Supporting stolen generation and descendants, people who suffer and are traumatised
- connecting families with culture and being their voices with government
- Advocate, assist, support the needs of all Stolen Generation members and their families. Provide referral pathways for SG members and family members to access appropriate services that meet their needs such as counselling, financial, accommodation etc.
- It's about recognizing the past but looking to the future. There are many children that I work with who are still impacted by the Stolen Generation and at the moment, I'm concerned that some aspects of history are repeating (e.g. children being removed and placed in foster care). Families need to be supported to stay together, and that includes keeping fathers involved. It would be good to see SASGAC have a role in educating the community about what happened, so the community has a better understanding of why things are the way they are.
- Just that a community organisation which provide services to help people affected by dispossession
- Represent all SA STOLEN GENERATION members
- To be a safe place for sg people to gather and to be a representative voice for sg people living in or from sa
- "The priority should always be for Stolen Generations People, but develop to provide support and education programs for second generation and descendants of Stolen Generations People.
- It should be able to bring all other Stolen Generations groups together (without discrimination) and provide a voice to government and other ngo entities that have an interest and/or responsibility to provide services to Stolen Generations People across the State - not just in the metropolitan area.
- It should also work with existing home sites eg umeewarra, colebrook home Quorn & Eden Hills, Circle of Hope site - to encourage usage of the sites for healing get togethers - maximise their use for all.

### What role do you see SASGAC playing at a state and or national level?

- Actively involved in policy and decision making relating to all issues for Stolen Generations Members and their Descendants.
- Representing the interests of the people who have been affected ,on an ongoing basis.
- I think that it would be imperative to be involved in state and national level discussions on the Stolen Generations to ensure that South Australian Stolen Generations people are included and recognised.
- As the state peak in SA and within a coalition of other Stolen Generations bodies, groups that represent in one voice the diverse and collective interests of community, by community for community. All representative orgs and bodies should boards should be constituted by Stolen Generations Survivor and descendants boards.
- I believe SASGAC to be a critical Peak Body for Stolen Generations and their descendants. It seems that the Treaty conversations are about to be reinitiated in South Australia, and I personally feel that SASGAC should represent Stolen Generations in this important conversation.
- Stolen Generations and their descendants (who are not connected to Native Title, ILUAs

etc) or perhaps even if they are, should have a voice and be RECOGNISED in the Treaty negotiations. SASGAC should also demand funding for supports for Stolen Generations and their descendants. The Stolen Generations Reparation Scheme did not go anywhere near far enough, in my view; the SA Government got away with paying a 'crumbs'. It was sickening. And, unlike Tasmania, there was nothing that flowed for the families of Stolen Generations, and they totally dismissed the parents of, the siblings of etc. Government should be doing a lot more. We need SASGAC!!

- I notice in the next Q. that you refer to 'accessing records'. I do hope that the Govt (through John Hill) honoured their commitment that 'any records relating to you, that you do not have, that were discovered during the 'evidencing' process, will be released to you'. I remember John saying that. I hope he followed through because he and his team would have had access to records others may never get to see. And personally, I'd call for more reparation, or ongoing funding. Stolen Generations and their descendants are a 'virtual community' and should be seen as such.
- Would hope you connect with the other states to form one overarching body
- I believe that SASGAC should always be invited to participate at both levels as they can be the voice for those SG members and family that do not have access to the organisations that deal with SG such as Relationship Australia, Nunkuwarrin Yunti etc.
- To represent the interests of SA (the themes of truth, treaty and voice resonate here).
- As a voice of guidance at that level
- Huge
- As it stands now... None... Has no credibility amongst the wider Stolen Generations community... Way too clicky
- Advocacy and actions. There is no state or national voice. We still have the Message Sticks in SA at Reconciliation SA so we should get them out and start using them - all around the State to get people involved and participate in the healing sessions.
- Nationally - get us back on the government agenda with the recommendations of the BTH report. Revisit where the intergovernmental committee left off when NSGA folded and look at the option of gold pass for elderly sg people for subsidies in rent, electricity, public transport etc.

