

Submission for

BIRTHS, DEATHS AND MARRIAGES REGISTRATION BILL 2022

Shane Bouel

Adoptee - Child of the Australian Forced Adoption era



In this submission, I will address the following from an adoptee perspective in Australia. Followed by an overall synopsis and recommendations.

1. Strengthen the legal recognition of trans and gender-diverse people
2. Better recognise contemporary family and parenting structures
3. Facilitate improvements in the operations of the registry
4. Support fraud prevention and minimise misuse of the life event system
5. Clarify the information collection, use and sharing powers of the registrar.

1. Strengthen the legal recognition of trans and gender-diverse people

On the 2nd of Dec 2022 Joan Pease MP State Member for Lytton posted on Facebook about Making it easier for trans and gender-diverse people and contemporary families, to change their birth certificates. During that time My biological family expressed their concern that adopted people in Full reunion do not have the same rights. My biological Uncle, [REDACTED] reposted a screenshot of some deleted comments from my Birth Mother asking why hers and other people's comments were being removed. I simply commented "I'm not angry, I'm outraged" I & other members of my biological family are now blocked from her page entirely. There were no abusive comments from any of us. Just questions. When People who are elected to change policy remove comments and block a whole family in her electorate from asking for the same rights as everyone else there is a serious problem.

I have just logged a formal complaint with the QLD Human Rights Commission.

Reference - BNE5416947

[See attached PDF Files of lodged complaint and associated screenshots](#)

2. Better recognise contemporary family and parenting structures

We habitualise, internalise and institutionalised kinship relations based on objectified perceptions of the importance of genetic lineage and then in the case of adoption, deny their importance by attempting to socially engineer them.

The real effects of forced separation from family and culture are known only too well by those aboriginal people who were subjected to the process. They are experienced as a complete, unjust corruption of their traditional culture that was designed to exterminate their race over time. However, these issues are only just beginning to be acknowledged publicly by white Australia.

The effects of traditional, non-aboriginal adoption and the suffering experienced by many of those exposed to it remain publicly unacknowledged. In both aboriginal and non-aboriginal adoption, it was used as a means towards the satisfaction of particular socially constructed ends. Both aboriginal and non-aboriginal adoption involved social dislocation and physical separation in order to satisfy different socially constructed purposes.

Those of the Forced Adoption era demand justice, and equality, in the form of equal public government acknowledgement identical in structure to ALL public cultural acknowledgements, formal addresses and media warnings awarded to those of the Aboriginal and Torres Strait Islanders and the stolen generation.

3. Facilitate improvements in the operations of the registry

This movement of cultural genocide is continually backed by the denial of reputable science and the false belief that, culture, biology, and Identity, and does not account for anything even within the same race of the adopters. Don't get me wrong the science is there, it's just that adoptees are not afforded the benefit of it due to a social dysphoric denial of their trauma. All social groups and structures continue to use dysphoria as means of control of the developing spirit of the baby through intense marginalisation brought on by greed, domination and control. The creation of ongoing dedicated social and media campaigns ensures the spread of misinformation in the guise of altruism.

Value Freedom in Social Research refers to the ability of the researcher to keep his or her own values (personal, political and religious) from interfering with the research process.

All social behaviour is guided by values. Thus the study of social behaviour can never be value-free if value freedom is interpreted in the sense of the absence of values because the values of the society under investigation form a part of the social facts to be studied by sociology.

The Registry must acknowledge these social distortions are products of the power/social nexus whereby power validates certain kinds of knowledge by promoting certain narratives and silencing others, eg: adoption. The Registry must not allow itself to be aligned with such destructive attitudes and power, but be a guiding force for what is just and right. This must be enforced as a cultural shift all the way down and through the Registry system.

4. Support fraud prevention and minimise misuse of the life event system

When we take a theoretically literate stance and then listen to the perceptions of others we are able to map their emerging constructs epistemologically and ontologically. The origins and nature of the massive contradictions that have come to characterise the process emerge and clearly locate the problematic dimensions of adoption as a product of those contradictions.

When we take a critical humanist approach to understanding, not only do we acquire a new understanding of adoption that is historically respectful and socially connected but those who have been consumed by the process gain a sense of mastery over what has been done to them.

Blame for the unwanted and unintended effects of adoption is shifted away from the individual to the collective, organising human consciousness and a better way of knowing emerges.

Finally, the question of the future of adoption must be dealt with. Is there any value left in a process that has been shown to be so damaging?

