

# Chapter 6

## Migration experience, 1945–present >>



'Field of Hearts' protest at Parliament House, Canberra, for UN World Refugee Day, June 2004

### HISTORY SKILLS

In this chapter you will learn to apply the following skills:

- Investigate the nature of the waves of immigration, such as the countries that were the source of immigrants, the numbers of immigrants from those countries and trends in immigration since World War II: for example, increasing immigration from Asia
- describe the main features of a government policy that affected immigration to Australia, such as the *Immigration Restriction Act 1901* and use of the dictation test to restrict the immigration of non-Europeans
- explain the reasons for changes in government policy
- describe the impact of the Vietnam War on Vietnam and how the communist victory in Vietnam (1975) resulted in the arrival of refugees into Australia
- investigate policies of multiculturalism since the 1970s and the concepts of cultural heritage and assimilation
- analyse Australia's population growth since World War II and the development of Australia's culturally diverse society using different types of graphs.

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### Inquiry questions

- 1 What led to the waves of immigration to Australia after World War II?
- 2 What was the impact of changing government policies on Australia's immigration patterns?
- 3 What was the impact and significance of the Vietnam War and Indochinese refugees on Australia?
- 4 How did immigration contribute to Australia's changing identity as a nation and to its international relationships?

# Introduction

**AUSTRALIA'S IMMIGRATION PROGRAMS** have been generally based on economic, defence or humanitarian reasons. After World War II, the country needed a larger domestic market and a bigger workforce to supply labour for growing industries and major national projects such as the Snowy Mountains scheme. After the Vietnam War, Australia took in **refugees** from South Vietnam. These people were fleeing Vietnam's new communist government. In accepting these refugees, Australia was protecting them. But it was also protecting its relationship with the United States by taking in people who were escaping communism after the Vietnam War. In this instance, Australian immigration policy was about both humanitarian reasons and the Cold War. Immigrant experiences have also been very different. These have depended upon factors such as class, ethnicity, gender and ability.

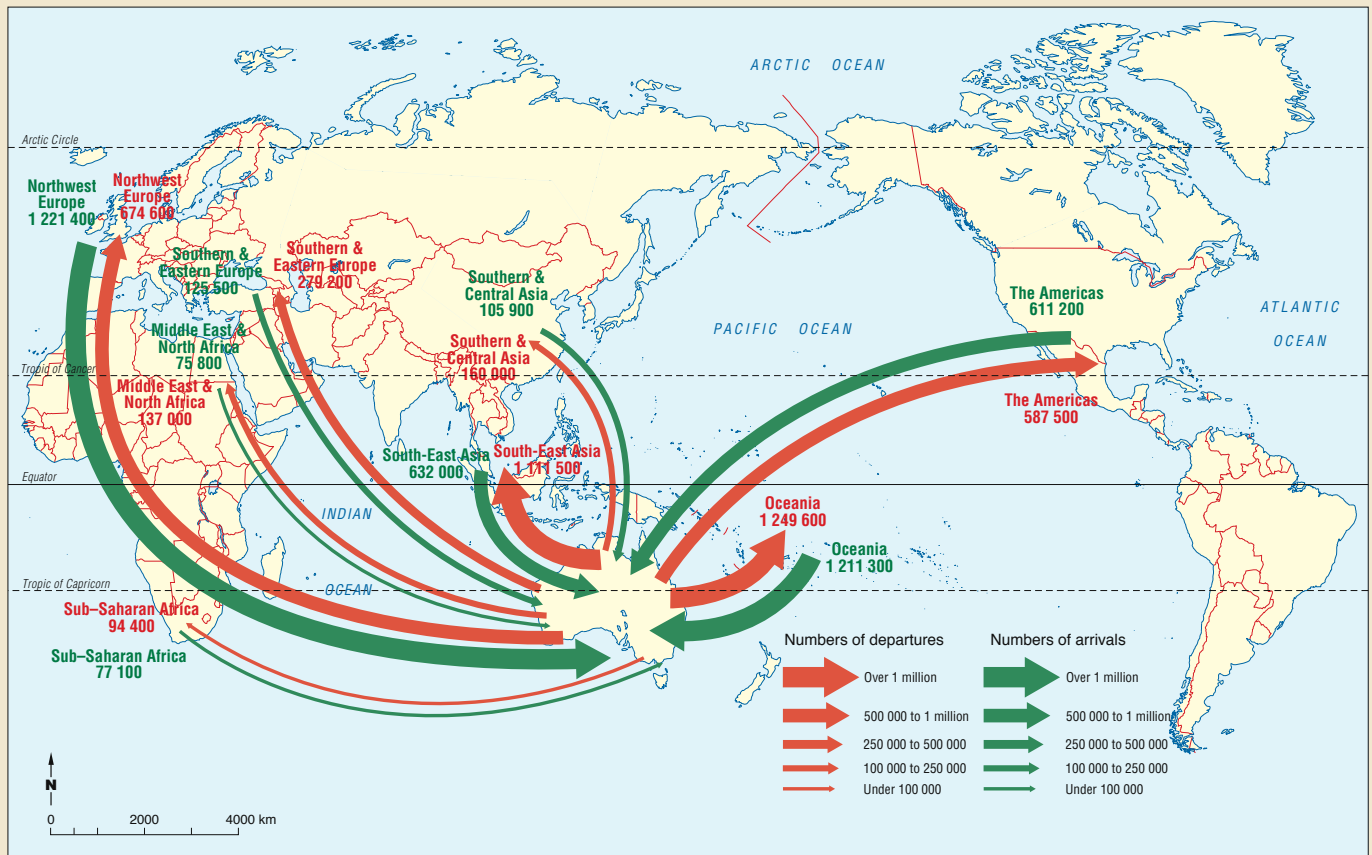
## KEY TERMS

<b>alien races</b>	people from foreign countries
<b>assimilation</b>	when a person gives up their own customs and way of life to live like other people (for example, giving up Aboriginal ways for European customs)
<b>boat people</b>	refugees, illegal immigrants or asylum seekers who travel in often poorly maintained boats to seek a new life in another country
<b>cultural heritage</b>	the total ways of living evolved by a community and passed on to later generations
<b>demography</b>	basic make up or structure of a population
<b>discriminatory</b>	making or showing an unfair or prejudicial distinction between different categories of people or things
<b>Displaced Persons</b>	people who were forced out of their country, in this case due to World War II
<b>ideology</b>	a complete system of political and cultural plans or ideas
<b>multiculturalism</b>	in Australia, a policy aimed at managing cultural diversity
<b>new Australians</b>	migrants who came to Australia after World War II and were expected to leave behind their 'old' way of life and adopt the white Australian culture of the time
<b>paternalism</b>	treating people like children
<b>racism</b>	discrimination against people on the basis of supposed racial characteristics
<b>refugees</b>	people who flee from their country to another for protection because of war, political upheavals or because they face persecution in their own country
<b>Vietcong</b>	guerrilla force with the support of the North Vietnamese Army; fought against South Vietnam during the Vietnam War

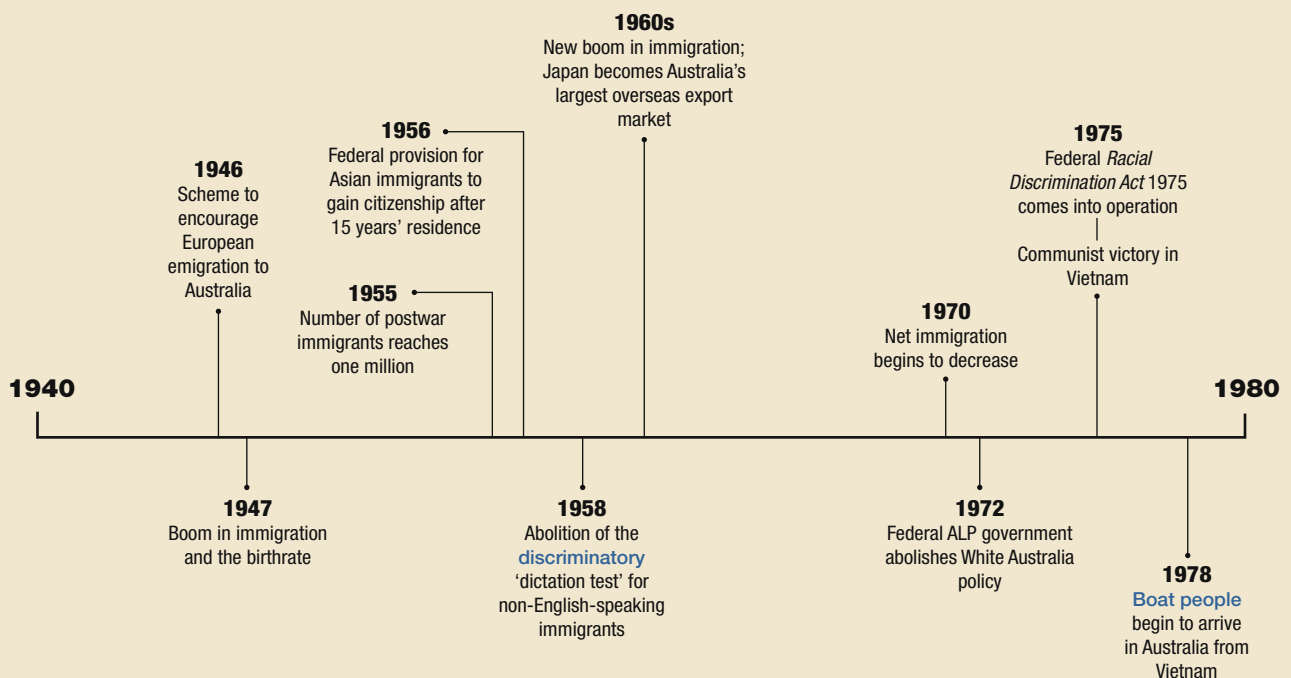
Go to OneStopDigital for podcasts relating to this chapter.