#### Are you aware of any current programs or services for Stolen Generations peoples?

- RSA
- Not really apart from the compensation and Linkup schemes.
- there are services that are provided through Link Up and organisations such as Lutheran Care, Anglicare, RASA, Uniting SA (the 'care bears')
- Only for current alive 1st generation
- Link-Up SA, The Healing Foundation etc.
- Yes, somewhat, but unsure of programs, services and supports for the descendants of
- Relationship Australia programs, Link Up SA and general Nunkuwarrin Yunti programs
- Support through places like Nunkuwarrin yunti and Aboriginal Family Support Services.
- Link up, Healing foundation
- Every ngo in town think they offer sg services but they don't
- Link-up, Nunkuwarrin Yunti, SEWB, Nunkuwarrin Yunti, Journey of Healing Inc., Circle of Hope.

#### Are there any programs or services which should be provided for Stolen Generations and

## their Descendants?

- Family Connection Services. All communities from where Stolen Generations come from should be welcomed back with open arms encouraging Stolen Generations members and their descendants to return and connect.
- Local community groups to be inclusive for families of the stolen generation
- Compensation, Linkup, counselling, land acquisition, and specific support to reconcile detachment from country, people and culture.
- Stolen Generations should be provided with a state funded meeting place
- Healing, reconnection, learning of culture that we missed out on due to past Government policies to give us a sense of belonging.
- As above and in previous answers. All relatable grief, loss, trauma recovery and healing program and device provision.
- I can't speak for Stolen Generations, but for myself, my children and nieces, I would love SASGAC to advocate and provide support for those of us who are descendants. Link-up has been somewhat helpful, but I'd prefer to go through SASGAC or have support of SASGAC. Our ancestral lines were broken from 1913. I have most Welfare Records for my Great-Grandmother, Grandmother and Mother, with huge gaps in them. My dying wish is to have a photo of my Great-Grandmother. My children are strong in their culture from their Dad's side, but I'd love them to know more about mine. I yearn being connected to culture and community from my side, and to be accepted as such, by the local community from where my Great-Grandmother and her Mother were from.
- Trauma education and counselling
- Legal, financial, housing etc.
- Yes, there are people like me who are impacted, but as I'm not personally Stolen Generation, I don't really know where to go. There are also some good programs like Circle of Parenting etc. to support stronger families, but sometimes the people who need to, don't access them. Some of the Stolen Generation people I know also want support to 'keep moving forward'- (there are only so many times you can be sad about things that happened in the past that you can't change). As a wise friend once said- "I just need to point my feet forward and keep going".
- They should get some emergency funding that can be available to provide some relief to the elders - eg. isolated without a phone, elder abuse and etc. - link in with ARAS - that can't be provided by other services.

## What does 'healing' mean to you within the context of Stolen Generations?

- Healing to me is unattainable in the context of Stolen Generations members. You are either a victim or a survivor. I am surrounded by Strong Black Women who are survivors how the hurt is still there within.
- Talking about what happened to my ancestors in the past
- Getting individuals, families and communities to be coping better and having a sense of well-being, instead of the perpetual suffering as a result of the past removal policies.
- to be able to recognise myself outside the trauma
- Connecting with other stolen generation descendants, learning lost culture
- Pathways that reconcile and reduce the impact and burden of trauma.
- Having inner peace is what healing means to me. But I feel I won't have that for some time. Coming from a long line of Stolen Generations, the disconnection from country

and culture impacts me every single day of my life, and it pains me to see my children and nieces experiencing this pain as well.

