

Preventing another stolen generation

Keeping Aboriginal children and young people in care connected to their culture



Real Kids, Real Carers

A continuing education resource for foster carers

Written by Louise Mulroney



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ACWA endorses the Secretariat of National Aboriginal and Islander Child Care (SNAICC) Service Development, Cultural Respect and Service Access Policy, and supports the vision of the Aboriginal Child, Family and Community Care State Secretariat NSW (AbSec) that all Aboriginal children and young people in out-of-home care be placed with Aboriginal carers.

However currently there are many Aboriginal children and young people who are in the care of non-Aboriginal carers. Therefore during the time of transition to realising SNAICC policy and the vision of AbSec, ACWA recognises the need to provide training to non-Aboriginal carers who have Aboriginal children placed with them.

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Additional copies

Additional copies of this booklet can be downloaded from www.acwa.asn.au. It is located in the 'foster care resources' section under 'Resources'.

For more information contact:

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About Real Kids, Real Carers

This booklet is part of a continuing education resource for foster carers called *Real Kids, Real Carers*. *Real Kids, Real Carers* contains 8 separate booklets covering topics of importance to foster carers.

The titles in the series

- ★ Independence and connections: caring for adolescents
- ★ I'm an individual: children and young people with disabilities
- ★ Participation: creating opportunities for children and young people to contribute to decision-making
- ★ Reality fostering: the impact of fostering on carers and their families
- ★ Whose job is this? team work in foster care
- ★ Whose problem is this? managing and responding to challenging and difficult behaviour
- ★ Aboriginal history: the context of Aboriginal children and young people in care today
- ★ Preventing another stolen generation: keeping Aboriginal children and young people in care connected to their culture

Using these booklets

Each booklet sets out a short (approx two-hour) education session. Experience has shown that foster carers are more able to assess training that can be completed in a half day or evening.

The learning opportunities will be enhanced if sessions

- > involve an experienced foster carer as part of the training team
- > include agency workers as participants.

These sessions provide an introduction to the topic under discussion, though follow-up sessions may be required to explore the topic in depth.

These sessions are designed for all carers, whether very experienced or currently in their first placement. Children of foster carers, particularly those who are older teenagers and young adults, will also benefit from participating in these education sessions.

The sessions *Aboriginal history* and *Preventing another stolen generation* are specifically designed for non-Aboriginal carers who have, or may have in the future, the care of an Aboriginal child or young person.

Training resources

These booklets provide detailed guides to all activities, including handout material to be photocopied for participants. Handout material can be found at the back of each booklet.



The booklets include 'scripts' for trainers which are indicated by the use of the talking head icon.

Such scripts are not meant to be prescriptive, but provide input material that trainers can use and present in their own style.

Session Information

Learning outcomes

At the end of the session, participants will be able to

- > Recognise the impact of cultural difference, including myths about Aboriginal people
- > describe strategies to assist Aboriginal children and young people in care to experience and be proud of their identity
- > identify barriers to non-Aboriginal carers in assisting Aboriginal children in their care to explore and learn about their identity, and strategies to overcome those barriers
- > describe strategies to address racism that may impact on Aboriginal children and young people in care

Pre-requisite requirements

Understanding of historical context of Aboriginal children being in care

All participants must have completed training in the history and context of foster care of Aboriginal children eg completion of the 'Aboriginal history session' in the Real Kids, Real Carers series.

Carers' awareness of their own judgements and assumptions

It is important that carers who have Aboriginal children placed with them are able to reflect on and understand their own values and attitudes. This involves being aware of what they know or assume about Aboriginal people, where they learned that information from and what they carry from their past experiences of interaction with Aboriginal people.

This two hour module can only touch the surface of such material, so it is strongly recommended that carers have already been through an assessment process (such as Step by Step) that includes a careful examination of the carer's insight into their own assumptions and judgements, and the impact of that on their ability to promote the positive identity of a child from a different culture than their own.

Training team

At least one member of the training team must be Aboriginal.

All members of the training team presenting this module must

- > have proven experience in working with cultural appropriateness with Aboriginal people
- > be familiar with issues relating to Aboriginal foster care.