## Present-day international arrivals and departures



## Timeline of key dates



# Focus on history skills

## SKILL

### The analysis and use of sources



Historians analyse sources to see if they contain evidence that can be used for two main reasons:

- to explain why an event occurred
- to support or refute (disprove) a point of view.

The first steps when working with a source are to:

- identify its origin—when was it made?
- determine the context—what was happening at the time?
- consider its purpose—what does it aim to do?
- assess its type—is it primary or secondary?

For evidence to be useful and reliable, the historian must check it thoroughly:

- authenticity—is it real?
- relevance—does it relate to the topic?
- coherence—is it logical?
- credibility—is it believable?

- completeness—is it all there?
- consistency—is it similar to other sources of the time/on the same topic?
- objective—is it factual?
- subjective—is it biased?
- detecting points of view—does it represent a common or unusual point of view?

Once useful and reliable evidence is obtained, the historian must synthesise it into an explanation or historical argument (see 'Focus on history skills', page 44). Synthesis is a similar process to building a brick wall. The collected evidence is the bricks; just as the bricks need to be put together to form the wall, the evidence must be pieced together to form the explanation or argument.

Synthesis requires you to select the best evidence from a variety of sources and combine it with your own knowledge into a logical text.

### Focus on history skills activities

- 1 The websites listed at OneStopDigital will provide a variety of sources on the history of immigration to Australia. Visit the websites and locate 10 sources that provide useful and reliable evidence on these two topics:



- a why government policies on immigration changed in the 20th century
- b from where and how many immigrants came to Australia between 1945 and 2010.

- 2 Select two of the sources you located. For each, use the checklist to assess its usefulness and reliability.

- 3 Synthesise the evidence from your sources to answer in 200 words either of these questions:

- a Why did Australian government policies on immigration change in the 20th century?
- or
- b How many immigrants came to Australia between 1945 and 2010 and where did they come from?

## Using timelines and chronologies

A chronology is a written list of events in the order in which they occurred. A timeline is similar except that it provides a graphic representation of when the events happened rather than simply a list. Both are useful. Chronologies provide a quick way to see the major events that happened in a particular period, while timelines can

graphically represent how close together or far apart in time events occurred. A scaled timeline is particularly useful for demonstrating whether events are clustered together at particular points in time or occurred at regular intervals. Generally, a chronology is created as the first step in making a timeline.

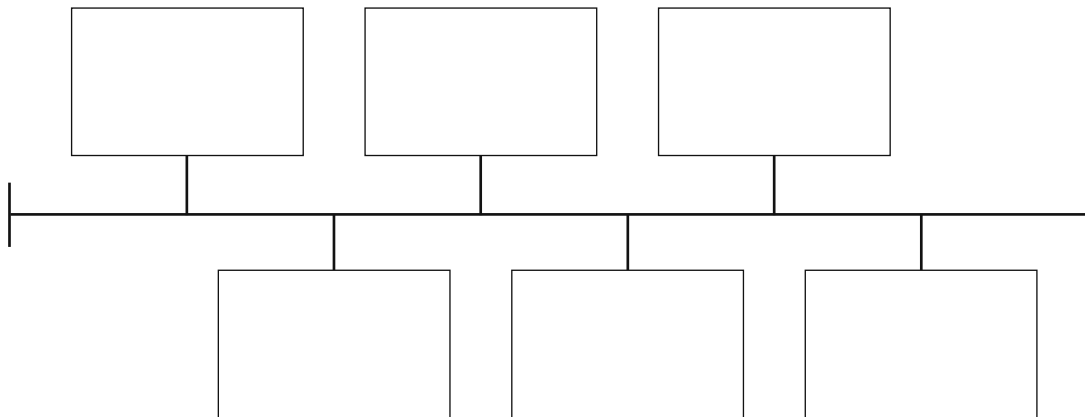
## Focus on history skills activities

- 1 Look at the timeline on page 207.
  - a What is the scale used?
  - b Using only the events shown in the years between 1940 and 1970, re-draw the timeline using the scale 1 cm = 3 years.
  - c Why does using a scale make a timeline more useful to a historian studying a series of events?

- 2 There are many ways you can create a timeline using ICT. Go to OneStopDigital for some examples. Take the timeline on page 207 and recreate it using technology.



- 3 Search the internet to find a site that allows you to create a timeline online. An example can be found at OneStopDigital. Use this site to enter the details from the timeline you created in part 1(a).





## Think, Puzzle, Explore



- 1 Imagine you have been transported back in time to the second half of last century. Close your eyes and picture the world. What is influencing why people decide to move from one country to another?
- 2 What sights and thoughts came into your head? Perhaps you thought of a person, event or a place.
- 3 Draw up a list of what you remember about the influences on immigration to Australia in the second half of the 20th century.
- 4 Discuss in class what you remembered and draw up a class list.
- 5 Make another list, this time of the factors affecting immigration to Australian in the second half of the 20th century that you would like to know more about or explore further. How might you find answers to your questions? What words could you search for on the internet? What topics in the index of this book might be relevant? What would be other useful sources of information?

## What led to the waves of immigration to Australia after World War II?

Since the end of World War II, more than seven million people have immigrated to Australia. Around 1.6 million people came to

Australia between 1945 and 1960. Approximately one million people immigrated in each decade after this period.

People came to Australia because of the destruction and displacement caused by World War II. They also came in response to immigration schemes and rigorous government advertising campaigns aimed to attract immigrants.

## Spotlight

### Emigrant, Immigrant or Migrant?

An emigrant—a person who emigrates—is someone who leaves their country for another. For example, 'Tony's grandparents emigrated from Italy'.

An immigrant—a person who immigrates—is someone who comes into a country. For example, 'Tony's grandparents immigrated to Australia'.

The same person will be both an emigrant and an immigrant; the word chosen depends on whether the focus is on leaving (emigration) or coming into the new country (immigration).

A migrant, strictly speaking, is someone who moves between places on a regular basis. For example, 'Curlew sandpipers are birds that migrate from Siberia to southern Australia every year' or 'My family migrates to the beach every summer'. But in the media, people often say or write 'migrate' and 'migrant' when they mean 'immigrate' and 'immigrant'.

If you get confused, just remember that an immigrant comes into a country while an emigrant exits a country.

War intervened, and the Pacific War transformed Australia's immigration priorities. Japan's world power status gave the Australian cry 'populate or perish' a new resonance. Under Labor, with Arthur Calwell as minister for immigration, the goal became an annual population increase of two per cent—half from natural increase, the rest from migration. Because of the acute shipping shortage, the £10 assisted passage scheme for Britons bore fruit too slowly, so Australia agreed to take **Displaced Persons** from Europe's refugee camps, under a two-year tied labour scheme. Assistance was soon extended throughout Northern Europe and, as the economy boomed from the mid 1950s, to the Mediterranean and the Middle East. British immigration continued strong, but Australia was being Europeanised by default. All major parties agreed that high and continuing immigration was essential to the health of the economy. But as Jean Martin showed in *The Migrant Presence* (1978), the social impact of immigration, and the needs of migrants, especially those who did not speak English, were recognised only gradually.

Source: John Lack, 'Immigration'  
in *The Oxford Companion to Australian History*, p. 340

**SOURCE 6.1** 'Populate or perish'

## ACTIVITY 1

### Chronology, terms and concepts

- 1 What is a 'Displaced Person'?
- 2 What is the difference between a migrant, an immigrant and an emigrant?
- 3 From the extract from *The Oxford Companion to Australian History* (Source 6.1), what did the war in the Pacific do?
- 4 What strategies did the federal government adopt to attract immigrants?
- 5 Where were immigrants drawn from?
- 6 What was the main aim of immigration policy in the late 1940s and 1950s?
- 7 How well were migrants catered for?

