

It's hard to relate the impact of being removed from my biological mother, [REDACTED], in 1975. I was taken by [REDACTED].

I would like to frame my submission as a thankyou list to my estranged mother.

I am thankful my biological mother wanted me to have a good education and use my mind. I believe her that she was told there was a family waiting for me that could provide a suitable education.

The matron knew that the [REDACTED] she placed me with was in a sole income household in Forrestfield, this information was on the adoption paperwork. [REDACTED] knew she was not sending me to a place that would educate me better than my mother could afford to. [REDACTED]

I am thankful my biological mother raised my siblings without CPTSD. I was not so fortunate. I have been in treatment intermittently since I was 16 yrs old. I am 48 yrs old and still suffer.

I am thankful my biological mother did not support [REDACTED] in calling a section of the premises of Ngala 'the black wing'.

I am told by the Nyoongar community that [REDACTED] was famous for 'making' babies legally white via the family court whilst being aware they were Indigenous children.

I'm thankful my biological mother has taken a stance against domestic violence.

[REDACTED]
[REDACTED]. Thank goodness my brothers don't have this - because they were not forced from my biological mother!

[REDACTED]

[REDACTED] Thankyou [REDACTED] for keeping my brothers safe. You would have done so for me, but the system was deeply flawed and you were vulnerable.

My last thankyou to my biological mother is for inviting me to make this submission so that future systems that govern child removal are not so open to corruption and exploitation.