Material required in session

- > Whiteboard or butchers paper
- > A workbook for each participant made up of Handouts 1 - 9
- > An evaluation form for each participant (see the example of Handout 10)
- > Pictures drawn by participants in Section 7 of the 'Aboriginal history' session, of Aboriginal kids who are connected to their culture (pictures to be displayed in training room)
- > Examples of resources that will be of use to non-Aboriginal carers who want to find out more about Aboriginal resources and activities eg local newsletters, copy of Koori News.
Trainers should pre-prepare a list of the local Aboriginal activities and events in the local area, and have a copy available for each participant. A template for presenting this information is included as the last page of this booklet.
- > A copy of the cultural care plan form, or equivalent process for gathering Aboriginal Cultural Support information, used in your agency.
- > A copy of the Aboriginal version of 'My Life Story'

Length of session

2 hours

Background information for trainers

Note on the use of the title 'Preventing another stolen generation'

The 'Stolen Generations' is a term that refers to past practices of the forcible removal of Aboriginal children from their families. This had the devastating effect of cutting those children off from their community and culture.

When Aboriginal children come into out-of-home care today, the challenge is to ensure that those children are not denied the opportunity to experience and be proud of their Aboriginal identity. This challenge is particularly critical when Aboriginal children and young people are placed with non-Aboriginal carers.

Session Outline

1. Introduction (20 mins)

Have on display the pictures of Aboriginal kids who are connected to their culture which were done by participants in the Section 7 of the 'Aboriginal history' session.

Welcome participants.

Get members of the training team to introduce themselves, if any are not already known to participants.

Acknowledge traditional owners

“Firstly, I would like to pay respect to and acknowledge the (*eg Darug or Dharawal people*) who are the traditional owners of the land we stand and meet on today. I would also like to recognise Aboriginal Elders, traditional and current custodians, past and present. I would like to thank the Aboriginal community for allowing training to occur on their land.”

Remind participants of group guidelines, which are on the top of **Handout 1**.

Ask participants what was something that stood out to them from the previous session on 'Aboriginal history'.

Remind participants of the pictures they drew of Aboriginal children connected to their culture.

Ask: What are some of the key features of Aboriginal culture?
(*The importance of family, the land and spirituality, the Dreamtime, social relationships*)

Go through overview of this session which is on the end of **Handout 1**.

Explain



“The purpose of this session is not to train you about Aboriginal culture so you can pass it on to Aboriginal children in your care. Only Aboriginal people can pass on their culture.

This session is to reinforce some of the key aspects of Aboriginal culture, so you can take the appropriate steps when an Aboriginal child is in your care to build connection points between that child and their community and culture.

Non-Aboriginal carers cannot be substitutes for Aboriginal family and community members who have a role in passing on cultural knowledge. However, non-Aboriginal carers can play a vital role in supporting children, who for one reason or another cannot be cared for by Aboriginal carers, to proudly identify as being Aboriginal and to be connected with their Aboriginal culture.

2. Impact of cultural difference (20 mins)

Explain



“As mentioned in the last session, there is a great deal of diversity of cultural and social practices within both Aboriginal and non-Aboriginal communities. To talk about ‘Aboriginal people’ as if they are all the same is to risk stereotyping which is never helpful. However, it can be useful to look at some general comparisons of Aboriginal and non-Aboriginal culture, as long as we don’t assume that it applies to every member of those societies.

Unless we appreciate that there are differences, it is possible for misunderstandings and damaging insensitivity to occur.

Get participants to look at the material on Handout 2. Trainers can add their own experiences regarding these points of culture when going through this material.

Discuss

- Was there anything in that information that was new or surprising to you?
- Does that information make sense in the light of what we have discussed about Aboriginal culture?

Explain:



“We are going to look at some of the myths about Aboriginality, because unless these are exposed we are likely to have a very uninformed view of Aboriginal people and communities.”

Briefly go through material on Handout 3 and check if any participants have any questions.

3. Barriers felt by non-Aboriginal carers (20 mins)

Explain



“We have already said that it is not expected that non-Aboriginal carers to take the place of Aboriginal people in communicating culture and identity to kids in their care. However, in order for non-Aboriginal carers to help kids access their cultural connections, non-Aboriginal carers must be able to relate and communicate themselves with people within the Aboriginal community. These people may be members of the child’s extended family and community, Aboriginal community leaders or service providers.”

Brainstorm

- What are some of the barriers you may feel as a non-Aboriginal person, when you think about forming connections with people and services within the Aboriginal community?
- How could you deal with such barriers?