### Analysis and use of sources

- 1 **a** Use Source 6.3 (see page 212). What was the purpose of this source?  
**b** How does it relate to Displaced Persons?
- 2 **a** What is shown in Source 6.2?  
**b** Look at the photograph carefully (Source 6.2). What might the nationality of the immigrants be? What suggests this in the photograph?  
**c** What could the purpose of this source have been?



**SOURCE 6.2** Official photograph of the arrival of immigrants on the *Empire Brent*, May 1948

## Spotlight

## Irena Terkiewicz

Serial N<sup>o</sup> 016118

Issued at IRPC Munster


**INTERNATIONAL REFUGEE ORGANIZATION**

**CERTIFICATE OF IDENTITY FOR THE PURPOSE OF IMMIGRATION TO A U S T R A L I A**

1. The holder of this Certificate is the concern of the International Refugee Organization.

2. This Certificate is issued by the International Refugee Organization with the approval of the Allied authorities of Occupation in Germany and Austria to Refugees and Displaced Persons recommended for emigration to Australia. It is issued without prejudice to and in no way affects the holder's nationality.

3. This certificate is NOT valid for travel unless it bears the signature of the I.R.O. certifying officer AND an Australian visa, and the appropriate military exit permit has been granted.



**FAMILY NAME** TERKIEWICZ **CHRISTIAN NAMES** Irena

**MAIDEN NAME (where applicable)** Skorselinska

**DATE OF BIRTH** 16.11.25 **SEX** F **DP NO.** 342928

**PLACE AND COUNTRY OF BIRTH** Bertniki / Poland

**NATIONALITY** Polish

**OCCUPATION** Housewife

**FATHER'S NAME** Skorselinski Jan

**MOTHER'S MAIDEN NAME** Okerman Anna



*Terkiewicz Irena*  
(Signature of Applicant)

**Description of Holder**

Height 153 cm Weight 55 kg  
 Hair dark blond  
 Eyes green  
 Nose normal  
 Shape of Face oval  
 Special Characteristics none



Children up to 16 years accompanying holder.  
(Dependents over 16 years of age must have separate document).

NAME	SEX	PLACE AND DATE OF BIRTH
<u>nil</u>		

*Y.C. Pals*  
(Signature and Position of I.R.O. Certifying Officer)  
 IRO Resettlement Officer  
 Date 30th June 1949  
 Place Munster  
 913 I.R.O. Sub-Area Office  
 B.A.O.R. 12

Exit Permit Visa No. BU 57048  
 dated 30.7.49 issued 30.7.49

**COMMONWEALTH OF AUSTRALIA**

For insertion of visa

Name TERKIEWICZ

I R E N A

Take as the Australian Office  
 Supplies valid for single journey  
 to Australia within a period of  
 3 months.  
 Holder will be admitted to  
 Australia on the expiration from  
 the provision of the Immigration  
 Act 1901-1948 for a period of 3  
 months.

*S. K. Korman*

SOURCE 6.3 Irena Terkiewicz's Certificate of Identity, 1949



Irena Terkiewicz immigrated to Australia from Poland after the end of World War II. At the end of the war, Europe was in chaos. Many people had lost everything, either through bombing, invasion or imprisonment. Other people were fleeing from eastern Europe, not wanting to live

in the new communist societies. Refugees—Displaced Persons—were everywhere. As people often had no passports, and often there were no governments in a position to issue them, refugee organisations issued Certificates of Identity so that people could prove who they were.

	Date	Signature
X-Ray	29.6.49	AD
Blood Test	30.6.49	
Medical Officer	30.6.49	[Signature]
Documentation Officer	30.6.49	[Signature]
Security Officer		
Consul		
Movement		
Remarks:		

**SOURCE 6.4** Irena Terkiewicz's medical documentation, 1949

### Empathy

Use Source 6.3 and Source 6.4.

- 1 Describe some of the processes that Irena Terkiewicz had to go through to immigrate to Australia.
- 2 How might she have felt on her arrival at the last checkpoint before entering the country?

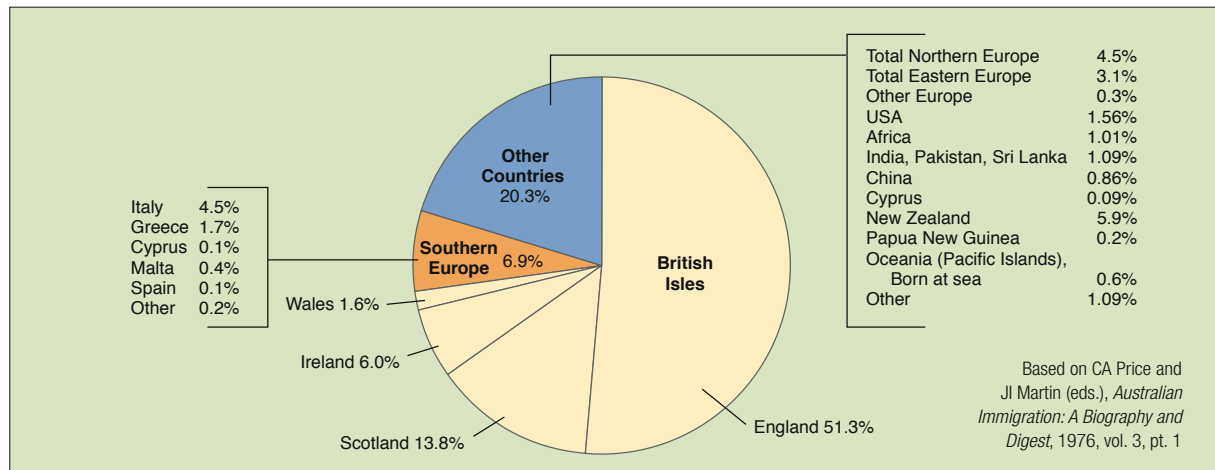
### Patterns of migration

Source 6.5 and Source 6.6 (on page 214) provide information about the changing patterns of migration to Australia. They show the birthplace of people living in Australia in 1947 and the top 30 countries of origin of Australia's immigrants between 1945 and 1985.

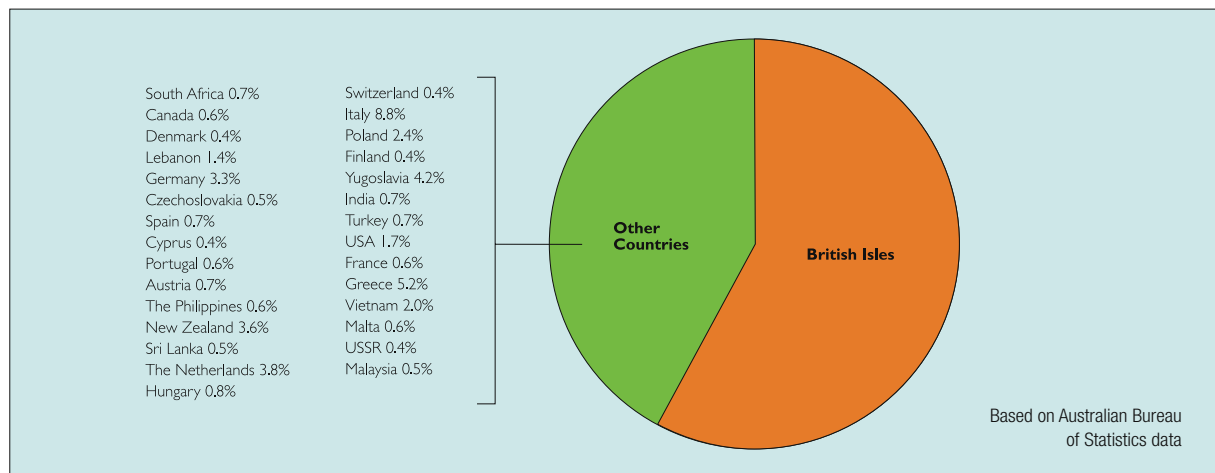
### ACTIVITY 2

#### Analysis and use of sources

- 1 Source 6.5 (on page 214) gives information on regional birthplace groupings.
  - a Which region did most immigrants to Australia come from in 1947? What percentage of all immigrants did this region account for?
  - b Make a list of the 10 countries where most immigrants came from. Indicate the percentage of total immigrants.
- 2 From Source 6.6 (on page 214), make a list of the 10 countries where most immigrants came from. Indicate the percentage of total immigrants.
- 3 Compare the lists you made from Sources 6.5 and 6.6. What changes in the pattern of immigration can you see?



