



ANGLICARE VICTORIA

Submission to the Yoorrook Justice Commission

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1 Introduction

Anglicare Victoria welcomes the opportunity to contribute to the historic work of the Yoorrook Justice Commission.

Anglicare Victoria (AV) is one of the largest child and family service providers in Victoria. We deliver out-of-home care services, including residential care, family support, and a range of other programs and services aimed at supporting families to build better tomorrows.

When it was formed in 1997, AV brought together the Mission to the Streets and Lanes, the Mission of St James and St John, and St John's Home for Boys and Girls (Appendix 1). These agencies have a service history dating back to 1886.

It is known and recognised by AV that our history involved receiving Aboriginal and Torres Strait Islander babies and children who had been forcibly removed from their families, and that we were complicit in the separation and dislocation of families. However, as discussed later in this paper, we have been unable to quantify the numbers of Aboriginal and Torres Strait Islander children received by our founding agencies due the limitations of the historical records. On accepting children into these homes, the records indicate that our founding agencies did not consider the importance of family, kin, country, and cultural connection.

We recognise the deep and lasting harm to individuals, families, and communities that occurred as a result.

As the Commission has highlighted in its report on child protection and youth justice, current policies and procedures continue to reflect systemic injustice that disproportionately impacts on Victoria's Aboriginal and Torres Strait Islander people. We thank the Commission for its thorough and thoughtful review of the child and family welfare sector, and the important contribution this report makes to ongoing efforts toward reform. AV recognises and supports the need to provide families with more and earlier access to family services designed to support families to overcome challenges long before the Victorian Child Protection Service is engaged. We also recognise the critical role of kinship carers in the sector, and that investing in better support for these carers – who are often older women- is a key part in both ensuring the Child Placement Principle is delivered and of recognising the physical and emotional labour of women and offering them better support.

Most importantly, we would also like to formally acknowledge and thank the many witnesses to the inquiry who have voiced their stories through the forum of the Commission. We acknowledge the courage of the many people who have revisited painful and confronting experiences for the benefit of future generations. We offer our sincere condolences for the hardship and loss they have suffered.

As discussed later in this document Anglicare Victoria has a role to play in addressing these wrongs as a service provider, as an employer, as a member of the child and family services sector and as a voice in civil society and debate. We are committed to addressing the shortfalls in our own understanding, both by examining our own history and by proactively seeking to build a caring and culturally responsive organisation that rests on the learnings of current truth-telling processes. Part of this process is to listen deeply to the stories for which the Yoorrook Justice Commission has provided a much-needed space.

2 Overview: Anglicare Victoria

Anglicare Victoria was established in 1997 under the Anglicare Welfare Agency Act (1). The role and purpose of the agency is described under the Act as “to create a more just society” through service, education and advocacy.

2.1 Our organisational heritage

When it was established in 1997, AV amalgamated predecessor agencies, including.

- The Mission to the Streets and Lanes (from 1886),
- The Mission of St James and St John (from 1921),
- St John’s Homes for Boys and Girls (from 1924).

These agencies primarily operated in Melbourne and its surrounding areas. A Bendigo based agency, St Luke’s Anglicare also merged into AV in 2014. A list of the institutions and facilities that were operated by these entities is provided in Appendix 1.

These predecessor entities operated many homes in various forms for children who were either placed into care voluntarily by their parents or taken into care by the authorities when their parents were deemed unable to provide an acceptable level of care for them. It should also be noted that many parents who “volunteered” their children for placement may have done so under significant social and/or economic pressure, feeling they had little choice. We also acknowledge, as the Commission has documented in its reports, that Aboriginal and Torres Strait Islander children were significantly over-represented amongst those who experienced forced removal from their families.

Facilities operated by our founding agencies included many children’s homes, as well as shelters for unwed pregnant women and mothers, homeless shelters, family services and others.

These institutions accepted Aboriginal and Torres Strait Islander children who had been forcibly removed from their families and communities, and were separated from kin, culture and Country. The impact for these young people was devastating and continues to impact them and their families, as the Commission has recorded.

We recognise the extensive nature of forcible removal of Aboriginal children from their families across Victoria and the country, as described in the Bringing Them Home report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families in 1997. While we recognise the role AVs founding agencies had in this, such as in Paul’s story described in the Victorian chapter of the Bringing Them Home report, the records we hold do not contain sufficient information for us to identify or quantify how many Aboriginal/Torres Strait Islander children had contact with AV establishments. This is discussed in more detail in section 3.