5. Clarify the information collection, use and sharing powers of the registrar.

The uncompromising belief in the power of value-free science to provide answers about the real nature of collective human existence and to help humankind evolve and harness nature is central to beliefs about enlightenment, progress and freedom. This uncompromising faith in science and the belief that it will eventually provide answers to everything has become an institutionalised, habitualised, authoritative dogma that demands unquestioning belief. The habit of understanding social phenomena with our unquestioned beliefs (because they are scientifically legitimate) instead of first attempting to understand the nature and origin of those beliefs is especially evident when we take a holistic and reflexive view of the social sciences.

Synopsis

Infant separation is one of the most dangerous and harmful experiences a child could face because not only have they experienced something traumatic, the loss of their parent, but also do not have the safety, love, connection, and regulation of the attachment relationship to heal and integrate the traumatic experience.

Knowledge and power are linked. In order to reveal the nature of the knowledge/power nexus and its relationship to the process of adoption we must not only ask what we know about adoption but more importantly, ask how we come to know what we know about adoption. When we do this it becomes clear that adoption in Australia has been misunderstood and misrepresented. Until we are able to re-locate and reposition our understanding of adoption as a social construct, the understanding of adoption's inherent contradictions and the nature and origins of the knowledge positions and political projects of each set of stakeholders will remain beyond us. As well as meaningful reunion, reconciliation, healing and an adequate understanding of the true potential of the process.

I am not angry, I am outraged. Why does adoption and the needs of adoptees continue to be ignored in this climate of supposed equality and inclusivity?

Are new adoptees burdened to relive the experiences of current adoptees, such as the inability to discharge their adoption?

Will there be public education around practices that still strip lives of their original birth certificates, only to be issued with one with a new identity that states their adoptive parents gave birth to them?

Will those who suffered at the hands of forced adoption have a voice for equality to educate the public and those who provide social support for past national atrocities?

It is your duty of care to now publicly assist those who are willing to rectify the decades of neglect of the Australian Government in the name of diversity, equity and Inclusion. Altruism and permanency should not come at the expense of stability, integrity, authenticity, culture and heritage.

Recommendations

1.

Help ALL adoptees gain free and equitable access to their original identity and immediately offer full no fault no fee discharge and legal reunion if we see fit. Recognise that adoptees have their first identity cancelled and are issued with a new identity, a new birth certificate that states that their adoptive parents gave birth to them. This is a gross miss justice of truth that must be rectified without any delay, lives are depending on it. To do otherwise is utterly reckless, discriminatory and beyond reproach.

Failure to do so is a complete and utter denial of an adoptee's lived experience that reinforces current legislation that blocks any adoptee who wishes to legally return to their biological family. This has significantly contributed to the decline of my mental health which, through forced adoption, the state is directly responsible for.

2.

As an adoptee, you are indirectly and sometimes directly told that you don't belong and that your life isn't worth anything because you weren't born into the family's bloodline. However, there are people out there who are fighting for adoptees' rights to be heard — people like me who were adopted themselves and know firsthand how hard it can be to find your place in society when you're told you don't belong.

These attitudes are reflected in the maintenance and support of the institutionalised restriction of the release of familial, genetic and historical information to birth relatives either through advising the policy and legislative process or through the actual administration of those policies and legislation.

I reiterate those of the Forced Adoption era demand justice, and equality, in the form of equal public government acknowledgement identical in structure to ALL public cultural acknowledgements, formal addresses and media warnings awarded to those of the Aboriginal and Torres Strait Islanders and the stolen generation.

3.

We as a nation must question the future of adoption and how it is dealt with. Is there any value left in a process that has been shown to be so damaging?

Arguably there is, so long as we are able and willing to re-think our understanding of it and reconstruct the process so that we avoid the problematic dimensions that occur when we deny the social construction of reality and then build in sets of massive social contradictions.

The starting point of a re-constructed adoption process would involve the institutionalised recognition of the complexity of adoptive relationships and of the need for respect and recognition of the adopted person's life history.

4.

The acceptance, legitimisation and application of objectified, positivistic notions about the real nature of adoption have denied us access to the multi-level experiences of those who have been subjected to it. Moreover, blind faith in the power of positivistic social science has further resulted in the institutionalised devaluing and belittling of those suffering its effects. Those individuals who have been, in some way, consumed by the process and who have spoken out loudly about their experiences have been viewed as little more than emotionally charged, angry and therefore irrational and out of touch with reality.

How should adoption be understood and represented? By listening to the real-life experiences of those who have been touched by adoption it becomes clear that this is a process that is a human product, and that it is socially constructed. In order to understand the nature of adoption as an institutionalised, human product we must first address the question of the nature of the social construction of reality.