Go through Handout 4, highlighting any points not covered in the brainstorm.

Provide participants with a **list of Aboriginal organisations and activities** relevant to your local area, and **examples of relevant resources** such as a copy of Koori News, newsletters from your area etc.

Get participants to add in any ideas raised in the brainstorm that are not already on Handout 4.

4. Strategies to promote positive identity (30 mins)

Explain



“Carers may be provided with some initial information to help them work out strategies to assist kids in their care to be connected to their culture.

A cultural care plan to put in place Aboriginal cultural support should be prepared for every Aboriginal child in care. This should set out the cultural identity of the child or young person using information gathered about the child’s identity, nation and /or country, language groups and communities of belonging, both birth and residential. It should also detail the way that the child’s family, community and cultural links will be supported when they go into care.”

Show carers the format used by your agency to prepare a **cultural care plan or its equivalent**.

Explain



“Information from a child’s life story is another way by which a carer can learn about the child’s existing cultural connections. Sometimes, a child may not have this information, and one starting point for a carer is to assist the child to find it out.”

Show participants a copy of the Aboriginal version of ‘My Life Story’, particularly the section on ‘My family, my mob’ and ‘My culture’

Explain



“Assisting Aboriginal children and young people to experience and be proud of their identity is a significant and on-going task for non-Aboriginal carers of those children. It is not something that is done once, and then is finished. It will involve many different activities, and will be different for each carer, depending on the child in their care and the resources in their area. We will now look at the stories of two children.”

Pair work

Put participants in pairs and ask them to read through the stories on **Handout 5**, and pick out the different strategies the carers used to help the children connect to their Aboriginal culture.

Get feedback from the pairs.

Briefly go through the material on **Handout 6**

Question to discuss:

If you had an Aboriginal child placed in your care, what are ways you could assist them to maintain and build their connection to their community?

(Ensure that participants are aware of

- *the critical role of birth family/community contact in keeping culture*
- *the need to know where that child’s community is, if at all possible, and making connections there – even if it is away from the carer’s location*
- *local opportunities to assist the child feel proud of Aboriginality – even if those are not connected to child’s own community.)*

5. Addressing racism (20 mins)

Explain



“An important role of all carers of Aboriginal children is to deal with the prejudice and racism that is directed to Aboriginal people.”

Activity

Take participants very briefly through **Handout 7** which lists a range of strategies to respond to racism. Then read Tilda ‘s story (part 2) on **Handout 8**, and get participants to note whenever Tim puts into practice one of the points from the checklist on Handout 7.

6. Conclusion (10 mins)

Ask participants: What is one thing that stood out to you from this session?

Get participants to complete the evaluation on Handout 9.

Thank participants for their attendance.

Group guidelines:

To make this a positive learning experience:

- Mobiles off or on silent
- One person talking at a time
- Respect confidentiality: don't share private details about other people, including children, in a way that might identify them.
- Be prepared to listen to other's opinion
- Be respectful even if you disagree
- Feel free to ask questions

Learning outcomes

At the end of the session, participants will be able to

- Recognise the impact of cultural difference, including myths about Aboriginal people
- identify barriers to non-Aboriginal carers in assisting Aboriginal children in their care to explore and learn about their identity, and strategies to overcome those barriers
- describe strategies to assist Aboriginal children and young people in care to experience and be proud of their identity
- describe strategies to address racism that may impact on Aboriginal children and young people in care

Cultural difference

It is important to realise that there is a great deal of diversity of cultural and social practices within both Aboriginal and non-Aboriginal communities. To talk about 'Aboriginal people' as if they are all the same way is to risk stereotyping which is never helpful. However, it can be useful to look at some general comparisons of Aboriginal and non-Aboriginal culture, as long as it is not assumed that it applies to every member of those societies.

Unless differences are appreciated, it is possible for misunderstandings and damaging insensitivity to occur.

Issue	Aboriginal cultural approach	Common Australian cultural approach
Identity	Strongly influenced by family and social networks <i>Eg Common opening question when meeting someone you don't know is 'who is your mob?'</i>	Understood in individual terms <i>Eg Common opening question for someone you don't know is 'what do you do?'</i>
Family	Stronger focus on family including extended members.	Stronger focus on immediate family.
Obligations	Expectation to look out for both immediate and extended families, including sharing of material possessions.	Expectation of taking responsibility only for immediate and more dependent family members.
Land	Relationship to land is integral to a person's identity.	Land has an economic and / or emotional value.
Style of socialising	More indirect communication style, but effective information sharing by word of mouth. Socialising often done in public locations.	More direct communication, often using questions rather than a conversational style of gathering information. Socialising usually happens in private homes and venues.

