History and the Inter-generational impact on Aboriginal Learners today
GOVERNMENT POLICIES OF THE DAY

• Segregation
• Protection Act
• Assimilation and Integration Act (1934)
Missions - 1850-1908
TWENTY-FOURTH ANNUAL

REPORT

OF

Aborigines Friends' Association

(INCORPORATED).

Read at the Annual Meeting, held in the Stow Lecture Hall, on Thursday, November 2, 1882.

HIS EXCELLENCY SIR WM. JEROVIS, K.C.M.G., IN THE CHAIR.

ADELAIDE:
Scrymgour and Sons, Printers, King William Street.
1882. 2015
**LIST OF NATIVES (continued).**

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These marked thus * are Church members.

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**LIST OF NATIVES**

Who have received Instruction, and usually Reside at the Mission Station, Point Macleay.

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<td>44</td>
<td>Eliza Bull*</td>
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Those marked thus * are Church members.

In pursuance of the powers conferred by Section 11a of the Aborigines Act, 1934-1939, the Aborigines Protection Board, being of opinion that ____________________________________________________________________________
of ____________________________________________________________________________, by reason of his character and standard of intelligence and development, should, subject as hereinafter provided, be exempted from the provisions of the Aborigines Act, 1934-1939, does hereby declare that, during the time this declaration remains in force, the said ____________________________________________________________________________ shall cease to be an aborigine for the purposes of the said Act.

This declaration is made subject to the condition that, if at any time the Aborigines Protection Board is of opinion that the said ____________________________________________________________________________ is not of such character and standard of intelligence and development as to justify the continuance of this declaration, the Aborigines Protection Board may revoke this declaration.

The seal of the Aborigines Protection Board was hereunto affixed on the ________________ day of ____________ 1941

in the presence of

______________________________________, Secretary.

______________________________________, Deputy Chairman.

______________________________________, Member.
Why were Aboriginal girls taken?

1. send her to service
2. neglected
3. other reasons
4. no reason given
5. own welfare/better living conditions
6. get her away from community
7. being of an age to be apprenticed
8. protect her morality
9. mother in hospital

source: SMH
welcome to

tailem bend
• On my dad’s side I am Meintangk, Ngarkat (South-East); and Wotjabuluk (SA border/ Victoria) as well as ......
Domestic Violence study in Queensland

Worldwide colonisations

- Understanding the trauma story
- Cultural, Historic, Social, Collective, Complex Developmental

The Story of Dolly
Aboriginal Languages
Issues faced by Aboriginal families/learners today:

• Identity issues – not able to trace family history
• Substance Abuse
• Housing issues - homelessness
• Mental Health issues
• No family support whilst studying – student may have moved interstate/ single mothers
• Inter-generational impact of government policies – Centrelink reliant
# Tauondi Aboriginal College Student Support Services Centre

## HOW TO ACCESS

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<th>SUPPORT TYPES</th>
<th>Tauondi SUPPORT SERVICE</th>
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<td>1. Literacy and Numeracy</td>
<td>Foundation Skills Mentor</td>
<td>Tauondi Students</td>
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<td>2. Training</td>
<td>Training and Employment Mentor</td>
<td>Aboriginal Job Seekers</td>
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<td>3. Employment</td>
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<td>4. Apprenticeship and Traineeship</td>
<td>Apprenticeship and Work for the Dole Mentor</td>
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<td>5. Skills</td>
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<td>6. Youth</td>
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<td>8. Cultural</td>
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VHartman/Tauondi Aboriginal College/ 2015
Tauondi Student Services Centre:

- **OUR UNIQUE FEATURES**
  - **CULTURE**
    - appropriate services
    - friendly environment
  - **COMMUNITY NEEDS**
    - responsive to community needs
    - flexible to cultural needs
  - **LONG HISTORY**
    - long experience
  - **ONE STOP SHOP**
    - for multiple services
What’s your story?