2.2 AV today

Anglicare Victoria has grown significantly since it was formed. We are now one of the largest providers of both out of home care (including residential care) and family services in the state. We work in 7 Orange Door partnerships statewide, including offering family violence, family services and practice leadership roles, and we are one of the State’s largest providers of financial counselling.

In line with our focus on supporting families to overcome disadvantage, we also provide emergency relief and disaster recovery services, support children to engage or re-engage with education through our TEACHaR and Navigator programs and operate national call centres that help connect disadvantaged families to discounted utilities and other cost of living supports.

Our staff work out of 93 locations across the state, including all parts of the metropolitan area and rural and regional Victoria, including the lands of the Wurundjeri Woi wurrung, Gunnai Kurnai, Boon Wurrung, Dja Dja Wurrung, Taungurung and Wathaurong Wollithiga and Yorta Yorta peoples. Unsurprisingly, the highest proportion of First People using AV services are found in our non-metropolitan regions of North Central and Gippsland.

As the Commission has highlighted in its interim report, the child protection system in Victoria continues to separate Aboriginal and Torres Strait Islander children and young people from their families at a much higher rate than others. Further, Aboriginal and Torres Strait Islander families experience a disadvantage across a number of domains at a greater rate than their counterparts from settler communities, reflecting both current injustices and inequities and the ongoing impacts of policies of erasure, assimilation, and the loss of access to land and livelihoods that followed white settlement.

As a result, Aboriginal and Torres Strait Islander families continue to access AV's services. If a person or family is engaging with our services following a statutory referral from a Court, they may have had little opportunity to exercise a choice in working with us. It is therefore vital that AV continues to invest in improving the quality of service and support that we are able to provide for Aboriginal and Torres Strait Islander people and take proactive steps to ensure that we do not perpetuate harm.

2.3 Commitment and accountability

Anglicare Victoria is working hard to ensure that Aboriginal and Torres Strait Islander people who use our services or work with us to feel culturally safe and respected. We aim to be an organisation that understands and supports connection to culture, community and Country as a human right, and an essential part of growing up healthy and strong.

AV believes it is important that mainstream organisations such as AV are held accountable for the actions we take to improve First People's experiences of the service system, and for improving the outcomes that system delivers. We have an obligation to identify and address those systemic features which continue to impact on First People, their families and their communities, and ensure that our services are culturally safe and responsive, and that any young people participating in our services have opportunities to connect with Culture.

As one of Victoria's largest children and family services providers, Anglicare Victoria is uniquely placed to play a part in Closing the Gap (Outcome Area 12) and reducing the over-representation of Aboriginal and Torres Strait Islander children in care. We continue to work with ACCOs and DFFH offices to implement the Child Placement Principle.

The range of measures we have put in place to contribute to this organisational and systemic change are summarised below for the Commission's information. For Further information about the size and scope of our services, please refer to our website (<http://www.anglicarevic.org.au>) and our Annual Report which is available here.

2.3.1 Partnerships and engagement

We work with many different nations and communities, including having contracts and service delivery partnerships with a range of Aboriginal Controlled Community Organisations (ACCOs), including Victorian Aboriginal Child and Community Agency (VACCA), Bendigo and District Aboriginal Co-operative, Njernda Aboriginal Corporation, Ramahyuck District Aboriginal Corporation and Boordawan Willam Aboriginal Healing Services.

We are also honoured to be an invited guest at the Aboriginal Children's Forum.

Further information about Anglicare Victoria is provided later in this document. We also submit for the Commissions information a copy of our current Reconciliation Action Plan, which includes information about our current activities as service provider, employer and ally, as well the governance arrangements we have established to oversee and monitor our development.

A copy of our RAP is available on our website: <https://www.anglicarevic.org.au/about-us/reconciliation/>

2.3.2 Better outcomes for First People

AV is committed to the Child Placement Principle, specifically that "removal of any Aboriginal child from their community and family environment by any welfare or government authority or other persons must be a last resort" and continues to work with agencies locally to ensure that appropriate arrangements are in place for the transfer of clients and carers wherever possible.

Further, as a Victorian funded agency we comply and are assessed against the Child Safe Standards that "organisations establish a culturally safe environment in which Aboriginal children and young people are respected and valued." The requirement of this Standard related to cultural rights, organisational capability, inclusion and elimination of racism inform and support our work and the initiatives described in the Reconciliation Action Plan.