**SOURCE 6.5** Birthplace of people living in Australia, 1947



**SOURCE 6.6** Top 30 countries of origin of Australian immigrants, 1945–85



**SOURCE 6.7** 'The Unknown Migrant Woman', Patrick Cook

- 4 What reasons do you think could be given for the change in Australia's pattern of immigration?
- 5 a Examine Source 6.7. What does this cartoon tell us about changing patterns of immigration after World War II?
- b Is the cartoonist's interpretation supported by any of the other sources in this section?

### Historical questions and research

- 1 Go to OneStopDigital to locate a memorial to the immigrant workers of the Snowy Mountains. What was the Snowy Mountains Hydro-Electricity Scheme? Where did most of the labour force for this scheme come from? How many workers died during the construction of the scheme? Write half a page on the scheme and include four photographs of it from the National Library of Australia website.





**SOURCE 6.8** Main tunnel T2 under construction at the Snowy Mountains Scheme, photo by Wolfgang Sievers, 1957

## What was the impact of changing government policies on Australia's immigration patterns?

During the 19th century, many white Australians saw themselves as defending a white outpost of the British race. **Alien races**, they thought, needed to be repelled if British racial inheritance and traditions were to be firmly established on the continent. By the 1880s, the term 'White Australia' was being generally used.

With moves towards Federation, there was general political consensus that a policy on immigration should be developed for all colonies. This was decided at the 1896 Intercolonial Conference. Here, delegates agreed that restrictive legislation should be extended to cover all 'coloured' people. This occurred in New South Wales, Tasmania and Western Australia before the turn of the century. Queensland initially objected to the proposed legislation because of its dependence on the Melanesian (or Pacific Islander) sugar workers (see Source 6.9). But it withdrew its opposition. Southern states promised a federal subsidy to all sugar produced by white labour.



State Library of Queensland, Image no. 142387

**SOURCE 6.9** Pacific Islanders loading sugarcane at Bingera, c. 1898



## Immigration Restriction Act

The first major piece of legislation that the Commonwealth Parliament passed following Federation was the *Immigration Restriction Act 1901*. Under this Act, immigrants could be asked to take a dictation test in which they had to write out a 50-word passage that was spoken to them by an immigration officer. However, the immigrants had to write out the passage in any European language that the officer chose. Between 1901 and 1908, 52 people managed to pass this deliberately unfair test—no-one has done so since. The test remained part of Australia's immigration laws until 1958.

## White Australia

An **ideology** can be defined as a belief system that has some larger plan. White Australia was part of an ideology that wanted to keep Australia racially white and culturally British. As an ideology, White Australia was not solely aimed at keeping Australia white by keeping out immigrants with different skin tones. The White Australia ideal or policy aimed also at cleansing Australia's internal population.

Under White Australia, Aboriginal peoples were systematically confined and oppressed. Their movements were restricted; they were segregated from mainstream society; and policies were developed to prevent them from having children and to destroy their culture. A stark symbol of this desire to keep Australia white was the decision by the framers of the Constitution not to count Aboriginal peoples as part of the population.

From the 1920s until the 1970s, around 100 000 Aboriginal children were taken from their families as part of the White Australia ideology. These children were later called the 'Stolen Generations' (see pages 101–105).

Go to OneStopDigital to watch a video about the White Australia policy and the associated political forces and propaganda campaigns.



SOURCE 6.10 A New Year's greeting card, 1900

## ACTIVITY 3

### Chronology, terms and concepts

- What was decided at the 1896 Intercolonial Conference?
- Why did Queensland finally agree to restrict the immigration of all non-white people to Australia?
- Name the first major piece of legislation passed by the Commonwealth Parliament.
- Describe the dictation test.
  - How many people passed this test between 1901 and 1958?
- What is an ideology?
  - Was the White Australia ideal an ideology? Why?
- Was the White Australia ideal only concerned with keeping unwanted immigrants out of the country? Why or why not?
- Summarise the White Australia policy in one short paragraph.
- Examine Source 6.10.
  - What sort of greeting card was this source?
  - What did the writer hope for?



## Historical questions and research

- 1 A bibliography is a list, either complete or selective, of literature on a subject. Compile a bibliography of six books from your school library, your local, state or territory library that deals with the White Australia policy.

You may need to use a range of key words. These might include White Australia; Chinese; race relations; immigration.

Each item in your bibliography should include these details: the author/s' name/s; the title of the work; the publisher; the date and place of publication; and the call or reference number. Think laterally about key words. For example, Chinese people sometimes referred to Australia as the 'New Gold Mountain'.

If the information is available (for example, from the book's jacket or from its list of contents), write a brief description of what each item on your bibliography is about.

## Assimilation

The definition, aim and application of **assimilation** for immigrants was basically the same as that for Indigenous peoples. Assimilation was Australia's official immigration policy and practice from the end of World War II until the mid to late 1960s. The idea behind assimilation was that the 'Australian way of life' was superior to all others. Immigrants, in this ideology, were seen to have nothing to offer Australian society. Rather, immigrants needed to absorb white Australian culture, habits and language and become Australian in behaviour, outlook and speech, if not in looks.

Some people feared that if immigrants did not assimilate, they would spoil, even 'contaminate' the 'Australian way of life'. Source 6.11 gives the view of the Liberal prime minister, Robert Menzies, on assimilation.

To achieve their assimilationist objectives, governments firmly discouraged differences between people. Lectures, handbooks and pamphlets, official rituals—such as naturalisation (citizenship) ceremonies—immigrant camp and immigration officials insisted that immigrants should learn to become '**new Australians**'. This term implied removing or renouncing all that was old.

Of course, some immigrants want to forget about the country they have left behind. They are all in favour of assimilation (see Source 6.13).

It is our national desire to develop in Australia a homogeneous population in order that we may avert social difficulties which have arisen in many other countries. It is clearly the right of any nation to determine its own racial constitution ... We have witnessed many examples of nations in which a mixture of races has given rise to deep prejudices and almost insoluble social questions ... Our policy ... is not based upon any idea of racial superiority. We willingly recognise that citizens of other nations possess abilities and traditions which we sincerely respect and admire ... We are ... a friendly people not given to making distinctions among people on grounds of race or religion.

Australians are keen on fair play ... you [the immigrant] will find Australians are very democratic in the way they mix together. They respect the manual labourer as much as a doctor or a lawyer ... Perhaps the most important thing is to learn to speak the language of the Australians. Australians are not used to hearing foreign languages. They are inclined to stare at persons whose speech is different ... Do not hesitate to speak English. If you make mistakes or cannot make yourself properly understood, keep trying. Someone will always be willing to help you.

'Australia's Established Immigration Policy', Australian Archives

**SOURCE 6.11** Menzies on assimilation, 1959

Migrants, however, did not meekly transform themselves into new Australians. Ethnic groups formed social and other clubs to keep alive their cultural heritage. They built shrines, temples and churches so they could practise their religions. At home, they prepared traditional meals, spoke their own language and otherwise quietly resisted assimilation. In the end, their cultures and customs were to have major influences on Australian society. In the process, however, many migrants experienced **racism**, **paternalism** and intolerance.

Michael Dugan and Josef Szwarc,  
'There Goes the Neighbourhood!': Australia's Migrant Experience,  
1984, p. 169

**SOURCE 6.12** Pamphlet for 'new Australians', 1948

Controversial Christian pastor Danny Nalliah has registered a new political party ... whose main platform is to oppose **multiculturalism**.

Mr Nalliah ... himself an immigrant from Sri Lanka, said he believed in a multi-ethnic Australia but only one culture with the commonsense values and democracy that made it attractive to immigrants.

*The Age*, 11 February 2012, p. 5

#### SOURCE 6.13 Immigrant opposed to multiculturalism

### ACTIVITY 4

#### Chronology, terms and concepts

- 1 What was the idea behind the policy of assimilation?

#### Analysis and use of sources

- 1 When was assimilation the official immigration policy and practice?
- 2 **a** What did assimilationists think that other cultures and races had to offer Australia?  
**b** What did they fear?
- 3 What did governments discourage?
- 4 Describe some of the ways in which they did this.
- 5 On what did the policy of assimilation insist?
- 6 **a** What did the term 'new Australian' imply?  
**b** What do you think that this meant?
- 7 **a** In Dugan and Szwarc's view, did immigrants passively submit to assimilation?  
**b** What were some of the ways in which they resisted assimilation?

#### Evidence

- 1 **a** Does Menzies' speech (Source 6.11) contain evidence for or against assimilation?  
**b** How does this evidence fit with other evidence described in this section, such as government policies and the dictation test?  
**c** Does that make the speech more or less believable as a piece of evidence?

#### Perspectives and interpretations

- 1 Read Source 6.11.  
**a** What, in Menzies' view, was Australia's national desire?  
**b** What did Menzies claim that Australians recognised?