At the core of the effects of the process of legal adoption on adopted people in Australia lies the issue of the socially contrived separation from biological kin and the socially contrived attempt at the re-establishment of normative (objectified as crucially important) biological kinship relationships through social/legal contract. This attempt to socially engineer new sets of kinship relationships as though they were biological kinship relationships is fundamental to the related issues of the institutionalised denial of information of contact and the adopted person's identity.

All and every effort must be made to put the wrongs of the past right, for all past, current and future adoptees without delay as it is a matter of life and death, literally for many.

5.

An analysis of the history of the application of positivistic methods, as the appropriate means for the investigation of social issues, reveals a methodology that has not been successful in unifying social thought or in providing a consensus on appropriate schemes for social and political reconstruction and healing.

Arguably, what value-free, social science has accomplished is the maintenance and replication of the fundamental values and beliefs that are implicit within the dominant culture and that underpin particular kinds of social organisation and social power.

Much of our understanding of the process of adoption in Western Industrialised countries in the past 100 years has evolved within a social/cultural environment where faith in the so-called value-free, positivistic, theoretical methodologies to answer social questions has been paramount. However, this scientific approach to understanding has tended to ignore the premise that understanding of social phenomena as social systems, processes, problems or needs relates specifically to how those systems, processes, problems or needs are defined and analysed and by what standards.

I am more than happy for the Trans & LGBTQIA+ community to be acknowledged and given the rights that they deserve but I am perplexed as to why the adoptee community are not afforded the same in this bill!

Regards

Shane Bouel

Adoptee - Child of the Australian Forced Adoption era

[REDACTED]

[REDACTED]



Online complaint form

We are currently receiving a high volume of enquiries and complaints. As a result, there may be a delay of up to six months before we can assess your complaint.

When complaints are lodged they are previewed by our intake team to see if the complaint requires an urgent response. If your complaint involves any of the following circumstances of urgency, please let us know so that we can prioritise your complaint if appropriate: where your or your family's life, liberty, health and/or safety are at imminent and significant risk; where the delay would cause significant harm to you in some other way; or where the delay would deprive you of an effective potential remedy, for example, where a child or student has been excluded/suspended from school and it is important for them to return for exams or graduation.

Please be assured we take every complaint seriously, and that we are working to deliver quality and timely services as best we can.

Your submission details

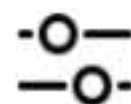
Complainant details	
First or given name	Shane
Family name	Bouel
Are you making this complaint on behalf of someone else?	No
Preferred name	Shane
Pronouns	they/them
Address for Service	
Daytime phone	
Email	
What is the preferred method of contact?	Email
Do you need an interpreter?	No
Do you need any other assistance?	Yes
If yes, what assistance do you need?	Psycho Social support
Details of the individual(s) and/or organisation(s) you are complaining about	
Do you wish to complain about individuals,	Both

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organisations or both?	
Individual 1	
Do you know the name of the person?	Yes
First name	Joan
Last name	Pease
Please provide their address if you can	Joan Pease MP State Member for Lytton ALP Queensland 100 Edith St, Wynnum QLD
Were they at work when this happened?	Yes
Their employer's name	Joan Pease MP State Member for Lytton
Their employer's address	Joan Pease MP State Member for Lytton ALP Queensland 100 Edith St, Wynnum QLD
Their position or job title	MP State Member for Lytton
Organisation 1	
Organisation Name	Queensland Labor Party
Address for Organisation	100 Edith St, Wynnum QLD
Telephone	(07) 3915 1100
Email	Lytton@parliament.qld.gov.au
Is this the organisation you work for?	No
Discrimination details	
Are you	Yes



joan pease mp



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2 Dec ·

Today was a historic day in Parliament which saw Attorney-General **Shannon Fentiman MP** introduce the Palaszczyk Government's changes to the Birth, Deaths and Marriages Act.

A birth certificate has deep social and emotional resonance for people.

People should not have to live in fear of having to present a birth certificate that did not match who they are.

That's why we are making sure that a person's legal identity matches their lived identity.



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Queensland BIRTH CERTIFICATE

REGISTRATION NUMBER
2019/ 19566

CHILD Name and Surname Sex Date of Birth Place of Birth	<i>Baby Citizen</i> <i>Female</i> <i>1 January 2017</i> <i>Mater Women's and Children's Private Hospital, South Brisbane</i>
MOTHER Name and surname Maiden surname Occupation Age and birth	<i>Jane Citizen</i> <i>Smith</i> <i>Accountant</i>
FATHER Name and surname Occupation Age and birth	
PREVIOUS CHILD Names and ages	
INFORMANT Name, description and residence	
REGISTRAR Name Date of registration Place of registration	<i>D. John</i> <i>27 August 2019</i> <i>Brisbane</i>
NOTES (if any)	

**MAKING IT EASIER
FOR TRANS AND
GENDER DIVERSE
PEOPLE, AND
CONTEMPORARY
FAMILIES, TO
CHANGE THEIR
BIRTH CERTIFICATE**

CAUTION: A person who unlawfully alters a Certificate issued by the Registry of Births, Marriages, or Deaths, whether by erasure, obliteration, removal, addition or otherwise is guilty of a CRIME, and liable to the punishment by law. (See sections 48B of the "Criminal Code").