As such, our work directly supports delivery of a number of Closing the Gap Outcomes areas, including Outcome 12 which aims to reduce the over-representation of Aboriginal and Torres Strait Islander young people in Out- Of-Home Care. Across our range of services and activities we are also working toward positive impact on other Closing the Gap Outcome Areas including education, youth justice and family safety.

2.3.2.1 Buldau Yioohgen

Buldau Yioohgen, which means "Big Dreams" in Woiwurrung language, is AV's First Peoples Youth Leadership Academy. The program provides a welcoming, culturally safe and supportive environment, and encourages our First Peoples youth to think big beyond their current life circumstances.

Led by AV's Senior Cultural Operations Lead, Aunty Kellie Hunter, Wurundjeri and Cultural Engagement Lead, Uncle Les Corlett, Wiradjuri and Gunditjmara, Buldau Yioohgen provides vulnerable young First Peoples people located in rural, regional and metropolitan Victoria with opportunities to strengthen their connection to culture. With community by their side, it then offers exposure to professional work environments that might otherwise be difficult to access.

The program brings together community, cultural and sporting groups to support young First Peoples as they strive towards their educational, employment and leadership goals. It links young people with community Elders, industry and cultural experiences with partner organisations including Tennis Australia, Tennis Victoria, Opera Australia, North Melbourne Football Club, Fire Rescue Victoria,

Godolphin Stables Seymour, Carbine Stables Flemington, Victoria Police and Integrated Media Productions.

Buldau Yioohgen is led by First Peoples staff, Elders, and respected community members. The program runs in partnership with Aboriginal Community Controlled Organisations (ACCOs) and our diverse partnership organisations. It is delivered from our dedicated cultural space in East Melbourne called Darrango yan-dhan, meaning 'young walking together' in Woi wurrung language.

The Buldau Yioohgen Leadership program is delivered in four parts, named in the Woi wurrung language.

Moondani (Embrace): The Moondani program starts with yarning between the Buldau Yioohgen team and a young person within Anglicare Victoria's programs. For some, this may be the beginning of their cultural journey to finding out who their Mob is. Anglicare Victoria staff who work with these young First Peoples and their families embark on their own educational journey so that they can best support in working with young First Peoples and their families.

Balit (Strength) The Balit program hosts a diverse range of, cultural workshops, programs and yarns with staff and Elders to build cultural knowledge and learnings and meet other young First Peoples. The Balit program supports and advocates for the young people to build resilience and self-determination while navigating walking in two worlds. As part of the Balit program, Buldau Yioohgen hosts Culture on Court events in regional areas to meet with young Mob through a social game of tennis. The events are delivered works in consultation partnership with local ACCOs and organisations.

Ngarra Jarra is a time for healing On Country. Buldau Yioohgen Elders and First People staff share their Ancestral knowledge and skills to support young people to develop a deep respect for their Ancestral belief system, Lore, customs, and responsibilities. They are taught to respect their obligations to protect and conserve their culture and heritage and care for their traditional lands, each young person gains a sense of empowerment and self-determination.

On Country experiences include:

Barring Wurrdha. Barring Wurrdha aims to encourage the young people to engage closely and respectfully with each other in an environmental setting that is challenging yet culturally safe. UNESCO World Heritage-listed Maria Island National Park takes young people to the summit of the Bishop and Clerk Peak, giving them a sense of a shared achievement, which creates the connection of the group for the year ahead.

Lake Mungo Lake Mungo provides a unique experience for young people to make connection to Country on the lands of the Ngyiampaa, Mutthi Mutthi and Southern Paakantyi/Barkindji people, the true custodians of Mungo National Park, site of the world's oldest cultural burial. The trip includes two days camping on the banks of the Edwards River at Moulamein under the guidance of Elders, and three days touring the dry lake bed of Mungo National Park with local First Peoples Rangers.

Narm The Narm experience connects young people with our partner organisations to explore potential career pathways. Over a five-day week-long city camp, the Mob visits a diverse

range of workplaces from emergency services, corporates and sporting clubs. Partners and collaborators include Tennis Australia, Tennis Victoria, Darley, Victoria Police, Fire Rescue Victoria, RV Integrated Media Productions, North Melbourne Football Club, Taungurung Land and Waters Council, Victorian Aboriginal Child and Community Agency (VACCA), Opera Australia and ANZ.

Garramilla (Buldau Yioohgen partners with Tennis Victoria to take the young people to the National Indigenous Tennis Carnival (NITC) in Darwin. The NITC brings together over 300 tennis players from every state and territory in Australia where young people play against each state and territory. This carnival provides the opportunity to meet other young First Peoples from all over Australia gaining knowledge of how First Peoples culture can differ from mob to mob. While in the NT, Buldau Yioohgen take the young people to Batchelor for two days to take part in a workshop that promotes strategies for Cultural Social Emotional Wellbeing and how to use these strategies within everyday life.

It is a small program, and a limited number of places are available each year. It receives no government funding and is supported by an internal budget allocation and contributions by philanthropic donors and project partners.

All Aboriginal and Torres Strait Islander children connected to Anglicare Victoria's programs (including both those in out of home care and those living with their families) have access to Buldau Yioohgen and the opportunity to meet with cultural mentors and participate in the Buldau Yioohgen program of activities through the Moondani and Balit components of Buldau Yioohgen. They can be referred by any AV program to receive cultural support. Within 48 hours of the referral, an appointment will be made for them to meet with Auntie Kellie or Uncle Les, and an invitation sent to join the next community cultural event.

Significantly, Buldau Yioohgen also engages with the Anglicare staff members who are working with the young person to assist and engage them in their own cultural educational journey. This is a significant means by which non-Aboriginal staff are increasing and deepening their awareness of Aboriginal culture and the ways in which they can best support the young people in their care.

Buldau Yioohgen focuses on in person connections, whether at community events or by the young person meeting a mentor for a yarn in a culturally safe location. In-person community events, including on-Country events, provide the best opportunity for young people to connect with their culture.

For further information about this program, please see Appendix 3.

2.3.2.2 Cultural support planning

AV - through boonde-mak (see 2.2.5.3)– closely monitors Cultural Support Planning, and acknowledges the concerns raised by the Commission about the efficacy and quality of Cultural Support Plans.

The most recent audit occurred in March 2024, when all regions were asked to provide data of the Cultural Support Plan status of all eligible children and young people in OOHC. Pleasingly, 84% of these clients had cultural support plans that were either complete and endorsed or were awaiting endorsement by the relevant ACCO. For those for whom a plan was not yet complete, a number had been in care for less than a month and some were yet to have their Aboriginality confirmed by DFFH or

ACCOs. There are often delays in the endorsement of plans, which reflects the resource constraints facing many ACCOs.

The audit did identify those reviews of those plans had not always occurred within the recommended 12 months. In response to the audit findings, our Cultural leads and Client Services area engaged VACCA to deliver a workshop for AV staff to identify how AV could work within their roles to contribute to improving this process. The discussion covered the respective roles and responsibilities of agencies involved and available resources. Practical advice and templates were provided, and VACCA staff presented a particularly good example of a Cultural Support Plan and identified the key elements that contributed to success. The session was followed up by the development of a summary guideline.

Both AV and VACCA staff provided positive feedback for the session and further workshops are planned.

2.3.3 AV as employer

2.3.3.1 Staff training and development

AV recognises and supports the importance of anti-racism and cultural awareness training for its staff.

As a baseline, online cultural awareness training which is devised and delivered by First People is required of all new starters. It is supplemented by mandatory refresher training every 2-3 years. In 2023-24 over 200 staff took part in face-to-face or cultural immersion training and education and 634 staff completed e-learning cultural training modules.

All new staff also receive an induction from Aunty Kellie or Uncle Les. Buldau Yioohgen also participates in monthly meet and greet inductions which highlight events occurring within Anglicare.

Staff working with Aboriginal young people have access to learnings through the Buldau Yioohgen program because when they refer a young person, the support which the young person receives includes support and education for the worker. They can also apply to attend the Ngarra Jarra Leadership Academy on Country Camps across the nation as volunteers.

Local RAP teams provide a number of additional local events each year where staff have an opportunity to learn as well as connect with local communities. AV will continue to take advice from its cultural leaders regarding what further training is appropriate for staff. It is open to implementing any improvements which Auntie Kelly or Uncle Les recommend or which become necessary over time.

2.3.3.2 Culturally safer workplaces

AV recognises the importance of culturally safe spaces for young people and has established Darrango yan-dhan as Buldau Yioohgen's cultural centre to be a place of cultural safety and gathering. It is the location for many of the cultural activities and workshops conducted through the year and provides accommodation and on-site support to young people who travel to attend those activities.