- c** In Menzies' opinion, what were Australians not given to?
- 2 Find two pieces of evidence in this book to either support or refute Menzies' opinion.
- 3 **a** Read Source 6.12. Do you agree or disagree with anything in this source?  
**b** What is 'paternalism'?  
**c** In what way is the pamphlet paternalistic?

## Immigrant contributions to Australia's development

Immigrants made important contributions to Australia's social, cultural and economic development. They contributed greatly to Australia's prosperity by providing workers for industry and markets for products.

Many Australians had feared that immigrants would be happy to work for lower wages and would put up with worse working conditions. The trade union movement and the ALP had been strong supporters of the White Australia policy for decades, believing that 'foreign' workers would undermine the wages and conditions they had fought hard to gain.

Immigrants brought new customs, ideas, food and languages to Australian society and culture. The following sources comment on some of the contributions made by immigrants.

It was not until the mid-1960s that the economic case supporting immigration was presented. In 1965, the Vernon Committee of Economic Inquiry reported [to the federal government] that immigration had made an important contribution to economic growth in Australia ... the Vernon Report concluded that, 'it is clear that GDP [Gross Domestic Product] ... has risen more rapidly in the past 15 years than it would have done without the immigration programme.

Jock Collins, *Migrant Hands in a Distant Land: Australia's Postwar Immigration*, 1991, pp. 100–2

#### SOURCE 6.14 The economics of immigration

[In Australia there] is a new cosmopolitanism, with a special stress on Asia, that is wholly good. The most remarkable change in the last 10 years is the degree to which Australia has reoriented itself towards Asia. Asian languages are beginning to take the place of European languages in the schools and universities. Goods from Japan, China, Taiwan, Hong Kong and Singapore fill the shops. A young man will be proud to own a Japanese sports car and [have] a Thai friend. Middle-class women study Japanese flower arrangement or Indian yoga. Rather unexpected for a country which still practises the White Australia policy. Sydney and Melbourne always seem full of Asians—Malayan students, Japanese businessmen, Indian journalists. They add a colour to our streets and a new interest to our life. The old suspicious racialism has nearly gone to be replaced, in some cases, by a slightly alarming naivety.

Still, the change is wholly for the better. Rarely now does one hear our Asian neighbours referred to disparagingly as Boongs or Nips or Yellow Bastards. Most people are slightly ashamed of the White Australia policy even though a majority still support it. The same tolerance is extended to our own coloured minority, the Aborigines, though it has yet to be expressed in practical measures to improve their miserable lot ... Aggressive nationalism is dying, except, perhaps in sport.

Australia today is a smoother, pleasanter, more polished country with a smoother, pleasanter, more polished people—but as always in the process of polishing, some of the old character has gone.

John Douglas Pringle, *The Times*, 23 January 1968

#### SOURCE 6.15 A new cosmopolitanism

In 1969, David Wang was elected to the Melbourne City Council. Wang first arrived in Australia in 1942. Watch the video on OneStopDigital of David Wang's business and civic successes during a time that was crucial to Australia's changing attitude to Asian immigration.



### ACTIVITY 5

#### Analysis and use of sources

- 1 Read Source 6.14. What was not presented until the mid-1960s?
- 2 a What was one of the Vernon Committee's findings?  
b In this instance, what contribution did immigrants make to Australia?
- 3 What is Source 6.15 and when was it published?
- 4 What did Pringle think was the most remarkable change in Australia?

- 5 How was this apparent in daily life in Sydney and Melbourne?
- 6 According to Pringle, what were most Australians ashamed of?
- 7 Had racism disappeared in Australia? Explain.
- 8 What, in Pringle's opinion, had Australia become?
- 9 a What do you think Pringle meant by the word 'cosmopolitanism'?  
b In what ways did immigrants contribute to this growing cosmopolitanism?

## The end of White Australia

### Chronology

1949	Annie O'Keefe, an Indonesian woman who had escaped to Australia during World War II, wins High Court case to remain in Australia
1957	Non-Europeans with 15 years' residence able to apply for citizenship
1958	Amended <i>Immigration Act</i> removes the dictation test and simplifies the system of entry for immigrants to Australia
1966	Immigration Minister Hubert Opperman announces that non-Europeans would be considered for immigration to Australia provided that they were well qualified and able to 'integrate'
1973	ALP federal government legally brings White Australia to an end
1975	<i>Racial Discrimination Act</i> passed making racially based immigration criteria illegal



SOURCE 6.16 Annie O'Keefe and her daughter Mary Jacob, Melbourne 1956





SOURCE 6.17 Arthur Calwell, 1966

Shortly after seeing the *Aliens Deportation Act 1948* come into force, Calwell [the ALP federal Minister for Immigration] had to deal with a threat to his deportation powers on another front, involving one of the few occasions in which the High Court found against the Commonwealth in a deportation case. In *O'Keefe vs Calwell* (1948), the court quashed a deportation order against Annie O'Keefe, a wartime evacuee from Indonesia who had married a local man. This was because she had not been formally given the status of a prohibited immigrant when she was allowed to enter Australia with a certificate of exemption, so the expiration of the certificate did not make her liable to deportation as a prohibited immigrant. Nor could she be declared a prohibited immigrant more than five years after being allowed into the country. The decision threatened Calwell's determination to force the departure from Australia of non-Europeans who had been allowed into the country during World War II. Although most such arrivals departed Australia voluntarily after the war ended, approximately 800 sought to stay permanently and at the time of the *O'Keefe* decision there were a number of similar cases either before the courts or being debated in public. In an infamous speech, Calwell claimed that the *O'Keefe* case opened the floodgates to a 'mongrel Australia'.

Glenn Nichols, 'Gone with Hardly a Trace: Deportees in Immigration Policy' in K Neumann and G Tavan (eds), *Does History Matter? Making and Debating Citizenship, Immigration and Refugee Policy in Australia and New Zealand*, 2009, p. 12

SOURCE 6.18 Annie O'Keefe v Arthur Calwell, 1948–49

## ACTIVITY 6

### Chronology, terms and concepts

- 1 Use the chronology to write a response either for or against the following statement: 'The White Australia policy was phased out gradually'.

### Analysis and use of sources

- 1 From Source 6.18, who was Annie O'Keefe?
- 2 Why did the High Court rule in favour of Annie O'Keefe staying in Australia?
- 3 a What did Calwell say in his 'infamous speech'?  
b What did he mean by this?

### Historical questions and research

- 1 Find out more about Annie O'Keefe's story. (Her maiden name was Jacob.)

## What was the impact and significance of the Vietnam War and Indonesian refugees on Australia?

### The impact of war on Vietnam

War wreaked havoc on Vietnam. There are various estimates of the number of Vietnamese lives lost. But it seems that during the hostilities, more than 2.2 million Vietnamese people were killed—some 6 per cent of Vietnam's population of around 38 million in 1965. Approximately 930 000 soldiers were killed in North Vietnam and 300 000 in South Vietnam. It is also thought that around one million civilians lost their lives in the war.

Large areas of Vietnam were razed during the conflict. More than 64 million tonnes of bombs were dropped on the country (three-and-a-half times the amount of bombs dropped during World War II). The use of the poisonous herbicide Agent Orange destroyed one-quarter of Vietnam's forests. And people were starving.

After the **Vietcong** victory, it is estimated that around 650 000 Vietnamese people in the south were killed as the regime consolidated power.



## Chronology

<b>1860s</b>	Vietnam becomes a French colony after military conquest
<b>1941</b>	Japanese occupation of Vietnam
<b>1945</b>	French presence is restored by Allied forces
<b>1946</b>	French Indochina war begins
<b>1954</b>	Vietnam is divided into North (communist) and South (pro-Western)
<b>1956</b>	French withdraw from Vietnam
<b>1960</b>	National Liberation Front (a Vietcong military arm) is established in South Vietnam
<b>1962</b>	24 May: Australia declares its intention to send 30 military advisers to South Vietnam
<b>1963</b>	1 June: William Hacking, first Australian military adviser, is killed
<b>1964</b>	6 July: Kevin Conway is the first Australian killed in action in Vietnam 10 November: Conscription for national service is introduced by federal Liberal government
<b>1965</b>	First round of conscription registration May: Combat troops arrive in South Vietnam December: Bill White is the first conscientious objector; he is jailed the following year
<b>1966</b>	July: Prime Minister Harold Holt gives 'All the Way with LBJ' speech in the United States October: President Lyndon Johnson visits Australia
<b>1968</b>	Australian troops in South Vietnam reach highest level: 8300 Draft Resistance Movement is established
<b>1970</b>	May: Reduction of Australian forces in South Vietnam is announced by Prime Minister John Gorton 8 May: First moratorium on the Vietnam War, a second is held on 18 September and a third on 30 June 1971
<b>1972</b>	February: Remaining Australian troops depart South Vietnam December: Remaining Australian advisers leave Vietnam; conscription is abolished and jailed draft resisters are freed
<b>1973</b>	January: United States and Vietnamese declare a ceasefire February: Australia establishes diplomatic relations with North Vietnam March: Remaining American troops withdraw from Vietnam
<b>1974</b>	South Vietnam re-declares war
<b>1975</b>	25 April: Closure of Australian embassy in Saigon 30 April: North and South Vietnam reunited under communist government
<b>1978</b>	'Boat people' begin to arrive in Australia from Vietnam

## Indochinese refugees

After the fall of South Vietnam in 1975 and the reunification of the country under the communists, thousands of Vietnamese people feared persecution under the new government. In neighbouring Cambodia, similar fears developed when Vietnam helped Cambodian rebels to

overthrow their government in 1979. Ongoing fighting led to a growing number of Indochinese refugees seeking asylum and resettlement in peaceful countries such as Australia.