I, Marcus Leonard, Registrar-General, certify that the above is a true copy of particulars recorded in a Register kept in the General Registry at Brisbane

Dated: 30 November 2022

[Signature]
Registrar-General

N.B. Not Valid Unless Bearing the Authorised Seal and Signature of the Registrar-General

8332332051



Joan Pease MP why don't adoptees have the same rights to change their birth certificates?? Please explain



Like Reply 8m



Reply to [redacted] ...



Why are traumatised adopted people's valid Comments being removed? 🙄



Like Reply 11h



[redacted] they're being removed?



Like Reply 11h



[redacted] if they can do it for one group of people they can do it for another, otherwise it is clearly discrimination



Like Reply 9h



[redacted] yes mine was.. I shared our frustration at being denied much the same rights.. Many adoptees want integrated birth certificates like NSW but seems Qld government won't allow it .. ask why?



Like Reply 9h



Bhs, [REDACTED] Registration Bill 2022

Submission No. 031

Joan Pease MP why don't adoptees have the same rights to change their birth certificates?? Please explain

Like Reply 1h



[REDACTED]
Rights for adopted people is an oxymoron. 😞

Like Reply 1h



Reply to [REDACTED] ...



Legal Affairs and Safety Committee

Why are traumatised adopted people's valid Comments being removed? 🧑🏻‍🦧

Like Reply 12h



[REDACTED] they're being removed?

Like Reply 12h



[REDACTED] if they can do it for one group of people they can do it for another, otherwise it is clearly discrimination

Like Reply 11h



[REDACTED] yes mine was.. I shared our frustration at being denied much the same rights.. Many adoptees want integrated birth certificates like NSW but seems Qld government won't allow it .. ask why?

Like Reply 11h



[REDACTED] yes. 🧑🏻‍🦧 Apparently adopted people are expected to suck it up yet again. 🧑🏻‍🦧 Extremely disappointing.

Like Reply 12h Edited



Hello from NZ why are you leaving adoptees out of this,our birth certs are a legal fiction,when is persecution of bastardy through the adoption act going to end,no one ,no one should have a fraudulent birth certificate issued ,period ,we all should hav... See more



Like Reply 10h Edited

IMO a Birth Certificate should be a true and honest record of the birth. Same as a Marriage Certificate or Death Certificate. Not a record of what comes after that fact.

Like Reply 10h

exactly ,it should be the truth,not ownership as currently

Like Reply 10h

Reply to [redacted] l...



Out of 18 supposed Comments, only 10 remain. Not one of the Deleted ones were disrespectful. All asked very valid questions, or contained very real lived experience content. Why the need to remove them? These questions need to be answered. If you ...
[See more](#)

Like Reply 1m

[REDACTED]
Still deleting valid Comments I see. The one I wanted answered was "Why don't adoptees have the same rights to change their birth certificates?? Please Explain."

Like Reply 13m

[REDACTED]
What the hell? I have spent over 50 years fighting to get the Truth on Birth Certificates in the USA as certificates are revised "as if" adoptive parents have given birth to their children...which they did not. Truth is the foundation to building lives, ancestries and identities. Changing certificates is a deception...a lie really..to match feelings. And certificates based on lies is built on sand and can collapse. My dear uncle has female on his BC, and switched to male at age 5. Going back to change history of his birth does nothing to affirm his identity now. Silly proposal qll together.

Like Reply 6d

[REDACTED]
Disgusting conflation of gender (stereotype) with sex (fixed biology). And no one asked Womankind, oh, THE FEMALE SEX if it was ok to alter our identity!

Like Reply 6d

[REDACTED]
Except for adopted people who deserve the option of an integrated birth certificate like NSW and SA provide. You have missed a whole subset of the population who deserve to have their lived identity match their legal identity. Very disappointing.

Like Reply 5d Edited

[REDACTED]
Please explain why my comment was removed? I did not say anything offensive.. only the truth that adopted people in Qld have been denied the same rights. Our true identity was wiped at birth via former forced adoptions. We did not consent to our adoption and just want transparency about our own true identity. Adoptive parents are named on our birth certificates.. this is false information, many adoptees want to choice of integrated birth certificates to reflect their biological parental facts and adoptive parent facts.. How hard can it be.. apparently if I'm born a girl and transition to a boy there is no problem but apparently stating who I was born too is? Why ?