Addressing the myths

Aboriginal People and Alcohol.

Most Aboriginal people do not have a problem with alcohol.

The 2007 National Drug Strategy Household Survey reported that Indigenous people 'were more likely than other Australians to abstain from alcohol consumption (23.4% vs 16.5%).'

The 2004/05 National Aboriginal and Torres Strait Islander Health Survey by the Australian Bureau of Statistics found that the proportion of the Indigenous population engaged in 'risky and 'high-risk' alcohol consumption(15%) was comparable to that of the non-Indigenous population (14%).

Research published in 1991 by Associate Professor Wayne Hall and Dr Randolph Spargo found no evidence of proof of the theory which maintains that Aboriginal people are biologically less able to handle alcohol.¹

This is not to deny the obvious problems caused by the abuse of alcohol by those in the 'risk' and 'high-risk' groups.

Aboriginal people and work

Many Aboriginal people hold down responsible jobs, and many others want to work.

Aboriginal unemployment varies from community to community. Overall, employments rates are low compared to non-Aboriginal Australians. In 2006, 43% of Aboriginal people were employed in the workforce, though this figure does not take account of those unable for health or family reasons to participate in work.

This makes Indigenous people four times more likely to be unemployed than non-Indigenous Australians. Reasons for this include a lack of jobs in areas where

¹ Information from 'Rebutting the Myths' produced by the Office of Aboriginal and Torres Strait Islander Affairs in 1992, as quoted in the Arwarbukarl CRA website: <http://www.acra.org.au/culture/rebutting-the-myths.html>

Indigenous people live, a decline in rural industries that have traditionally employed Indigenous people, past low levels of Aboriginal children completing higher level education and ongoing prejudice towards Indigenous Australians.

Some Aboriginal cultural protocols can be more difficult to manage in mainstream work settings. For example the importance of the extended family and the Elder system in Aboriginal culture may occasionally effect time away from work. Aboriginal people may be obligated to attend a funeral at little notice, through flexible work life balance can easily manage these needs in most cases.²

Aboriginal people and special privileges

Aboriginal people do not get special treatment from the government.

Aboriginal people do not get higher social security benefits than other Australians.

The only area where Aboriginal and Torres Strait Islander people have access to special benefits is that paid to support young people to continue their education. This has made a major contribution to improving the extent and quality of education for Aboriginal youth. These benefits are means tested when parents earn above \$33,000 (combined) per year.

Specialised medical and legal organisations provide accessible and appropriate services to Aboriginal and Torres Strait Islanders. Such services are available to non-Aboriginal Australians through mainstream organisations, and are taken for granted by most Australians.

There are silly and persistent myths that Aboriginal people are entitled to free cars or car registrations and/or repairs, government contribution to hire purchase payments, free baby capsules etc. None of these are true in any way.

Aboriginal people are subject to the same laws as any other Australians and entitled to no more (or less) credit than any other Australians. Myths that suggest otherwise create ignorance, prejudice and ill-will towards Aboriginal people.

² Information drawn from Diversity@ work website under 'indigenous common questions' at <http://www.diversityatwork.com.au/node/74>

Overcoming barriers experienced by non-Aboriginal carers.

Barrier	Ideas to address barrier
Lack of knowledge	<p>Ask Aboriginal caseworkers to tell you about the local Aboriginal community and activities</p> <p>Use Aboriginal media and websites to keep up to date on Aboriginal issues and events</p> <p>Some examples: Koori News (Fortnightly national indigenous newspaper, also available on line)</p> <p>NSW Reconciliation Council website www.nswrec.com</p> <p>ABC media Indigenous site www.abc.net.au/indigenous</p> <p>National Indigenous TV (NITV) – Channel 40 (free to air digital)</p>
Fear <ul style="list-style-type: none"> • of the unknown • of doing or saying the ‘wrong’ thing • of intruding where you are not welcome • being resented by Aboriginal families 	<p>Ask an Aboriginal caseworker to introduce you into the community</p> <p>Spend time at Aboriginal events, being prepared to listen and to ask for guidance as to what is appropriate for you to do if you are unsure</p> <p>Know the connection of the child in your care with the community and explain to others that you are involved so the child can be part of his or her community</p>
Prejudice: making ‘pre-judgements’	<p>Be open to new experiences</p> <p>Value the cultural connections available to a child in your care more than your personal discomfort about different ways of relating or providing services</p>
Child showing indifference or hostility to Aboriginal culture	<p>Understand how previous experiences or racism may influence the child’s perception on Aboriginality</p> <p>Focus on child’s interests and connect culture to those interests</p> <p>Persist and try new approaches at regular intervals</p>