Darrango yan-dhan prominently displays Aboriginal art (including art made by young people (Alumni) which it purchases) and photographs of the young people who have participated in Buldau Yioohgen programs so that, when they attend, they can recognise it as a space in which they are welcome and can feel safe. It is a calm yarning space in which young people and their carers can feel relaxed and supported on their cultural journey. Darrango yan-dhan is open two days each week for Aboriginal and

Torres Strait Islander families to visit. At other times it is available to be used by Anglicare Victoria staff as a meeting space.

Auntie Kellie and Uncle Les have also supported Anglicare Victoria staff to set up cultural spaces in a number of Anglicare Victoria offices which can be used by staff and clients for meetings in a culturally safe and appropriate way. To date, such spaces are in place in Bendigo, Echuca, Morwell, Box Hill, Lilydale, Preston and Broadmeadows. Auntie Kellie and Uncle Les visit all sites regularly and are available to join with staff and clients in meetings if needed. These spaces allow staff to develop their knowledge and understanding of the history of First People and equips them with greater awareness of how to provide a precise and responsive service to First Peoples families and young people.

These cultural centres are a means by which young people can have contact with cultural mentors and by which Anglicare Victoria staff can have access to cultural expertise and advice.

2.3.3.3 First Peoples Staff Network

AV's First Peoples Staff Network is designed to provide a forum for First People employed by AV to connect with each other, network and provide peer support. It is a forum by and for First People, convened by our cultural Leads Auntie Kellie and Uncle Les. At their invitation, AV's CEO Paul McDonald also often attends to hear firsthand from the group about their experiences and reflections.

2.3.4 Governance and policy

2.3.4.1 AV's Board

We are honoured to have Associate Professor Shawana Andrews, a Trawlwoolway Palawa woman, as a member of the AV Board, ensuring there is an Aboriginal voice at AV's highest level of governance. A/Prof Andrews provides invaluable insight and advice to the organisation in this role. This level of representation is also highly valued by our Aboriginal staff.

There are current plans for the AV Board to undertake anti-racism and cultural safety training.

2.3.4.2 Reconciliation@AV

AV launched its current "Innovate" Reconciliation Action Plan, endorsed by Reconciliation Australia in 2023, and is closely monitoring its implementation. This Reconciliation Action Plan maps out an ambitious and meaningful program of work to strengthen our cultural capacity as an organisation, and through this, create this much needed change.

It is supported by a central RAP Committee which is chaired by the AV's Director of Strategy and comprises representatives from each of AV's operational regional offices and a representative from the central office staff group.

This body also supports and coordinates the activities of each of the regional office RAP Groups. These groups spearhead the grass-roots implementation of the RAP and play a key role in engaging staff in a range of activities that provide opportunities for listening, learning and building connection and understanding of community and Culture at each location.

Underpinning this approach is a commitment to ensuring that the burden of Cultural teaching does not fall on the small number of First People staff in our organisation but is instead a shared responsibility for which we are all accountable.

For further information about the Reconciliation Action Plan, please contact Bridget Weller, Director, Strategy (bridget.weller@anglicarevic.org.au).

2.3.4.3 boonde-mak (Coming Together)

A further expression of that commitment is the establishment of boonde-mak (formerly known as the Aboriginal Cultural Safety Executive). This group is chaired by AV's CEO, Paul McDonald, and comprises a sub-group of AV's Executive team as well as our cultural Leads.

boonde-mak includes Executives responsible for operational service delivery, quality and regulation, strategy, advocacy and communication, as well as people and culture. The aim is to ensure that there is visibility and accountability for AV's ongoing development in becoming a more culturally responsive service provider, employer, and community advocate.

boonde-mak also aims to ensure there is a direct conduit between our First Peoples cultural advisory roles and, through them, the First People's Staff Network and the most senior levels of governance of our organisation.

Examples of activities initiated and coordinated through boonde-mak include commissioning a data extract from our research team to identify which programs in which areas have the greatest participation of First Peoples clients, developing a policy document on use of First People's artwork that enshrines First People's intellectual and cultural property rights, and overseeing an audit and review of cultural plans for young First People in our care.

2.3.4.4 Policy and reform

Transformation, including advocating for a fairer, more compassionate and effective services system is embedded as a priority in AV's Strategic Agenda.

AV works with a range of organisations and others through key local forums such as the regional Child and Family Services Alliances. Our CEO is honoured to be a regular guest at the Aboriginal Children's Forum.

More broadly, as one of the leading child and family service providers in the state, AV works closely with and is represented on the Board of the Centre for Excellence in Child and Family Welfare and is represented on key reform bodies such as the governments Roadmap Implementation Ministerial Advisory Group (RIMAG).

In these roles, AV has been active in sector reform initiatives. It led the HomeStretch reform that has resulted in young First People in care becoming eligible for 3 further years of support and have been leaders in the implementation of models that aim to prevent and reduce removal of children from families such as Rapid Response, which were instrumental in the establishment of the Family Preservation and Reunification Program. Our TEACHaR program, which supports better educational outcomes for children and young people in care began as a self-funded initiatives and has now expanded with the support of both DFFH and the Department of Education. In recognition of the over-representation of First People in care, TEACHaR has developed an Indigenous Education strategy in consultation with key First People leaders and organisation. This Aboriginal Education Model is embedded as a core program element.

In addition, our CEO Paul McDonald chaired the review of residential care which led to a range of measures seeking to improve the quality of care, including the funding increase which has allowed therapeutic support to be provided to residential homes statewide.

In these roles we are committed to supporting the sector and the community to learn from the leadership and expertise of Aboriginal providers and communities and look forward to ensuring the work of the Yoorrook Commission and its recommendations inform discussions of ongoing sector reform and public policy more broadly.

3 First People and AV's predecessor agencies

3.1 Historical Records

When it was formed in 1997 AV became custodian of the records held by the predecessor agencies noted above. This includes tens of thousands of records of children who spent time in Victorian homes and institutions over the past century and families who participated in various services and programs.

As previous witnesses to the Commission have noted, First People face a number of challenges when seeking to identify family and trace relatives who have been separated from their family as a result of the prevailing settler policies of assimilation and cultural erasure.

One of the ways in which this systemic erasure is shown is that these personal records do not specifically record whether or not a person or their relations are Aboriginal or Torres Strait Islander. The lack of information in these files regarding cultural background means it is not possible to ascertain the proportion of client files or clients that are Aboriginal.

The quality and quantity of these records is diverse, some children's time in care is recorded simply with an entry in a ledger book, sometimes an index card can be located listing minimal information about what institution they were staying in and when they were there. Often information about siblings was kept together in one file. These files usually include intake forms, letters written to the state welfare department and parents, school reports, lists of medical appointments attended, visits received, school holiday visits to family or others. Sometimes there are quarterly reports handwritten by a staff member directly responsible for the child, but these were not used by every home.

There is rarely any clear indication of a child's cultural background, including whether or not they are Aboriginal or Torres Strait Islander. The case study provided on this page shows the limitations of the records available.

AV's records: A case study

AV staff recently reviewed a file from a child who was in care during the 1970s.

The youngest of a large group of siblings, the child who was the subject of the file and her brother had been placed at a home on the Mornington-Peninsula.

The file notes they had not attended school for some time, and that their father was often away, leaving them in the care of older siblings.

The file identifies the father had engaged a woman help with the household and reside there' following the death of the child's mother.

That woman and her family members (who also lived in the home) were identified in the file as "Aboriginal", but the file is silent on the heritage of the father, the deceased mother and the children.

AV was later advised that the former client had identified herself as being one of the "Koori sibling groups" in the home, but staff could not determine this based on the information in the file alone.

3.2 Supporting identity and connection

3.2.1 File searches

The Heritage Services team at Anglicare Victoria respond to a range of requests for files including personal requests, legal requests and requests to confirm someone's time in institutional care. These include requests from the Stolen Generations Reparations team working in the Department of Justice and Community Safety (DJCS). We are generally able to confirm whether or not we have a file on a specific client, and the dates of their stay, within days of initial contact by the Stolen Generations Reparations team.

In order to locate a file, the archive database needs to be searched with a name and it is helpful to have a date of birth or sometimes details of other family members (siblings and parents) to increase the chance a successful search. AV will only know that a person has an Aboriginal cultural background if this is disclosed to us by the person requesting their records.

3.2.2 AV's Heritage Centre

In 2023, AV's Board of management committed to the establishment of our first Heritage Centre, which is dedicated to the collective and individual memory of those in AV's care over the last 150 years.

Its vision is to acknowledge, validate and learn from the past, support and inform the present, and educate the future.

Although the Centre is in early days of development, we aim to work with First Peoples' communities, leaders and Elders to ensure that the Heritage Centre is a culturally safe space for Aboriginal and Torres Strait Islander people. The Centre aims to provide a space people can come and reflect on their own experiences or learn more about the experiences of family members in an environment that is both culturally safe and personally supportive.

Our Heritage Centre Project Team are also keen to ensure that the Centre is able to respectfully and truthfully tell the stories of those involved in our services and those of our predecessor agencies and would love to hear from any people who would like their story to be part of the Centre's archive.

4 Appendices

4.1 Appendix 1: Anglicare Victoria's predecessor agencies

4.1.1 Mission to the Streets and Lanes (1886-1997)

Homes that were part of the Mission to the Streets and Lanes included:

- The Homes for Children and Family Counselling Service 1968 - 1975)
- Home for Neglected Children
- The Home for Children and Girls' Hostel
- Brighton Children's Home 1897-1984
- The Church of England Children's Homes
- The Church of England Children and Babies' Homes
- Church of England Girls' Hostel
- Ellerslie (home for elderly women) 1950-1986 Hawthorn
- St Faith's/St Elizabeths/St Annes/ St Margarets/ 1975-1984
- Darling Babies Home 1927-1967 East Malvern
- House of Mercy Home (for Wayward Girls) 1892-1946 Cheltenham
- Moira Private Hospital Sandringham
- Southbridge Adolescent Services 1990s
- Napier House 1990-1997 Fitzroy
- St David's 1973-1997
- Western Family Services 1994-95



Figure 1: Mission House, Fitzroy (1886-1968)



Figure 2: Church of England Homes for Children (1894 - 1968)



Figure 3: Brighton Family Centre

4.1.2 St John's Home for Boys and Girls (1924 – 1997)

Homes that were part of St John's Home for Boys and Girls included

- St John's Homes for Boys and Girls 1958-1997
- Ramsey Mailer Hostel 1983
- Hindson House 1971
- Molloy House 1968
- Fernhurst 1968
- St Martin's Hostel 1944-2000 Canterbury
- St Martin's Home for Boys 1944-2000 Auburn
- St John's by the Sea 1951-1958 Sandringham



Figure 4: St John's Home for Boys



Figure 5: St Martin's



Figure 6: St Luke's Toddlers Home (1932 - 1979)

4.1.3 Mission of St James and St John (1919 – 1997)

Homes that were part of the Mission of St James and St John included:

- Butler House for Homeless Girls 1934–1949 Carlton and Fitzroy
- Beryl Booth Court 1978-1991 East Melbourne
- Buckland House 1980-1994 Newport
- Ellen Connell Holiday Home 1955-1973 Healesville
- Fairhaven 1927-1953 Fairfield
- George Hall Hostel 1973-1976 Box Hill
- Kedesh Maternity Home 1926-1986 Carlton and Kew
- Ramoth 1926-1927 Ferntree Gully
- Ramoth Toddlers Home 1926-1932 Ferntree Gully
- Seaside (St Barnabas') Boys Home 1934-1939 Phillip Island
- St Gabriel's Babies Home 1935-1975 Balwyn
- Minna Johnston Cottage 1963
- St Nicholas Boys Home 1926-1955 Glenroy
- St Paul's Boys Home 1955-1979 Phillip Island
- St Agnes' Girls Home 1926-1963 Glenroy
- Western Residential and Support Services

4.1.4 St Luke's

St Luke's Toddlers' Home in Bendigo was run by the Mission of St James and St John. When it opened in 1932, the Toddlers' Home was for children from 18 months to 5 years of age. Over time, St Luke's cared for older children, and by the mid-1970s included adolescents. During its operation, St Luke's housed a total of around 1500 children. It closed in 1979, and the new organisation, St Luke's Family Care, was established.

Homes that were part of St Luke's included

- Family group home, Forest Street Bendigo (1977 – 2000)
- Madonna Terrace (1977-1981)
- Family group home, Palmerston Street Bendigo (1977 – 2000)
- Bayne Cottage (1977 – 2000)
- Nigal Herring Cottage (1977 – 2000)

- La Vendee (formerly run by the Convent of the good Shepherd) (1981 – 2000)
- Madonna Terrace No 1 (formerly run by the Convent of the Good Shepherd) (1981 – 1984)
- Family group home, Neale Street Bendigo (1983 – 1993)
- Oman House (1983 – 2000)
- Madonna Terrace No 2 (1984 – 1993)