Like Reply 10h

The more you ignore this and remove comments the more angst adopted people are going to get. Stop discriminating!

Like Reply 10h



I'm all for people living their truth .. So now others must be addressed, not ignored.. It's time to listen to the pain of forced adoption victims denied the same rights as others.

Like Reply 10h Edited



Darn right birth certificates have deep social and emotional resonance for people.. ALL people not just those who change their sex.. Adopted people have had a life time of omission and lies on our birth certificates and NO ONE is listening.. rather than shut our voices down how about talking to us. ? Find out why we are so upset !

Like Reply 10h



Fabulous



Like Reply 1w

This is groundbreaking- great news!



Like Reply 1w

complaining about Discrimination?	
Why do you think you were treated unfairly? Tick all that apply	Relationship Status, Parental Status, Your association with someone who is identified by any of the above attributes
Please provide further information if you ticked any of the boxes.	Joan Pease MP State Member for Lytton posted on Facebook about Making it easier for trans and gender-diverse people and. contemporary families, to change their birth certificates. My biological family
Location details	
When the complaint arose, what were you doing?	Other
Unnecessary questions	
Do you think you were asked unnecessary questions or asked to supply information which may lead to discrimination against you?	Yes
Sexual harassment	
Do you think you have been sexually harassed?	No
Victimisation	
Do you think	Yes

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you have been victimised because you complained about discrimination, unnecessary questions, sexual harassment or public vilification?	
Public vilification	
Are you making a complaint about public vilification on the basis of race, religion, sexuality or gender identity?	No
Discriminatory advertising	
Are you making a complaint about an advertisement that indicates an intention to discriminate on the basis of one of the attributes listed below?	No
Public interest disclosure reprisal	
Do you think you have been unfairly treated as a reprisal for making a Public Interest	No

Disclosure (PID)?	
Human rights	
Are you complaining about a breach of your human rights by a public entity or someone who works for a public entity?	Yes
Did the breach of human rights happen after 1 January 2020?	Yes
Please indicate which of your human rights, listed below, have been breached	Recognition and Equality before the law, Right to humane treatment when deprived of liberty, Right to liberty and security of person, Cultural rights - generally, Freedom of thought, conscience, religion and belief, Freedom of expression, Protection of families and children, Right to life
Details of the Complaint	
Have the events you are complaining about occurred within the last 12 months?	Yes
When did these events happen?	11th Dec 2022
Did any event you are complaining about happen more than 12 months ago?	No
Providing	On the 2nd of Dec 2022 Joan Pease MP State Member for Lytton posted on

<p>dates, and starting with the first event and then proceeding to the second and subsequent events, please tell us what happened:</p>	<p>Facebook about Making it easier for trans and gender-diverse people and contemporary families, to change their birth certificates. During that time My biological family expressed their concern that adopted people in Full reunion do not have the same rights. My biological Uncle, [REDACTED] reposted a screenshot of some deleted comments from my Birth Mother asking why hers and other people's comments were being removed. I simply commented "I'm not angry, I'm outraged" I & other members of my biological family are now blocked from her page entirely. There were no abusive comments from any of us. Just questions. When People who are elected to change policy remove comments and block a whole family in her electorate from asking for the same rights as everyone else there is a serious problem.</p>
<p>What loss, harm or hurt (personal and/or financial) have you experienced because of what happened to you?</p>	<p>I currently suffer from c-PTSD. I'm struggling to maintain part-time work and treatment from forced adoption. When a person of adoption is stopped or blocked from advocating for their lost human rights, they suffer further trauma, amplifying their poor mental health.</p>
<p>Further documentation</p>	<p>Human Rights complaint.pdf, type application/pdf, 523.8 KB</p>
<p>What kind of outcome would you like to resolve your complaint?</p>	<p>Apology, Training , Amendment to policy</p>
<p>Have you already complained to someone about the same events included in this complaint?</p>	<p>Yes</p>
<p>When did you make the previous complaint?</p>	<p>2022-12-12</p>
<p>Where did you make the</p>	<p>To the public entity you are complaining about (Qld government department, local government, public school/hospital, police etc.)</p>

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previous complaint?	
Have you started legal proceedings about the same events included in this complaint?	No
What was the outcome of your previous complaint or proceeding?	I have not heard back yet
Demographic Details	
Gender	Male
Age group	45 to 54
Country of birth	Australia
Primary language spoken at home	english
Postcode of your primary residence	██████