- How do you heal shattered lives?
- education, government taking responsibility and families being reconnected
- Healing means to address the generational trauma the SG members and family have experienced from being removed so closure can be done. Healing programs can be: smoking, cultural etc.
- Being able to move forward, for the sake of your children. Also, seeing changes in community attitudes so there is a better understanding of what happened (this applies not only to older Australians, but also to other groups like our migrant communities, who might not know much about Aboriginal people at all). Truth, treat and voice.
- Healing to me is the process of being able to move forward with your life and not being held back by what has happened to you.
- Everything
- Return to family, culture and country
- Meeting with other S/G people in a social setting, having a meal and yarning. Being able to access a focussed counselling service to debrief when needed.

### Have you attended any healing programs? If yes, what appealed to you about attending these events and what did you gain/benefit from attending?

- I attended a Grief and Loss healing workshop for about 6 months and it helped me understand what happened to my Grandmother who was stolen and how it affected my father and his siblings which affected us.
- No, I have never felt like they were for me but for 1st generation survivors
- Connection to and reconnecting with family, language group, country that ultimately strengthened my cultural identity and authority to speak for myself and mine and my families lived experiences. Any events and opportunities to strengthen cultural identity and to gain understanding of the impacts of removal.
- No, because I'm not aware of any for descendants of.
- Yes. Have attended several programs that assisted me with healing and gaining an understanding of how and why both my parents were affected with being removed from their parents and their community.
- Personally, I've received counselling through my employer (DECD). This has been particularly important when there has been an unexpected death. I have a small network of like-minded Aboriginal friends, who I share with. I haven't attended any formal 'healing program'. I guess I feel like I'm too busy trying to 'get through the day' to look too deeply at what's happened. Maybe I'm also a bit wary of opening up to things.
- Yes... Too much to describe

### What does 'connection to culture' mean to you?

- Connection to Culture' to me is knowing where you come from and honouring all those who made/make it possible for me to be the person I am today.
- Going back to my country regularly
- Aboriginal people happily living their lives in their own way and embracing any part of their own culture as they choose..
- I think it is core to my knowledge of myself, it frames my identity and gives me a place in

the world and cosmos

- Knowing my culture, language and country intimately. Being part of ceremony
- Strengthening Cultural identity by connecting back by many streams and paths to the original and authentic source of Culture.
- It's knowing and being accepted by the community from which my Great-Grandmother was from (and her Mother too), it's about our birth right to know our own culture, it's not our fault that she was stolen, but trying to reconnect is really hard and confronting, made to feel like your not entitled to know it. I have been supported by a few women, who have found a photo of my Great-Grandmother's Mother, a couple of my Great Grandmother's siblings for which I will be forever grateful. I live alongside a man who is culturally rich, and it's always been an inner pain that I've carried, not being able to teach my daughters my side.
- Thats a hard one, culture is our life
- being with your people, on your land and being accepted by your mob
- I believe that connecting to culture is very important. It is part of a person's identity. I believe that if a person has been removed from culture they are unable to find where they belong. It is really important that we educate our children about connection to culture so later on in their life, they will be able to identify who they belong to. Today, many of our young people are too focused on the impact of other cultures such as America.
- That feeling you get when you do something that makes you feel calm, happy, confident and self-assured. So for me, that means doing something my ancestors have done for thousands of years. I feel most connected in a coastal location, like the middens at the Coorong where I can see things around me that 'speak to me'. In the urban environment of Western Adelaide, connection to culture means seeing the big old river red gum trees, the magpie families, the scar trees along the river, etc.
- Connection to culture is Identity and purpose for me. How do you know where you are going if you don't know who you are or your family has been. Which is what I have seen first hand in my family.
- Everything
- Too broad to answer
- Having the opportunity to return to country and sitting down with family.

### How do you see SASGAC providing advocacy for the health and ageing needs of Stolen Generations peoples?

- SASGAC providing advocacy in the areas of:
- Promotion of Health and Wellbeing - you are important. Discussions with Nunk, LHN,
- Mental Health - knowledge and connections with relevant service providers for Stolen Generations Members.
- Ageing - knowledge and connections with relevant service providers for Stolen Generations Members.
- Showing good leadership, always seeking the truth, displaying compassion and just being there. To be always researching and finding better ways to be helping our mob as they move along the journey onto their later years.
- I think that SASGAC could be instrumental in engaging with bodies who are delivering programs for health and ageing to be able to put forward data and information about

the needs of Stolen Generations

- An urgent need!
- Yes, ensuring Stolen Generations survivors are able to access and receive quality health and ageing supports of their choosing. Living alongside my Mum, before she passed, she had a lot of pain and mental health as a result of her early and formative years. She also feared Welfare all of her life.
- educating government around how changes during colonisation has affected our health
- Being available when a SG member and family need assistance with housing, financial, legal etc.
- Perhaps this could be linked through Nunk or AFSS to avoid duplication?
- Purely helping the elders connect to services they need
- Advocate for a STATE Healing Centre
- The organisation needs to build it's reputation and profile to sg mob before it thinks of being the voice for sa sg mob. They need to address the lateral violence many board members perpetrate against people who they have personal grievances against. A very culturally unsafe organisation
- Absolutely. There aren't too many left and we need to understand what their needs are and make sure they are not being left isolated or being neglected and/or abused by their families. Those that are in nursing homes should have a visitors network set up, and be supported to attend commemoration functions (if able to).

**Do you think SASGAC has a role with language reclamation for Stolen Generations? If so, how?**

- Yes - identify communities where Stolen Generations come from, identify language groups and encourage, offer the opportunity to members to reclaim their language.
- It should be them helping families claim their spoken language
- For sure . Helping members with support for grants, references etc.
- not so much, but they could promote workshops and programs that are focused on language reclamation to SASGAC members
- Helping to make language accessible
- Yes. I'll be more than happy to tell you in a conversation.
- No sure but think/believe they should have a role
- Absolutely. I know one Elder who is so scared that her Grandchildren won't know her language that I've written some words in a book that I'm keeping to hand on to them one day. I've been in touch with Adelaide Uni (Rob Amery etc.) but they have so much going on that it's not something they can take on. Because I work in schools, I also have students telling me they want to learn their own language (not Japanese or whatever the school has on offer). I feel that there is still lots of language to be documented, but that opportunity is going to be lost over the next ten years or so, as most of the people are getting old.
- Yes Every bit of awareness helps. Start with children in schools, why aren't we learning the local Aboriginal language in every school. We learn sign language, Chinese, Italian, and Spanish. Why not the first nations languages as a compulsory subject.
- Assistant to help Members Document their story
- No... How many languages... Wrong lane for the organisation
- Yes and No. It would be good to link members in with existing language programs.

## How would you see SASGAC being involved in Stolen Generations peoples' access to traditional healing?

- SASGAC would ensure the right people are involved and all cultural protocols are correctly met relating to traditional healers and healing.
- Looking out for and assisting in the facilitation of the best and most effective healing processes.
- it would be good if SASGAC were able to identify when traditional healers and traditional healing events are held and to communicate that to members
- Making traditional healing accessible through clinics and funding
- As one part of many parts of a trauma aware healing informed and person centred service provision.
- I'd love to be connected to traditional healers and practices from my own culture
- I believe that SASGAC should assist SG members and their family to access traditional healing as it will assist them in connecting back to community etc. It will also give the SG members and family a greater understanding of traditional healing and how important TH is for Aboriginal people.
- Not a bad idea at all. I've tried the usual counselling and it's generally been pretty good, but I did once have an experience with a young counsellor who had only lived in Australia for a few years. It was clear they had no idea about Aboriginal Australia, so I had to ask for someone else. It wasn't that they were bad- they just weren't the right fit for me. I'm involved with a 'traditional knowledge collective' that has been meeting at Pooraka. It was more 'healing' to me than anything I have done in years. One day we went to Middle Beach and had roasted kangaroo tail. I was dealing with a lot of personal trauma that month, and it was just what I needed.
- Just to help the people needed accessing the help
- Through BUILDING up membership
- As a repository of information or referral but not as a provider or conduit
- they would be part of the focussed counselling service.

## Please list in order of priority what you as a Stolen Generations person/descendant would like SASGAC to be engaged in?

	Priority 1	Priority 2	Priority 3	Priority 4
To inform State Government on issues that face Stolen Generations	71.4%	14.3%	14.3%	0%
To work with State Records for access to personal records for Stolen Generations	30.8%	53.8%	15.4%	0%
To advocate to State Government for a dedicated site/meeting place for Stolen Generations	8.3%	16.7%	58.3%	16.7%

## Please list other priorities:

- Communities talking about welcoming Stolen Generations Members back to country
- Secure adequate funding to redress the problems caused by the Government regarding this issue
- A dedicated meeting place
- To have admin support to carry out the business of SASGAC
- A state memorial to stolen Generations in a prominent Adelaide CBD site which can be seen by local and international people
- To manage all related service and program provisions for Stolen Generations survivors and their descendants
- Ongoing support for Stolen Generations survivors and their descendants. More reparation
- Treaty negotiations with Stolen Generations
- I guess one of the other issues I see is that personal records don't always exist in the formal government system. Even today, I know someone who has basically given up trying to get her birth certificate because she 'doesn't exist'. She has medicare, because it got too hard for the department to argue that she 'didn't exist' when she was standing before them. There are gaps in my own family - my father's birth certificates changed five times. His name was also changed multiple times, Fortunately we have most records, but many don't
- State Representatives on Committee
- Find out what institutions/churches still have not made records available and get onto them to release them



## Appendix 3: Summary of consultations

### What does connection to culture mean to you?

- Connection to country
- Family
- Passing down information to younger generations
- Identity
- Connecting with other Aboriginal people
- Knowing stories
- Respecting culture
- Spiritual connection
- Spiritual healing
- Feeling connected
- You can take the girl off country but can't take the country out of the girl
- Keeping culture alive
- Feeling of belonging
- Connected to the earth
- Staying strong – passing stories down to future generations

### How do you heal?

- Telling your story of what happened
- Kids need to be taught in schools
- Healing within own family
  - Animosity in some families
  - Resentment towards mother
  - Causes family divide
- No support in how to raise children, you grew up without the love of a parent
- Meeting with other Stolen Generation members through a network
  - Yearly camp
  - Regular meetings
  - Safe place to yarn and share stories

## Appendix 4: Stolen Generations Flyer



# SASGAC

Past | Present | Future

The South Australian Stolen Generations Aboriginal Corporation is changing. Our member base is growing and Stolen Generations survivors need to be properly represented.

## Have your say

on what a Stolen Generations Peak Body would look like in South Australia:

- **Programs and services**
- **Health needs**
- **Connection to culture**
- **Policy & advocacy**

For more information or for more membership applications, please email [contact@sasgac.com.au](mailto:contact@sasgac.com.au)

## Appendix 5: Skills Assessment

<b>Personal Skills</b>	Time management – ability to meet deadlines, possibly at short notice.
	Attendance – ability to attend Board meetings regularly, meet with the Chair and/or Board members to progress actions
	Ability to work independently
	Ability to work in a team with others to achieve shared objectives
	Problem solving – can identify issues and problems, and make suggestions to remedy
<b>Communication Skills</b>	Written communication - write concise note and reports, meeting minutes, understands written instructions
	Verbal communication - understands verbal instructions- can explain things clearly and effectively- can speak to groups confidently
	Customer service skills- can effectively deal with customers or clients
	Show empathy to clients
	Can advocate on clients' behalf
<b>Digital Literacy – using ICT based systems</b>	Microsoft Word or other word processing software
	Microsoft Excel or other spreadsheet software
	Microsoft PowerPoint or other presentation software
	Microsoft Outlook or other email/calendar software
	Other work-based platforms eg Teams/Zoom



Prepared by:  
MTL Consulting Services  
*May 2022*