Nearly two million Indochinese refugees would leave their war-torn homeland, often undertaking a dangerous journey by sea in

overcrowded and poorly equipped boats. Between 1975 and 1987, 673 000 (120 000 from Vietnam, 228 000 from Cambodia and 325 000 from Laos) arrived in Thailand and remained in crowded refugee camps until a 'third' country would accept them. More than 120 000 came to Australia; the first 'boat people' arrived in Darwin in 1976. A conference was held in Geneva in 1979,

aimed at reducing the refugees coming from Vietnam. The number reduced until a new wave of persecution of Vietnamese people of Chinese background occurred in 1984.

In Australia, opinions were divided over accepting Indochinese refugees. On one side were those who believed Australia would be 'swamped' and efforts should be made to limit the number



**SOURCE 6.19** Refugees boarding a transport plane; an American official punches a man to try to remove him from the doorway of the already overloaded plane



**SOURCE 6.20** Vietnamese boat people, rejected by Malaysian authorities, look for refuge on the Indonesian archipelago of Anambas



**SOURCE 6.21** Three Vietnamese boats and refugees in Darwin Harbour, c. 1978, NTAS, England, NTRS 1637, Item 61

of refugees entering Australia. On the other side were those who saw refugees as a global and humanitarian problem that required Australia's help to solve. As the controversy developed, an increased number of refugees were refused entry or sent back. Many were forced to remain in camps in South-East Asia awaiting assistance.

In 1989, another conference was held in Geneva to deal with the question of Indochinese refugees. A plan was introduced whereby refugees escaping from Vietnam, Cambodia and Laos no longer had automatic refugee status. Only those who could prove they faced persecution in their homeland would be classed as refugees. If it was determined they were fleeing to seek a better standard of living, they would be forced to return to their home country. It was felt this would deter most 'boat people' from trying to reach places such as Australia, Canada and the United States.

Indochinese refugees who were able to remain in Australia faced adjustment problems and often racism. Many had spent years in refugee camps where educational services and opportunities to learn the English language rarely existed. These factors contributed to a high unemployment rate (20–30 per cent) and a feeling of alienation once these people settled in Australia.

The number of refugees from Indochina declined in the 1990s. By 2000, most refugees coming to Australia were from Iraq, Afghanistan, Iran, China and the former Yugoslavia. The issue of accepting refugees, often referred to as asylum seekers, remains.

Perhaps as many as a quarter of the boat people who fled Vietnam after the war ended in 1975 drowned at sea or were murdered by pirates. Every country in the region prepared an excuse for rejecting them ... Thailand did nothing to discourage the rapacity of its pirate fishermen whose treatment of the boat people seemed at times unbelievable ... In Hong Kong and Taiwan Chinese fat cats ... made fortunes by supplying unseaworthy craft ...

Since the end of the war in 1975 the United States has taken 560 000 refugees, Canada 94 000 and Australia 91 000.

John Pilger, *Heroes*, 1986

#### SOURCE 6.22 Boat people

Date	Number of refugees
April–June 1975	691
1977–78	7 077
1980–81	15 004
1984–85	7 215
1989–90	3 736

Amnesty International, *Australian Refugees and the World*, 1990

#### SOURCE 6.23 Indochinese refugees to Australia

Officially there are 15 million refugees in the world and another 6 million living in refugee-like situations ... the number of refugees Australia has accepted from Indochina is a drop in the ocean when one considers the total number of displaced persons in the world.

Amnesty International, *Australian Refugees and the World*, 1990

#### SOURCE 6.24 Australia and refugees

### ACTIVITY 7

#### Chronology, terms and concepts

- 1 What led to people fleeing Vietnam and Cambodia?
- 2 How many Indochinese refugees landed in Thailand between 1975 and 1987?
- 3 When did the first 'boat people' arrive in Darwin?
- 4 What did the Geneva Conference on Indochinese Refugees decide in 1989?

#### Analysis and use of sources

- 1 What is shown in Source 6.21?
- 2 How does Source 6.22 assist our understanding of Indochinese refugees?
- 3 How useful is the table (Source 6.23) when investigating Indochinese refugees coming to Australia?
- 4 What was the purpose of Source 6.24?

#### Explanation and communication

- 1 How did the outcome of the Vietnam War affect the number of Indochinese refugees coming to Australia?

### Perspectives and interpretations

- 1 How does the perspective in Source 6.24 differ from that held by people who believe Australia should not accept refugees?

### Historical questions and research

- 1 Find out more about Pol Pot and the 'Killing Fields' in Cambodia.

## ❖ How did immigration contribute to Australia's changing identity as a nation and to its international relationships?

### Why was the policy of multiculturalism introduced?

The word multiculturalism was coined by the Canadian federal government in 1971 to acknowledge the bi-cultural nature of Canadian society. It wished to establish a policy that recognised differences while maintaining different ethnic, cultural and linguistic communities.

Al Grassby, Minister for Immigration in the federal ALP government under Gough Whitlam, used the term officially in 1973. Grassby had two meanings for multiculturalism. Firstly, he used it to broadly describe ethnic diversity in Australia. Secondly, it was put forward as the basis for a new social policy to replace assimilation which, although officially dropped, lingered on. In an ideal Australian multicultural society, immigrants and Indigenous peoples would not be required to assimilate into white Australian culture. Rather, ethnic diversity would be recognised and supported and Aboriginal peoples and immigrants would adopt the customs of European Australians at their own pace and keep as much of their culture as they chose.

### Why multiculturalism?

Multiculturalism was introduced for a number of reasons. By the early 1970s, the impact of immigration since World War II had profoundly changed Australia's **demography**. The old practice of assimilation was no longer workable. Because of these demographic changes, a new ideology for settling people in Australia and minimising social conflict was needed. Multiculturalism was the new ideology.



**SOURCE 6.25** David Moore's photograph of immigrants arriving in Sydney, taken in 1966, has become emblematic of the process of immigration in Australia



## Chronology

<b>1978</b>	Galbally Report on Migrant Services
<b>1980</b>	Establishment of Australian Institute of Multicultural Affairs
<b>1984</b>	Geoffrey Blainey attacks multiculturalism in his book <i>All for Australia</i>
<b>1987</b>	Office of Multicultural Affairs replaces the Australian Institute of Multicultural Affairs
<b>1988</b>	FitzGerald Report on Australia's immigration policies
<b>1989</b>	National Agenda for Multicultural Australia is produced by the Advisory Council on Multicultural Affairs
<b>1996</b>	Office of Multicultural Affairs is abolished by the federal Liberal government; it is replaced by the National Multicultural Advisory Council Abolition of Bureau of Immigration, Multicultural and Population Research. One Nation Party is formed, led by Pauline Hanson
<b>2000</b>	Establishment of the Council for Multicultural Australia
<b>2001</b>	September 11: New York terrorist attack generates a climate of fear and suspicion of Muslims and people from the Middle East

Other factors helped to bring about the policy of multiculturalism. The new ALP government led by Whitlam wished to distance itself from the previous Liberal–Country Party's policy, which still had strong associations with assimilation. International opinion regarding the rights of indigenous and ethnic populations also had some influence.

Go to OneStopDigital to watch a video about a Sri Lankan migrant and his experiences being an immigrant in Australia.



## ACTIVITY 8

### Chronology, terms and concepts

- 1 When and where was the word 'multiculturalism' coined?
- 2 Who first used the word in Australia? When?
- 3 What meanings did the word have for Grassby?
- 4 What was multiculturalism meant to replace?
- 5 Why was multiculturalism introduced?
- 6 **a** What is an ideology?  
**b** Why can multiculturalism be thought of as an ideology?
- 7 What other factors influenced the introduction of the policy?

### The impact of multiculturalism on Australian society

As an ideology, multiculturalism has generated debate and controversy. From the early 1980s, public debates over multiculturalism became increasingly heated and extremist.