Ria's story

Ria is an Aboriginal girl who is six years old. For the last two years she has been in the care of Bonnie and Jack who are not Aboriginal, because it had not been possible to find a suitable placement with Aboriginal carers.

When Ria started care at aged four, her cultural care plan included the requirements that she

- attend the Aboriginal pre-school in the area
- had monthly supervised contact with her birth family
- should participate in relevant activities associated with the Aboriginal community to which she belonged.

Initially Bonnie and Jack were concerned that the Aboriginal pre-school was quite a distance from their home and that it was run a bit differently to the pre-school their own kids had gone to. They had been used to a pre-school that had a quite structured program, with limited involvement from family members. Ria's preschool seemed to be less organised, with family and community members often visiting. However, as they observed the activities they realised that the pre-school staff were following a program, but one that encouraged Elders and other community members to be involved and share their experience. While activities were less structured, the children were given lots of opportunities to explore and were encouraged to learn new skills.

Bonnie and Jack recognised that, despite the 20 min drive to the pre-school from their home, it was a great opportunity for them and Ria to connect to the community. They got to know community members and find out about the activities associated with events like NAIDOC week. Through their contacts at the pre-school, they enrolled Ria in a school where the principle had a respect for the indigenous community.

Bonnie and Jack checked out websites for ideas for books and games that Ria would like that featured Aboriginal culture. Fairly soon after Ria come to live with them, they asked the Aboriginal caseworker to take them to the local Aboriginal medical service and explain how they could get treatment for Ria there if she was ever unwell.

They understand the importance of Ria's monthly contact with her birth family, and make sure that is a priority when planning their own family events.

Bonnie and Jack have photos of Ria with her birth family on display in the lounge room and kitchen, and help her send cards, drawings and photos to a number of her family members, including her cousins. One of the photos that Bonnie and Jack got enlarged and framed and put on display themselves was one of Ria with the Koori flag face-painted on her cheek.

Question to discuss:

What strategies have Bonnie and Jack used to promote Ria's connection to her culture?

Tilda's story

Tilda is an eleven year old Aboriginal boy who is in the care of Tim and Jenni. When Tilda first came to live with them, Tim bought an 'Aboriginal Australia' poster to put in the family room. Using some of the ideas in the Aboriginal version of 'My Life Story', Tim and Jenni helped Tilda find out where he is from and mark it on the poster. This is often a good discussion starter with their visitors.

They have also found the Life Story Book had a good list of websites that appeal to Aboriginal kids, and encouraged Tilda to look at them. (They also found them very interesting themselves!). Tilda's room is well decorated with posters of all his favourite sport stars, which include a number of Aboriginal players.

Tim and Jenni look out for activities that bring Tilda in contact with other Aboriginal kids and community members. These have included an indigenous dance and music program organised through an Aboriginal contact person at the local school, and a local footy team coached by one of the Aboriginal community members. They have also encouraged Tilda to include Aboriginal themes in projects he does for school.

Tim and Jenni live quite a distance from the community where Tilda comes from. However, they spent part of one school holiday in the community, and went to the local Lands Council and cultural centre to introduce themselves. Since then they have been back twice, once for a sporting tournament and most recently for Tilda to take part in a cultural camp. This was a great experience for Tilda.

Question to discuss

What strategies have Tim and Jenni used to promote Tilda's connection to his culture?

Strategies

Strategies to assist Aboriginal children and young people in care to experience and be proud of their identity

Assisting Aboriginal children and young people to experience and be proud of their identity is a significant and on-going task for non-Aboriginal carers of those children. It is not something that is done once, and then is finished. It will involve many different activities, and will be different for each carer, depending on the interests of the child in their care and the resources in their area.