Multiculturalism in many ways polarised Australian society. On the one hand, there were those who wanted to support and promote ethnic diversity. On the other, there were people who saw multiculturalism as a threat to 'traditional Australia' and to British heritage.

Multiculturalism also exposed the continuation of racist attitudes. Reactions to multiculturalism tended to become more fierce during times of economic recession and rapid globalisation. Right-wing responses to multiculturalism have included the dismantling of services and the rise of extremist and reactionary political parties. The latter included the One Nation Party, which was formed in 1996. Led by Pauline Hanson, this party had few coherent policies, was anti-Asian and appealed in particular to people in parts of rural Australia that were in severe economic trouble.

Politically, multiculturalism has not gained consistent support from any party.

- The multicultural policy has, at times, tended to emphasise the rights of ethnic minorities at the expense of the majority of Australians, thus unnecessarily encouraging divisions and weakening social cohesion. It has tended to be anti-British, and yet the people from the United Kingdom and Ireland form the dominant class of pre-war immigrants and the largest single group of post-war immigrants.
- Recent governments emphasise the merits of a multicultural society and ignore the dangers. And yet the evidence is clear that many multicultural societies have failed and that the human cost of the failure has been high. Many of our refugees actually come from multicultural societies that are faltering or in disarray.
- There are dangers in the increasing belief that toleration can simply be imposed on people by a variety of new laws and by a bureaucracy

specialising in ethnic affairs, cultural relations and human rights. Unfortunately, the laws and regulatory bodies, introduced in the hope of promoting toleration, can be invoked to attack freedom of speech, freedom of assembly, and those principles on which minority rights must, in the last resort, depend. A sensible humane immigration policy is more likely than most of these new agencies and laws—present or proposed—to maintain and foster ethnic and racial toleration.

- It is easier to maintain a reasonable level of toleration in a society by regulating the inflow of migrants and selecting the categories of migrants with care than it is to maintain toleration after an unacceptably large inflow of migrants has arrived at an inopportune time or inopportune places.

Geoffrey Blainey, *All for Australia*, 1984, pp. 170–1

**SOURCE 6.26** Professor Geoffrey Blainey on multiculturalism

### Blainey's stand must be countered

I leave it to others to debate and refute Professor Blainey's extraordinary claim in his book *All for Australia* ... that there exists in the labyrinths of the Canberra bureaucracy a conspiracy of immigration officials and politicians against Henry Parkes's ideal society of White Anglo-Celtic Independent Australian Britons.

Some of the contemporary evidence cited by Professor Blainey is, by implication and result, racist in character and socially destructive in object. For over 20 years many academic historians of Australia have been at some pains to analyse and explain the reasons for the extreme racial prejudice and exclusion which existed in the 19th century and for two-thirds of the present century.

In essence, his private 'evidence', with its fears, prejudices and hatreds, matches that of the old *Bulletin* [magazine] ... Most of us had hoped that scholarly and dispassionate analysis of some of the darker aspects of white Australians' past would contribute to a more mature, tolerant and compassionate society which some of us hope is still emerging as we approach our bicentenary ...

Duncan Waterson  
Professor of History  
Macquarie University

*Sydney Morning Herald*, 10 October 1984

**SOURCE 6.27** A letter to the editor

Multiculturalism remains a term wreathed with the residues of strong political and social disagreements. It is a state ideology, constructed out of the social relations of the past two decades of Australian life, and designed to sustain harmony and prevent discord and conflict. It can be used by various participants in the discourse of multiculturalism, to encompass at the same time arguments for basic rights in Australia which transcend [go beyond] ethnic or racial differences, and arguments which seek to stress those differences as paramount and unbridgeable.

Andrew Jakubowicz et al.,  
*Racism, Ethnicity and the Media*, 1994, p. 179

**SOURCE 6.28** Our problem with multiculturalism

### ACTIVITY 9

#### Analysis and use of sources

- 1 Read Source 6.26. What, for Blainey, did multicultural policy tend to do?
- 2 Describe two dangers that Blainey sees in following a policy of multiculturalism.

- 3 What is Blainey's solution for maintaining tolerance in Australian society?
- 4 What ideal was Blainey trying to protect from immigration officials and politicians?
- 5 Read Source 6.27. For Waterson, what was Blainey's evidence?
- 6 What had some academic historians been doing for more than 20 years?
- 7 What did Blainey's private 'evidence' contain according to Waterson?
- 8 With what did Waterson compare Blainey's views?
- 9 What did Waterson hope for?
- 10 Read Source 6.28. For Jakubowicz, what did the term 'multiculturalism' remain in the 1990s?
- 11 In Jakubowicz's view, what was multiculturalism?
- 12 a Describe the two arguments that multiculturalism could be used to support.  
b Are these contradictory (in opposition to each other)? Why?

### Explanation and communication

- 1 What has multiculturalism generated?
- 2 What did the debate over multiculturalism become?
- 3 What did multiculturalism do to Australian society?
- 4 Describe the two opposing positions on multiculturalism.
- 5 When did debates become particularly fierce?
- 6 Describe some of the responses to multiculturalism.

### Perspectives and interpretation

- 1 It is 1984 and Geoffrey Blainey's book has just been released. You have read Waterson's letter to the editor of the *Sydney Morning Herald* (Source 6.27). Write a letter to the editor either in support of Waterson or Blainey.
- 2 Choose one of these topics and write two paragraphs: one supporting the statement and one opposing it.

'In a multicultural society, everyone should have respect for other people's religious beliefs. This means people should be free to wear symbols of their faith, such as a crucifix (Christian cross), yarmulke (Jewish skull cap), turban (Sikh) or hijab (Muslim).'

or

'In a multicultural society, people should be free to eat foods traditionally eaten in the lands from which they came. This means people should be able to eat meat from cattle (not eaten by Hindus), pigs (not eaten by Muslims or Jews), sheep (not widely eaten in Asia), horses (not widely eaten in Australia), whales (traditional in some coastal communities around the world) and dogs (eaten in some Asian countries) as they wish.'

### Historical questions and research

- 1 View the resource at OneStopDigital. How has multiculturalism influenced Australian society?



**SOURCE 6.29** Bruce Petty, 'Welcome', c. 1990s

## HYGIENE LESSONS WILL HELP MIGRANTS INTEGRATE: COALITION

BY PATRICIA KARVELAS

NEW immigrants should be taught about the Australian customs of wearing deodorant and waiting patiently in queues as part of a program to help them come to grips with local culture.

Opposition citizenship spokeswoman Teresa Gambaro has also called for mandatory 'cultural awareness training' to be taught by employers who are bringing in immigrants for work under programs such as 457 visas.

Ms Gambaro said she was concerned that new immigrants who had come on visas for work were not integrating into the community

and that the nation was failing its obligation to teach them how to fit into Australian culture on issues such as health, hygiene and lifestyle.

'Without trying to be offensive, we are talking about hygiene and what is an acceptable norm in this country when you are working closely with other co-workers,' Ms Gambaro told *The Australian*.

She said practices such as wearing deodorant and not pushing in when lining up were 'about teaching what are norms in Australia'. 'You hear reports of people using public transport (without deodorant) and I think Australian residents are guilty of this too,' she said.

'I think we all need to be mindful of our fellow traveller. Sometimes these things are not talked about because people find them offensive but if people are having difficulty getting a job, for instance, it may relate to their appearance and these things need to be taken into account.'

Ms Gambaro said while her comments could be painted as controversial and would make some people 'most upset', she said it was equally important that immigrants were taught about laws, customs and their rights so they were not exploited.

*The Australian*, 10 January 2012

**SOURCE 6.30** Immigrants need to fit in with Australian culture



**SOURCE 6.31** Andrew Dyson cartoon about Teresa Gambaro's comments

### ACTIVITY 10

#### Chronology, terms and concepts

- 1 In your own words, what is 'cultural heritage'?
- 2 What can it include?

#### Explanation and communication

- 1 What is *your* cultural heritage? Prepare a PowerPoint presentation, a multimedia presentation or a poster on your cultural heritage.

#### Perspectives and interpretations

- 1 **a** Use Source 6.29. What things does Petty see Australians valuing?  
**b** How is the Australian identity portrayed in Source 6.29?  
**c** What is Petty's view of the role of immigrants in constructing an Australian identity?
- 2 **a** Use Source 6.31. Does Andrew Dyson's cartoon support or contest Petty's view on multiculturalism? Explain.  
**b** Describe or draw your own cartoon supporting Petty and Dyson's perspectives on multiculturalism.



- 3 a** Use Source 6.30. What is Teresa Gambaro's view of multiculturalism?
- b** How might Gambaro have reacted to the cartoons by Petty and Dyson?

### Historical questions and research

- 1** Investigate the following question:

To what extent—a lot, a little or not at all—have migrants been included in the Australian identity?

You may want to use official sites to see what image of Australia is being presented.

Try using:

- Tourism Australia
- Tourism NSW
- Tourism Victoria

or any other site you can find.

- 2 a** Watch an episode of *Neighbours*, *Home and Away* or *Packed to the Rafters* and an episode of an Australian reality series (such as *Masterchef*, *Junior Masterchef*, *My Kitchen Rules* or *The Biggest Loser*) and note how many immigrant characters or participants are included.
- b** Visit a food court at a nearby shopping centre. Do the food and stallholders represent a different image of Australia from that shown on television?
- 3** Use the internet to find the site for your state or territory parliament. Do the members of parliament accurately reflect the immigrant make-up of Australian society? (You may want to refer back to the graphs on page 214—Sources 6.5 and 6.6.)

## Spotlight

### Cultural heritage

Cultural heritage can be defined as 'the total ways of living built up by a group of human beings, which is passed from one generation to the next'. UNESCO defines it in the following way:

Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts

(UNESCO, <[www.unesco.org/culture/ich/index.php?pg=00002](http://www.unesco.org/culture/ich/index.php?pg=00002)>).

Cultural heritage can include things such as heirlooms, costumes and clothing, jewellery, musical instruments artwork and household items. These things are tangible. Cultural heritage can also be intangible. Here, it could include stories, songs, music, language, rituals and customs.



**SOURCE 6.32** Sydney women dressed up for the festival of Holi

## History challenges

Go to OneStopDigital for internet lessons relating to this chapter.



### Being creative

Oral history is a very important source for investigating the experiences of immigrants. This is especially the case for refugees or other emigrants who have had to leave their country under adverse conditions. Often, they could not bring items of personal significance with them such as family photographs.

- 1 Conduct an oral history interview with someone who has immigrated to Australia. Find out the following details:
  - a when and why they left their country
  - b what the journey to Australia was like
  - c what their perception of Australia and Australians was before they arrived
  - d where they settled
  - e their views on assimilation and multiculturalism.

Think of five other questions to ask them.

Take notes or record the interview. You might also ask the person you interview about any photographs or items that have special significance to them relating to their experience of immigration. Talk to the person about how they would like their story presented. Then prepare your presentation. Show the person before you show anyone else to make sure that they are happy with your version of their past.

### ICT

This poster was part of a kit issued by the Liberal federal government in 1997. (Find Adrienne Millbank's publication 'An Anti-Racism Campaign: Who Needs it?' in the Commonwealth Parliamentary Library online. This will help you to answer these questions.)

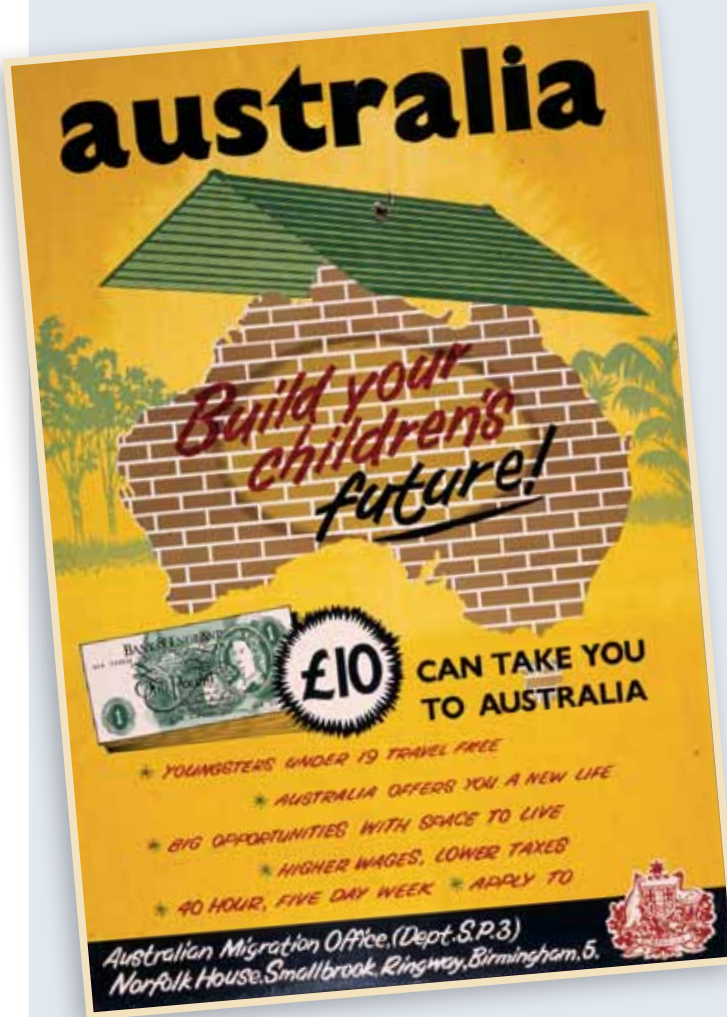
- 1 What does the poster say?
- 2 Who supported it?
- 3 Why would there be a need to issue such a poster?



**SOURCE 6.33** Racial Tolerance poster, 1997, Australian Immigration Kit

### Visual communication

- 1 To what program does the poster in Source 6.34 relate? How does it portray Australia to potential immigrants? If you were designing a poster today for the same purpose, what would it look like? Design or describe your poster.



**SOURCE 6.34** Poster for Britain, advertising immigration to Australia, 1955–60

### Figure it out

- 1 Use Source 6.35.
  - a Draw a line graph using the data from this table. Place the years along the horizontal (x) axis and on the vertical (y) axis make 1 cm equal 10 000 immigrants.
  - b Outline three things that your graph tells us.

- 2 Use Source 6.36.

- a Use a bar graph to represent the figures in this table. Place the countries along the horizontal (x) axis. And on the vertical (y) axis make 2 cm equal 5000 immigrants.
- b What does your graph tell us about cultural diversity in Australian society today?

Year	Arrival numbers	Net permanent immigration*
1998–99	84 100	49 000
1999–2000	92 300	51 200
2000–01	107 400	60 800
2001–02	88 900	40 700
2002–03	93 900	43 500
2003–04	111 600	52 500
2004–05	123 400	60 800
2005–06	131 600	63 700
2006–07	140 100	68 000
2007–08	149 400	72 400
2008–09	158 021	77 000

\* Taking into account that business globalisation has resulted in a major flow of people who often do not intend to stay in Australia permanently

Based on Australian Bureau of Statistics data

**SOURCE 6.35** Immigrant arrival figures

Country of birth	Arrivals
New Zealand	33 034
Britain	21 567
India	16 909
China	14 935
Philippines	5 619
Iraq	4 008
Sri Lanka	3 918
Malaysia	3 261
Burma (Myanmar)	2 931

Based on Australian Bureau of Statistics data

**SOURCE 6.36** Major source countries for settlers, 2008–09, by country of birth

## Crossing cultures

During 2009 and 2010, three international students attending Australian universities were attacked. Use Source 6.37 as a starting point to gather information to undertake an investigation on what happened to one of these students.

This week has seen tensions between Australia and India escalate, following yet another attack on an international student. Indian authorities have issued a travel warning about increased violence in Melbourne. The Australian Government is in damage control.

While police investigations into the fatal attack of accounting graduate Nitin Garg in Melbourne and the discovery of the body of an unidentified Indian student in NSW are ongoing, the motives behind these attacks remain unclear.

What is certain however is that there is growing disquiet about the way our international guests have been treated. Yet, our Deputy PM, and the acting Premier of Victoria have been quick to dismiss the possibility that racism may have been a factor in why these young people were targeted, attacked and killed.

While it's too soon to determine exactly what happened, to simply rule out the possibility that

In your report you must discuss the following two points:

- 1 the impact that these incidents had on international perceptions of Australia's national identity and
- 2 the impact of these incidents on international relations.

racism was involved is neither good leadership nor smart diplomacy in an environment of increased violence.

The Australian Government's indignant dismissal of the suggestion that racism exists in Australia, can only be seen as inflammatory in India, where emotions are still running high. And for those in Australia who have been on the receiving end of racial intolerance and abuse, it must simply be ignorant and insulting.

The state and federal Government's parroting of PR-lines on these attacks has increased the perception of government indifference. The response to the attack on Shravan Kumar last May, the young Indian student who was attacked with a screwdriver through his skull, while strongly condemned by politicians and Government officials, is a case in point.

7 January 2010, 'The Drum', ABC,  
<[www.abc.net.au/unleashed/27974.html](http://www.abc.net.au/unleashed/27974.html)>

**SOURCE 6.37** Greens senator Sarah Hanson-Young, 'Racism does exist in Australia', 2010

## Talking points

- 1 Hold a class discussion on the topic: 'Should Australia assess asylum seekers in Australia or overseas?'

Go to OneStopDigital for group activities relating to this chapter.