Here are some ideas:

1. Support birth family contact – families are a key source of cultural knowledge for the child
2. Participate in life story work
3. Ensure cultural care plans are up-to-date
4. Be pro-active in asking your caseworker for information about the child's family and community connections and how these will be maintained and strengthened
5. Ensure the child's cultural connections and strategies to support them are discussed in case conferences
6. Ask your caseworkers for up-to-date information about Aboriginal organisations and events, and introductions to Aboriginal services that are relevant to the child or young person in your care
7. Spend time with members of the community
8. Ask your case worker if you can be 'buddied' up with an experienced Aboriginal foster carer, so you have someone to check things out with
9. Attend Aboriginal local and community events with child eg sorry day events, NAIDOC, sporting events
10. Encourage child's involvement in Aboriginal focused activities eg dance / art / music groups, sporting teams, museum and community displays
11. Have Aboriginal resources in home: Koori Mail, Aboriginal Map, flag and posters, posters of Aboriginal role models, Aboriginal story books, puzzles, movies, Vibe
12. Attend cultural camps
13. Visit areas of cultural significance to the child
14. Use Aboriginal services and organisations eg cultural centres, AMS, child care centres
15. Join support and Aboriginal interest groups that are open to non-Aboriginal people.

Dealing with racism

- Acknowledge the existence of prejudice, racism and discrimination – don't think or act like it doesn't happen
- Understand the negative impact of discrimination on a child's self-esteem and sense of identity
- Help the child deal with it through open discussion
- Help the child understand that it is not their fault
- Validate their feelings – it is understandable to feel anger or sadness
- Don't tolerate prejudiced remarks about any group or people
- Be aware of the attitudes of friends and extended families
- Teach the child strategies in advance for dealing with discrimination: when it is best to respond, when it is safer to ignore and walk away and deal with later
- Seek guidance from others who have personal understanding of racism and discrimination
- Obtain support to deal with discrimination eg school, community workers
- Encourage and help child take pride in their appearance and culture.

Tilda's story (Part 2)

Tilda, aged 11, is in the care of Tim and Jenni.

All of their friends and relatives know that Tilda is Aboriginal, and often express their interest in aspects of his culture.

Recently a large family re-union was held, where Tim's family gathered from many parts of the State. Some of Tim's family have not met Tilda before. After the re-union, Tilda said to Tim: "What does lightfingered mean?"

"What do you mean?" asked Tim. Tilda replied, "I heard your uncle say to someone else that you and Jenni need to keep an eye on me because he's never met a coon yet that wasn't light fingered and you should not leave any money around. I know that coon's a rude word about Aborigines."

Tim said, "It sounds like my uncle has some racist ideas. You know how we have talked before about people being prejudiced and having stereotyped views of people."

"So your uncle thinks because I'm a Koori I will steal things?"

"It sound like that," says Tim.

"What a creep", says Tilda, angrily.

"Yes", says Tim, "that's a creepy way to treat other people. Of course, it's just not true. You know that Jenni and I, and most of the rest of the family think you are a great kid, and we are honoured to be sharing our house with an Aboriginal person."

"Are you going to tell him he's a liar?," Tilda asks. "Well," says Tim, "I don't think I'll put it exactly like that, but I think I will tell him that he has some wrong ideas. He also needs to know that it is not polite to call people 'coons', and that he won't be invited to my house again if he doesn't respect Aboriginal people."

Template for providing information about Aboriginal activities and organisations in your local area.

Organisations

Name:

Location:

Contact details:

Summary of services relevant to Aboriginal children and young people in care:

.....
.....

Activities relevant to Aboriginal children and young people in care:

Name:

Organised by:

Contact details:

Description of activity :

Events

National events

- National Harmony Day: 21 March (recognises the benefits of our diverse society)
- National Sorry Day: 26 May (acknowledges the impact of policies of the forcible removal of Aboriginal children from their families and communities)
- National reconciliation Week: 27 May - 3 June (celebrates reconciliation achievements and focuses on what is yet to be done)
- NAIDOC Week: early July (celebration of the history, culture and achievements of Aboriginal and Torres Strait Islander people)
- National Aboriginal and islander Childrens' Day: 4 August (Highlights a different theme each year of concern or hope)

Local events

Name:

Date:

Location:

Description: