



The Migrant Experience Teachers' Resource Book

Six documentary films produced by the Australian Institute of Multicultural Affairs and Film Australia.

Study Guide by David McRae, Australian Institute of Multicultural Affairs 1984.

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Introduction

THE MIGRANT EXPERIENCE is a six part television series produced by Malcolm Smith for the Australian Institute of Multicultural Affairs and Film Australia. Written and directed by Ben Lewin and Karl McPhee and screened on SBS Television. It is part of a community education project of the Australian Institute of Multicultural Affairs which also includes the book *'There Goes the Neighbourhood!' - Australia's Migrant Experience*, written by Michael Dugan and Josef Szwarc for the Institute and published in association with Macmillan Australia.

The six programs are:

1. Setting Out

Combines contemporary and historical experiences to give an overview of Australia's migration story.

2. Of Dreams And Reasons

Why people leave their homelands and why so many have chosen Australia as a new home.

3. First Encounters

Welcome or unwelcome? The experiences of people arriving in a new homeland.

4. Working

Valued for their labour and sometimes exploited for it; an examination of the key role work plays for migrants and that migrants play in industry.

5. Something Old, Something New

Migrants long established and those more recently arrived search for a personal balance between the old and the new.

6. Are You Fair Dinkum?

The 'Australian identity'; its impact upon migrants and migrants upon it.

The films include interviews, historical re-creations, archival documentary film and excerpts from recent and early movie features.

The Series

Suitability

Anyone who has 'television language proficiency' in English will find them accessible. All secondary students should be able to manage most of the concepts although Year 7 and 8 students are likely to need some assistance to obtain full value from them. They should prove of interest to both migrant and Australian-born students.

The films' greatest value will be for middle and upper secondary level students and they would be useful in classes of further education for adults. The activities suggested in this guide are designed for those groups.

Subject Area

The programs are a general 'social study' taking in history, personal experience, current events and larger topical and contentious issues. They would be suitable for use in English, History, Social Studies, General Studies and social topic-based Economics classes.

Usage

Each program runs for approximately 55 minutes. Hour sessions or double classes would be ideal for viewing. A viewing session could be followed by a period for class discussion (in each case there is plenty to discuss) and then some further time for follow-up activities. For conventionally structured secondary classes in one subject area, and used in sequence, they would provide a six-week unit of study.

For each program the following are provided.

1. A set of points, framed as questions, on issues central to the program, to provide a focus for teaching.
2. A detailed summary of each program to provide ease of access to various parts of the programs for relevance and review. These sections could also be used to frame more detailed comprehension questions.
3. Some key statements to illustrate particular perspectives, both historical and personal. They provide limited summaries of program content and would serve as an excellent basis for discussion and analysis.
4. Activities designed to clarify values and attitudes, and to provide extensions of understanding through personal application.

To assist with developing coherent perspectives, a chronology of migration to Australia is appended to Program One and a sample tabulation of some reasons for migration is appended to Program Two. Appendix 1 is a vocabulary list, a historical reference list and the names of several figures prominent in Australia's migration history. These may be useful for setting investigative exercises. Appendix 2 is a list of further references. This will provide any teacher wishing to take the work further with more detailed, and in most cases readily accessible, text and audiovisual material.

Program One

Setting Out

This program is a survey of the chief events in Australian and world history which have influenced our migration patterns and immigration laws.

TEACHING POINTS

1. Where have Australia's migrants come from, when and why?
2. What were the different responses of Australian Aborigines to the arrival of Europeans in their midst?
3. How has Australia's immigration policy developed?
How has it changed over time? In response to what?
4. How have world events influenced Australian social history?
5. At what stages in Australia's history have there been debates similar to the recent 'immigration debate' about rates of Asian/ European immigration?

SUMMARY OF THE PROGRAM

Introduction

Migration begins due to prehistoric changes in climatic conditions and means of mobility.

Aboriginal migration to Australia

A theory is advanced concerning the arrival of Aboriginal groups in Australia by water from Asia.

The First Fleet

Aborigines respond with ambivalence to the arrival of Europeans. The difficulties faced by Governor Phillip's group include the prospect of starvation. Their living conditions are described.

Early developments

The establishment of the beginnings of an independent economy through the wool industry causes uncertainty in England about Australia's future.

The discovery of gold

This entails a dramatic increase in migration as people come from everywhere to seek their fortunes. 'Everywhere' includes China. Reactions to the Chinese include inter-racial violence and strife.

The land boom

New wealth attracts immigrants. The difficulty of turning 'diggers' into farmers is canvassed. The land boom is mainly confined to cities and results in increased urbanisation and industrialisation.

Drought and depression

These bring the threat of permanent misery to many. Workers organise, and labour movements increase their influence on Australian politics and economic matters. An important item of policy is the exclusion of non-European labour.

Federation

The new Commonwealth is to be 'free, tolerant and for all', except for non-white races. All parties support the Immigration Restriction Act ('White Australia Policy') and a 'dictation test' is introduced as a means of 'screening' migrants considered undesirable.

Economic recovery

After the drought breaks and the economy recovers a new migration scheme is formulated with a view to 'filling the wide open spaces'.

First World War

Australia's contribution to World War I has a marked effect on its population in terms of numbers, structure and identity.

Rebuilding

Assisted migration from Europe increases, mainly from Britain. As well, due in part to changes in U.S. immigration policy, there is a steady stream of non-British European migrants.

1930s Depression

This causes a decisive change in attitude to immigration, as jobs become scarce and living standards drop. During this time, and up to World War II there is pressure to save victims of Hitler's rise to power in Germany.

Post-war migration

Arthur Calwell, Minister for Immigration 1945-9, institutes a large-scale immigration program to ensure the continued viability of Australia. Immigrants include persons left 'displaced' in the aftermath of the European war. The Menzies Government continues the policy. The target swells to 200,000 a year, which becomes difficult to fill. Athol Townley, former Minister for Immigration, explains the importance of British culture and tradition and its relevance to migration.

Multiculturalism

Al Grassby provides his version of what the advent of the Whitlam government meant to the changing of government attitudes to Australian citizens of non-British background.

Asian immigration

The war in Vietnam creates a massive refugee problem. The 'boat people' begin to arrive from Southeast Asia, provoking a variety of responses from Australians at an official and unofficial level. Bruce Ruxton and Frank Knopfelmacher put their points of view.

Present situation [1985]

Substantial numbers of applicants wish to migrate to Australia. Criteria are stringent. The background to this section is provided by the Australian Migration Office in London with officers explaining current policy. 'We are not a charitable organisation.'



SOME KEY STATEMENTS

1. Aboriginal response to the British

'In the early times there were two schools of [Aboriginal] thought about the British...depicted by the actions of Bennelong and Pemulwoy...Bennelong thought the British were an interesting people, and had it together, and were likely to have something to offer to the society of Australia. On the other hand Pemulwoy didn't believe that at all. He believed they were trouble from the word go...In retrospect I believe Pemulwoy was probably right and Bennelong was wrong. But who knows? Who knows?'

(Eric Willmot, Australian Institute of Aboriginal Studies)

2. An estimate of the significance of the First Fleet

'Compared to other events which preoccupied British minds in the 1780s the First Fleet to Australia was a trivial and obscure affair.'

(Commentary)

3. The labour movement of the 1890s

'They [Australian workers] were struggling to emerge from the feudalism of Europe and then suddenly they see the great and powerful importing a [labour] force which would create the kind of slave state they had in the [southern states] of the United States, and that was a thought that lived with the Australian Labor Party right into the twentieth century.'

(Al Grassby on the importation of non European, particularly Pacific Islander labour)

4. Reasons for the post-war immigration program

'Australia is short of nothing but Australians. Without migration the future of the Australia we know will be both uneasy and brief As a nation we shall not survive.'

(Hon. A.A. Calwell Minister for Immigration 1945-49)

5. Post war selection criteria

'They [migrants] were privileged to come to Australia... so we would select them on different criteria—those who had the greatest skill or those who looked the best, and those who didn't have terrible burdens to carry like crippled children or aged parents. We really were applying compassionate standards with a heavy hand.'

(Sir Billy Snedden)

6. The importance of British cultural tradition

'It is natural that a British country like Australia should seek as many British migrants as possible, and give opportunity to as many British people as possible to migrate to this country. The many non-British migrants who are here recognise and accept this British tradition which is the foundation and basis of the Australian way of life.'

(Hon. Athol Townley, former Minister for Immigration)

7. The right to define immigration laws

'We have a right, a perfect right, to frame our own immigration laws our own way.'

(Hon. A.A. Calwell)

8. Multiculturalism

'The age of Menzies and Calwell died. It died with them. To me it was a generation gap. They were part of a philosophy of a world empire in which there was one emperor, one centre, one Mecca, one culture and one rectitude. Once they went of course, there was a recognition on all sides of parliament of the multicultural nature of society.'

(Al Grassby)

9. The impact of Asian migration

'People don't understand. A couple of years ago thirty-one per cent of all migrants who come into this country came from Asian countries. That's one in three!'

(Bruce Ruxton, Victorian President of RSL)

'In two or three generations you will have Australians around with a slightly different structure of their faces, of their bones, of their muscles. So what!'

(Frank Knopfelmacher, academic and social commentator)

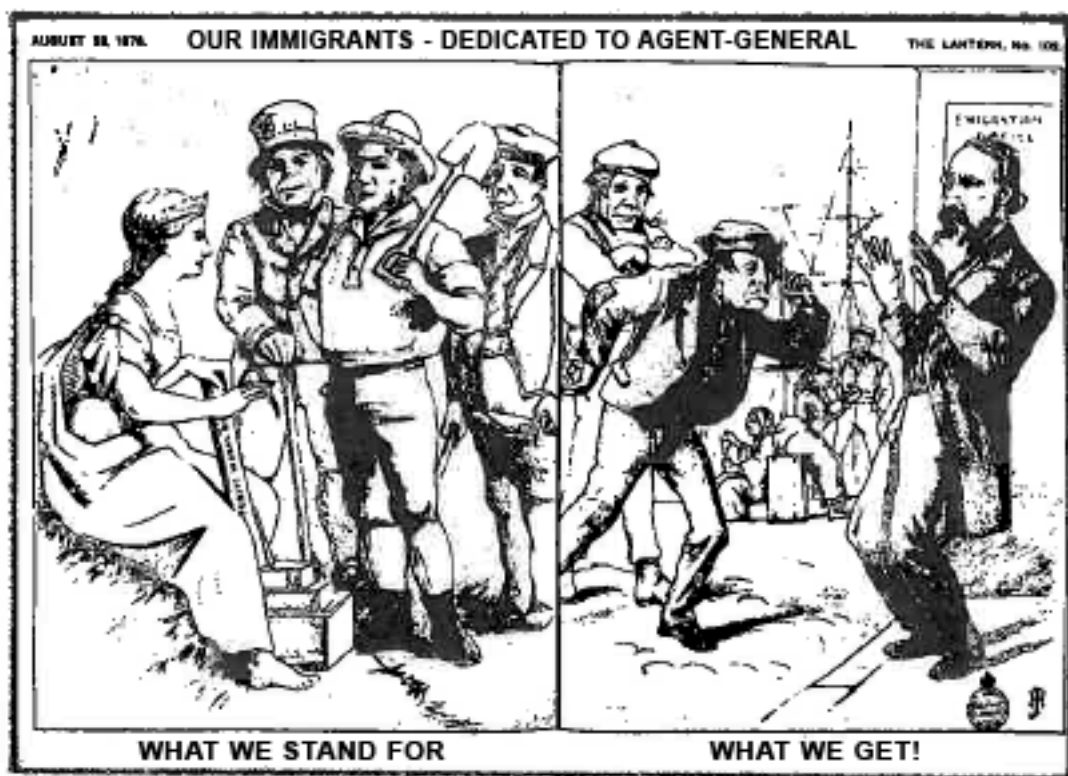
'...We're bringing in people who no doubt are communists. There's no doubt there's all sorts of people coming in that shouldn't be. "Come in please. We're suckers!" Asians know this!'

(Bruce Ruxton)

10. Present policy

'I think we ought to remember one fact, that we're not really here as a charitable organisation. We're not here to relieve Britain's difficulties; of its unemployed and unfortunate people.'

(Nick Gekas, Immigration Officer)



ACTIVITIES

1. List chronologically the factors which drew migrants to Australia, and the factors which forced migration from home countries.
2. Changes occurred to Australia's Immigration Policy in 1901, 1947, 1958 1966 and 1972. Find out what they were and suggest what caused them.
3. Consider the main elements of an immigration policy. How many people? From where? What type? To do what? What effect will there be on social attitudes, social welfare costs, the economy and the political climate?

In groups devise an immigration policy which you think is right for Australia at the present time.

4. Imagine you are a speech writer for an opponent of Asian immigration. You are preparing a speech to be delivered to an audience of 'ordinary' Australian citizens on the topic of Asian immigration.
 - a) Define your audience of 'ordinary Australians'. Who are they? What are their attitudes to immigration?
 - b) Prepare your speech.
 - c) Write a 'letter to the editor' opposing the ideas in your speech.
5. Debate the topic: 'Australia has no need of either immigration laws or policy. Anybody should be able to enter and settle.'

CHRONOLOGY OF THE MIGRANT EXPERIENCE

1788

First European settlement in Australia established at Port Jackson, later named Sydney. The First Fleet brought about a thousand people from Britain of whom approximately three-quarters were convicts.

1793

First free settlers (eleven) arrive from England, choosing land midway between Sydney and Parramatta. Land granted to officers and ex-convicts wishing to settle in the colony.

1804

Settlement of Hobart Town, Van Diemen's Land. Irish-led convicts unsuccessfully mutiny at Castle Hill, NSW.

1824

Moreton Bay, close to what is now Brisbane, settled as convict station. Free settler immigration totals more than 1,000 in one year for the first time.

1829

Swan River Settlement in Western Australia established.

1830

Van Diemen's Land 'Black War'—a cordon of 3,000 whites sweeps the island intending to capture all Aborigines—one man and one boy caught.

1832

Government system of assisted passage immigration begins, using funds from sale of land in Australia.

1834

First European settlement in Port Phillip District, later to be named Victoria.

1835

Bounty system of assisting passages introduced, whereby sponsors receive a bounty payment following approval of migrants on arrival.

John Batman 'purchases' land from local Aborigines to be settled as Melbourne.

1836

First European settlement of South Australia.

1838

German Lutheran settlers begin arriving in South Australia

1848

Caroline Chisholm's Family Colonisation Loan Society established to financially encourage family migration.

1850

Transportation of convicts to Western Australia begins.

1851

Total population of Australia: 438,000. Gold discoveries announced attracting large numbers from Europe, the USA and China. Population more than doubles during the decade.

1852

Last convicts transported to the eastern colonies.

1855

Victoria passes legislation to limit Chinese entry. Other colonies follow suit later in the decade.

1863

Labourers from the Pacific Islands introduced to Queensland.

1867

Transportation of convicts to Western Australia ceases.

1869

Victoria becomes the first colony to introduce general protective legislation for Aborigines.

Permanent settlement at present day Darwin established.

1876

Death of Truganini, believed to have been the last full blood Tasmanian Aborigine.

1879

Inter-Colonial Trade Union Congress opposes Chinese Immigration.

1880

Assisted immigration to Victoria virtually ceases after a steady decline during the previous decade.

1883

Assisted immigration to Queensland peaks for the century at nearly 25,000.

1886

Assisted Immigration to South Australia ceases.

1888

Assisted immigration to New South Wales falls to fewer than 1,000 for the first time in twelve years.

1890

Eastern colonies enter a depression that brings a virtual halt to immigration during the following decade.

1892

Western Australian goldrush begins, bringing immigrants from the eastern colonies and overseas.

1901

Commonwealth of Australia becomes a self-governing member of the British Empire.

Immigration Restriction Act passed in Federal Parliament, introduces a 'dictation test' with the prime purpose of excluding non-European migrants. Pacific Islanders Labourers Act passed, allowing for deportation of Pacific Islanders.

1903

Naturalisation Act excludes Asians and non-Europeans from the right to apply for naturalisation.

1904

Deportation of Pacific Islanders from Queensland put into operation.

Assisted immigration of Britons revived.

1914

First World War halts immigration. War Precautions Act requires registration and control of the movements of enemy aliens, several thousand Australian residents of German origin are interned during the war.

1917

Naturalisation Act amended to grant naturalisation only after applicants renounce their own nationality and can read and write English.

1920

Commonwealth Government assumes responsibility for migrant selection.

1922

Britain's Empire Settlement Act passed. Under it about 212,000 British migrants were assisted to Australia in the following decade.

1925

'£34 million agreement' made between Britain and Australia for schemes to increase migration.

1929

Depression begins, bringing a dramatic decrease in immigration and the cessation of assisted migration.

1938

All-Aboriginal Conference, 'A Day of Mourning', held on Australia Day, calling for equal citizenship and Aboriginal land rights.

Following a conference at Evian, in France, Australia commits itself to accepting 15,000 refugees from Nazism over three years.

1939

Second World War begins. Immigration virtually ceases for the duration.

1945

Commonwealth Department of Immigration established with Arthur Calwell as first Minister for Immigration.

1947

First post-war British migrants arrive. Australia agrees with the International Refugee Organisation to settle 'displaced persons'.

First ship carrying them arrives in November. First Commonwealth reception and training centre for non-British migrants established at Bonegilla, Victoria.

1948

Migration agreement made with Malta.

1949

Australian citizenship created. First Good Neighbour Council founded in South Australia.

1950

First Australian Citizenship Convention founds the national Good Neighbour Movement.

1951

Migration agreements made with The Netherlands and Italy.

Inter-government conference on Aborigines calls on public to cooperate 'in the ultimate assimilation of our native people'.

1952

Migration agreements made with Austria, Belgium, Greece, West Germany and Spain.

1954

Assisted passages introduced for people from the United States of America, Switzerland, Denmark, Norway, Sweden and Finland.

1955

Australia's one-millionth post-war migrant arrives.

1957

'Bring out a Briton' campaign initiated to encourage community groups and employers to sponsor British migrant families.

1958

Migration Act abolishes the 'dictation test' and introduces a system of entry permits.

1966

Restrictions on non-Europeans migrating and becoming citizens eased.

Gurindji Aborigines strike in support of claim to traditional land on Wave Hill pastoral station in the Northern Territory.

1967

Australian constitution amended to permit Commonwealth Government to make laws for Aborigines throughout Australia and to count them in the Australian Census.

Migration agreement with Turkey.

1970

Immigration reaches highest annual figure since European settlement with approximately 185,000 settler arrivals in the year ending June 1970.

1972

'Aboriginal Embassy' established outside Parliament House, Canberra, to protest Government rejection of land rights. Migrant selection policy becomes non-discriminatory on grounds of race, colour or nationality.

1973

Telephone Interpreter service established.

Discrimination between British subjects and other migrants in residence requirements for citizenship removed.

1975

Ethnic radio stations begin broadcasting in Melbourne and Sydney.

First Vietnamese refugees admitted.

Racial Discrimination Act passed in Federal Parliament, making it unlawful to discriminate on grounds of race, colour, descent, national or ethnic origin.

1976

Arrival of first Vietnamese 'boat people'.

Commonwealth Government legislates to transfer Northern Territory reserves to traditional Aboriginal occupiers.

1978

Government accepts recommendations of the 'Galbally Report' on migrant programs and services, including the encouragement of multiculturalism.

1979

Community Refugee Settlement Scheme established.

1980

Multicultural television begins with the first transmission by Channel O/28 1n Sydney and Melbourne.

1981

Assisted passage scheme terminated for non-refugee migrants.

1984

Migration Act amendments end favoured treatment of migrants who are British subjects.

Program Two

Of Dreams and Reasons

This program illustrates the main reasons why both individuals and various ethnic groups have chosen, or been forced, to migrate. It has a chronological structure, but a personal focus.

TEACHING POINTS

1. Why did members of various ethnic groups come to Australia?
2. What goes through people's minds as they make the decision to leave their home country?
3. How accurate were Australian government promotional literature and films produced to attract migrants in the post-war period?

SUMMARY OF THE PROGRAM

Introduction

Singer Eric Bogle talks about his experience of migrating from Scotland to Australia.

Convict experience

The reasons why the British decide to establish a colony in Australia—effects of the closing of the common lands; the Industrial Revolution; the War of Independence in America; the value of Australia as a strategic outpost.

Departures from Europe, 1851-1915

A brief survey of political movements and economic changes in Europe during the period.

The arduous nature of the voyage means that enticements are necessary. The abundance of land and the prospect of being able to make one's own way are used to encourage assisted migration. Steamships make the journey to Australia safer and quicker.

The Irish

Clare Dunne discusses the political and social reasons for migration—in particular British oppression and the Potato Famine.

The Germans

The first 800 to arrive in Australia leave Europe because of religious persecution. Others who leave in the same period migrate because of revolutionary civil unrest and the prospect of starvation. 'Chain migration' is illustrated through the creation of New Mecklenburg (South Australia) by settlers from Mecklenburg (Germany).

Pacific Islanders

'Kanakas' are brought to Queensland as 'a routine trade in human cargo' to harvest cane.

Reaction against them is instrumental in the formation of the White Australia Policy, which Phillip Adams discusses.

Pre-World War I

Social class relationships and the prospect of improving living conditions are presented as the main reason for immigration during this period, although an excerpt from a 'Dad and Dave' film suggests that conditions in Australia at this time were less than sophisticated.

Between wars

John Zigouras, a Melbourne lawyer, discusses the shortage of work in Greece and other reasons for his family's departure. We are told there are more than one million stateless persons in Europe, many of whom seek to migrate to Australia.

After World War II

George Kakanis, a restaurateur, explains his reasons for leaving the dangers and violence of the Greek civil War. Tom Malaxos describes the loneliness and insecurity of both migrants and those left behind. Despina Taylor explains how attractive Australia seemed until her family (Greek) arrived. The impact of the 1956 Revolution on Hungarian migration, and the £10 passage from England to Australia, are noted.

Government initiatives

A look at some government advertising of the 1950s and discussion of the source of the false expectations which caused thousands of prospective migrants to return home shortly after arriving. Bertram Wainer, a Melbourne doctor, discusses the use to which he was put by Government agencies through their advertising. The pressure on immigration officers to fill their quotas and the trivial nature of some suggested reasons for migration are made clear.

The 'successful' migrant

A former British business executive explains his reasons for migration—the value for his children and the prospect of an adventure, combined with a fuller and more satisfying lifestyle.

New refugees

Recent wars in Indo-China and Lebanon in particular, as well as Uganda, Timor and Chile, create new waves of refugee immigrants.

Present intake

An Englishman explains why he would like to migrate to Australia. The large number of applicants and criteria for selection are briefly discussed.



SOME KEY STATEMENTS

1. *Why the Irish left Ireland (mid-19th century)*

'The Irish didn't choose to leave Ireland, they never wanted to leave. They love their country. They were pushed out by events at home. In 1845 there was the famine and it just devastated the country. In six years a million people had died either from starvation or by associated disease.

Another million had left for other countries. For the next 50 years it had a rebounding effect as another two million left. By the beginning of the twentieth century the country had halved its population.

...The British penal laws were shaped, and ran for about 100 years, to reduce the race to a poverty-stricken, ignorant, landless peasantry...They were forced out of the country in this continuing haemorrhage, and they came to other countries with a set of attitudes which rebounded on those countries they came to...'

(Clare Dunne)

2. *The Pacific Islanders*

The New Hebrideans initially came because they were kidnapped. They were taken off to they knew not where in sailing ships. The cruelty, savagery by European recruiters—appalling. But after the first ones came back bringing guns, steel tools, that transformed life in the islands, a steady stream of men were sent over, not necessarily by choice. They were sent to bring these things back by the elders. So what had been a kidnapping service became a routine trade in human cargo.'

(Dr Roger Keesing)

3. *Greek 'spaghetti' relationships*

'The area where my uncle came from was a very poor area. They had to leave and move to the big cities of Greece where there weren't jobs. Then some of them said, "Let's go to this place called Australia."

At that time Venizelos tried to invade Turkey, which was a disaster. So people came to Australia like my uncle. He landed here by 1926 or 1925.

In 1927 my father came...then cousins and other relations came, so that you got this kind of "spaghetti" drawing power. It looks like spaghetti because there is miles of it, and they're all connected by relationships.'

(John Ziguoras)

4. *Refugees*

'A refugee is a very special sort of migrant. A free immigrant goes from one point to another. He might be pushed; he might be pulled. But with refugees it's very different.

A refugee is pushed, jumps over the border. And there he is, outside the border, in a place which we can call "midway to nowhere". He is there.

He realises he has made some tremendously important move, but he doesn't know what to do next. He can't go back, and he is not certain whether to go forward or stay...All that he wants is to survive.'

(Dr Egon Kunz)

5. *Pictures with drawing power*

'In that time there was loneliness...both in Australia and at home. Their loneliness and their insecurity made them leave their family to come. They wrote...offering this hope, painting beautiful pictures of this country [Australia] even though they were going through hell. But they knew that it must get better, it had to get better, when their loved ones were here.'

(John Malaxos)

6. *Coming, weather or not*

'But like I say, if I don't go I'll never know, will I? The kids should be better in the long run. And the weather, that will make a difference, won't it?'

(Prospective British migrant, from an advertising film)

Newsman: 'What's been your biggest impression so far?'

British migrant, (rugged up in a thick coat, brushing rain off): 'The weather! I think you kidded us.'

(From a news report)

7. *Migrating to the United States of Australia*

'I had a young fellow come to me getting on the boat, and he said to me, "What part of America are we going to?" I said to him, "You're not going to America, you're going to Australia." "Yes", he said, "I know. But what part of America is that?"'

(A Migration Officer)

8. *Searching for peace*

'Until the day my family landed in Australia at Sydney airport, I never stopped hearing the sound of shooting, the noise of killing. And when we arrived here we felt a complete peace—not only the peace after the war, but the real peace, in the soul and in the heart.'

(A Vietnamese refugee)



ACTIVITIES

1. Summarise reasons for emigration into four or five broad categories.
2. Trace your family history back to arrival in Australia. From where, and why, did your family migrate?
3. Look at the sample table of some 'Reasons for Migration' and make it more complete by researching information which provides more detail about the arrival of various ethnic groups. Add the reasons you expect might have provided the impetus for migration.
4. Imagine (if necessary) that members of your family are in another country. Write to them about Australia. Will you encourage them to migrate? For what reasons? Will you suggest that they stay where they are? Why?

A SAMPLE TABULATION FROM THE PROGRAM OF SOME REASONS FOR MIGRATION BY ETHNIC GROUPS AT SPECIFIC PERIODS

Ethnic Group	Period	Reason
<i>British</i>	1788 - 1867	Punishment, administration of punishment
	1820 - 1850	Economic possibilities offered by farming
	1850 - 1860	Gold discoveries
	1904 - 1914	Assisted passages to 'fill the land'
	1918 - 1930	Desire to begin afresh following World War I
	1945 -	Assisted passages, economic possibilities, new lifestyles, better climate
<i>Irish</i>	1845	Harsh conditions at home - famine, British penal laws
	1850	Gold discoveries
<i>Germans</i>	1830s	Religious persecution, civil unrest, famine
<i>Pacific Islanders (Kanakas)</i>	1865 - 1900	Kidnapped for labour; trade in European goods
<i>Southern Europeans</i>	1920s	Difficult living conditions - shortage of jobs, poverty, post-war unrest; United States limitation of migrants; prospect of improving living conditions; joining family
	1950	Prospect of employment and improving living standards; joining family and community
<i>Northern and Middle Europeans</i>	1920s	Refugees and 'displaced persons' followed World War I; political changes, e.g. Russian Revolution; United States limitation of migrants
<i>Lebanese</i>	1935 - 1938	Escape from political oppression
	1965 -	Escape from civil war
<i>Vietnamese</i>	1977 - 1980	Refugees from aftermath of Vietnamese war
	1982 -	Joining family

Program Three

First Encounters

This program deals with the initial experience of various ethnic groups as they encounter Australia's developing society and culture and the nature of the welcome new settlers have been offered.

TEACHING POINTS

1. What is it like to change cultural milieu?
2. What sort of welcome have Australians offered to more recent migrants?
3. How do various forms of prejudice fit into our history? Have attitudes changed?

SUMMARY OF THE PROGRAM

Introduction

Snippets from the body of the Program about hostility and prejudice are presented.

The British conquest

The mixed reaction to migrants is as old as the First Fleet. The variety of attitudes of natives and immigrants is illustrated by an excerpt from the television series *Women of the Sun*. The living conditions for Europeans are forbidding and difficult and especially so for women. Caroline Chisholm's role in encouraging migration by females is noted.

Gold

The goldfields populace is generally tolerant of all groups, except the Chinese, in the chaos generated by the gold rush. Descendants of that group discuss inter-racial tolerance.

Cultural factors of integration

The prejudices and customs of the old world are brought to the new. Clare Dunne discusses Irish attitudes; Ian Harmstorf describes German qualities British-Australians found attractive; 'Spike' Routley provides an opinion on which ethnic groups managed to fit into Australian society most easily. George Kakani recounts a story about language difficulties. The effect of the 1930s depression and the reception given to migrants is illustrated.

Impact of World War II on public attitudes

'We realised there were foreigners here and there' as a result of war service, travel and contact with allies of various nations. The attack on Darwin emphasised Australia's vulnerability.

Post-war changes

Arthur Calwell's determined efforts to adjust the xenophobic attitude of Australians to migration take the form of a public relations campaign and very stringent selection criteria. The new migrants' reactions are mixed with fear; with frustration and

bewilderment at the landscape also playing a part. The clumsiness of the attitude of the authorities is discussed

The campaign for public acceptance and assimilation

The Good Neighbour Council is portrayed by footage from the period, and discussion with those who set it up. Assimilation is the keynote of official attitudes—help migrants become 'Aussies'. The reception process of the period is illustrated.

Unrest at Bonegilla

In 1952 there is an economic recession. Migrants become stranded at Bonegilla, frustrated by lack of work. Giovanni Sgro describes the situation and the response to it. Ten years later there are further riots. Defence lawyer Frank Galbally explains what he found there—migrants banding together to improve their lot.

Resistance to assimilation

This is illustrated through the experience of the Greek community learning to help themselves. It is suggested that the church took a critical social and welfare role. Families of particular ethnic groups live close together, serviced by shops which sell their food and other necessities of life, cafes which are sources of sociability and information, and welfare groups which support people in times of difficulty. Tony Bonnici gives a migrant perspective on the Good Neighbour Council.

A new policy?

Frank Galbally talks about his major review of migrant programs and services, the position of non-Anglo Australians, and the redirection of funding and resources. We see how reception of migrants has changed, with many now going straight into the community. The establishment of ethnic radio and the Special Broadcasting Service's multicultural television Network is referred to. We are reminded that there are still a number of needs to be met, particularly in relation to language needs in schools, law courts and hospitals.

ARMY OUT AS MIGRANTS THREATEN RIOT

MELBOURNE, Friday.—Two hundred armed troops and five armoured cars moved into Bonegilla migrant camp to-day as 2,000 Italian migrants threatened to riot and set fire to the camp.

The Army moved in, and police reinforcements were called from Albury after the Minister for Immigration, Mr. H. E. Holt, had met a deputation from the camp.

Mr. Holt said he considered the situation so

serious that he would discuss the migrants' demands on Monday with the Prime Minister, Mr. Menzies.

To-night the troops returned to Sandiana military camp after police said they could deal with any threatened disturbance.

The migrants are demanding work—or immediate repatriation.

SOME KEY STATEMENTS FROM THE PROGRAM

1. *Progress*

'Someone ask me, "What's the difference between dagos and wogs?" I say, "Nothing...twenty years!" That's progress.'

(George Kakanis)

2. *Racial difference*

'This is a Chinese temple and you can see it's different, and that's probably one of the reasons why the Chinese had so much trouble when they came to Australia. They worshipped a different God, had different colour skin and had long pigtailed.'

(Herbert 'Junior' See Poy)

'These things that Junior talks about are only superficial—the skin...the slant eyes or the language. But underneath it's all the lack of understanding by different people of different races.'

(Herbert See Poy)

3. *Irish influence*

'The Irish actually helped to make Australia more Australian. They knew they'd probably never go back so they tried to re-shape here.'

(Clare Dunne)

4. *Humble Germans*

'The Germans were received very well. Unlike the persecution suffered by the Chinese for example, the Germans were encouraged to come here.'

I think that one of the reasons for this was that, unlike the British working class, the Germans knew their place in society. They'd come from a feudal background and they were humble. When the nouveau aristocracy, which had just "jumped up" in South Australia, passed them by the German workers would doff their caps and bow in the correct humble fashion.

Of course the New Rich just loved this because it made them feel important. So they encouraged many more Germans to come out here...to work hard and be humble.'

(Ian Harmstorf)

5. *Noble Scots*

'The only acceptable people arriving in Australia, who were accepted as being good citizens on arrival, were Irishmen and Scotsmen, particularly the Scots. Not because we have more Scottish or Irish ancestors...it was just the attitude. They didn't consider themselves to be superior because they came from somewhere else.'

(Charles 'Spike' Routley)

6. *Confrontation*

'The man comes in the shop and there must have been a misunderstanding and he starts abusing my uncle. Now my uncle wasn't being aggressive. He was trying to be nice and polite and calm everything down.'

So I kept saying to my uncle in Greek, "What is he saying?" He said, "Shhh...we're strangers here. We've got to be nice to these people."

At that time I thought...well I had rights and had to prove them, sort of thing. Anyway I went up to him and I started wrestling him because I didn't know how to fight, and I wanted to put him on the floor first before I hit him. That's the Greek way. And I did that. In the meantime my uncle came up and managed to calm everything down...Everybody happy in the end anyway.'

(George Kakanis)

7. *Surreptitious Officer*

'Back in the 40s Australians didn't know what a migrant was. I was even frightened to tell my relatives and family where I worked.'

(Tom Stratton Immigration Officer)

8. *The 'Beautiful Balts'*

'The brief was to select people from the Baltic States only, but I was very aware of the fact that Australians generally had a negative attitude to non-English-speaking migrants...the few that were here before were either called "dagos" or "refs" and not in a very friendly way. We were conscious of the fact that if this scheme was going to be successful we had to impress the Australian people, so we were determined to select the best group of migrants we possibly could.

We wanted to pick the finest stamp of male—people who looked like they might be able to do the jobs that they were required to do in Australia, but also looked like the sort of people who might appeal to Australians. The single women who were selected...we were looking for attractive girls again and those that had talents. We were looking for office workers in particular.

I think that we succeeded in what we set out to do. They became known as the "Beautiful Balts."

(George Kiddle, Immigration Officer)

9. *Bonegilla - request and response*

'Each morning [at Bonegilla in 1951] there used to be a large chanting crowd outside the back door of my office led by the priest with all these Italians chanting, "Il lavoro, il lavoro". I would open the door and sing out, "Silence. A domani mattina alle ore nove il lavoro. At nine o'clock tomorrow morning there will be work." They'd cheer and away they'd go. This went on for a fortnight. It was about this time I was leaving and I believe there were some riots at Bonegilla.'

(Brian Luscombe, Immigration Office)

'People were infuriated and we started to burn the place down. Within ten minutes four tanks and over two hundred soldiers had arrived...at full military alert.'

(Giovanni Sgro, MLC)

10. *Two views on the Good Neighbour Council*

'They [the migrants] were the flotsam and jetsam of Europe...they brought with them great suspicions. They couldn't believe someone would want to do something for them without something in return. And that was the big barrier we had to break down. We gave them a sumptuous afternoon tea and we felt we'd broken the ice.'

(Ethel Hayton)

'The Good Neighbour Council has never had a good name with ethnic communities. It was known as the "do-gooders", the "Mothers Club", who dished out cups of tea and made small talk—well-meaning in all respects, but who couldn't conceive of the needs and wants of migrants because they had never gone through the experience.'

(Tony Bonnici)

11. Peace in our time

'This is a more tolerant country than it has ever been, and in the last 25 years it has a record of peace unmatched by any other country.'

(Al Grassby)



ACTIVITIES

1. How generous or otherwise do you think Australians have been in the welcome extended to migrants?

List the factors which have modified that welcome.

2. You are the chief member of a party welcoming a new group of migrants because you speak their language. What will you tell them? Why? What rights will you tell them they have? What services are available to help them?

3. One of the ways of tracing the history of migration in Australia is to examine the terms of abuse used to identify them ('What's the difference between "dagos" and "wogs"?' Twenty years?)

List all the terms you can find which have been used to refer to migrant groups over the years. Start if you like with—'chink', 'pommie', 'reffo', 'dago', 'wog', etc.

How would/do you respond to being called these names?

4. Investigate examples in your own neighbourhood of various ethnic influences e.g. food stores, religious organisations, social welfare groups, sporting clubs.

Program Four

Working

This program deals with the role migrants have played in the Australian labour force. Several historical aspects are dealt with through case studies. The concentration, however, is on the nature and effect of the post-war migration boom.

TEACHING POINTS

1. Were migrants brought here simply to do jobs that Australians of longer standing didn't want to do?
2. What were the factors which affected migrant working conditions, particularly after World War II?
3. Have the economic goals of migrants and of Australia in creating its post-war immigration program been realised?
4. How have trade unions coped with the different situations presented by an increase of migrants of non-English-speaking background in the workforce?

SUMMARY OF THE PROGRAM

Introduction

The present problem of unemployed workers throws the question of migration into sharp relief. Since the mid-1970s Australia, 'the land of golden opportunity', has not provided as many opportunities to 'get on' as it did in the 1950s and 1960s.

Need for skills

The random talents of the convicts are not sufficient to sustain the early economy. Phillip asks that the farmers be sent to save the colony from starving. Conditions in Europe encourage migration; land appears to be available for the taking.

Germans in the Barossa (1830s)

Ian Harmstorf describes the application of the German agricultural patterns, traditions and culture in South Australia, following the arrival of German refugees in the 1830s. The self sufficiency and economic value of these settlers is discussed.

The effects of gold discoveries

'The decent things in life have been forgotten. Not a shepherd nor a workman left at his employment. Every shipload of immigrants means a further strain on our resources.' The huge population increase creates an unprecedented demand for goods and services, and therefore a demand for labour and especially skilled labour. Immigrant Chinese are used by employers as a threat to keep wage costs down.

Working Queensland cane

The history of Pacific Islander labour is described by a descendant, Noel Fatnowna, and Dr Roger Keesing. When that source of labour is stopped, Southern Europeans are used. Gino Parris, a cane farmer, explains his history, talks about cane harvesting and how it has changed, and describes how the Depression forced farmers to co-operate. He introduces us to his community of Italo-Australians in Queensland.

Labour and migration

Assistance offered to British migrants is not always available to non-British. The dream of land sours for many because of the harsh conditions. As the Australian economy prospers, domestic help is sought. During the Depression immigration slows to a trickle.

Post-war immigration

The only way seen to increase population quickly is to dramatically step up immigration. The government reaches an agreement with the unions; British ex-servicemen are encouraged to remain. Immigration officers are sent to recruit people from the 'displaced person' camps.

The migrant boom

The problems faced by migrants include the clumsy attitude of the authorities, language difficulties, and the classification of all displaced persons as manual labourers. An alternative view is offered by Immigration officers.

'Factory fodder'

Huge numbers of Southern Europeans arrive to fill migrant quotas as the flow from Britain dries up. These migrants are directed to 'difficult, dangerous and dirty' work as the demand for factory labour increases through the 1950s.

Union attitudes

A union spokesman and a migrant worker, active in union work, discuss past attitudes of unions to migrant workers.

Work and living conditions

John Zigouras and Professor Bill Ford describe the very harsh working conditions to which post-war migrants were exposed. Maria Posas explains how difficult it is for her to manage three tasks and attempt to learn English at the same time. The endless cycle of the need for security and working longer hours to achieve that security [which places it at risk in other ways] is vividly conveyed. John Zigouras explains the working conditions which lead to breakdowns in health, which he says have created 'a big scrap heap' of useless workers, with resulting problems for families.

Optimistic perspectives

Five migrants describe their experiences in terms of how much they have valued the results of their decision to leave their native countries. If you can get a job, you're OK: you have choices you didn't have; if you work hard you will be rewarded—are the types of response.

The next generation

What has happened to the children? The parents' optimism has in many cases been fulfilled.

The future?

This section presents a set of arguments and speculates on the prospects for employment and change, due in particular to developments in technology.

SOME KEY STATEMENTS

1. *The white man as labourer*

'Up until that period of time [c. 1890], they thought that only black men could do that hard manual labour outside; and the white man he had to work in the shade because his lily-white skin would get sunburnt.'

(Noel Fatnowna a descendant of Pacific Islanders brought to Australia as labourers)

2. *'Kanaka' labour*

'Once they got to Queensland, as many as one third of them died. They worked from dawn, long before dawn in fact, until night with no food, little rest. They were beasts of burden. They were sold virtually on the dock, by the head, as commodities.'

(Dr Roger Keesing)

3. *Highly qualified labourers*

'People arrived from the boat. A few hours later we were registered. At the registration we were given a little book—a certificate of identity. And this certificate of identity under the photograph had a note, "Occupation". And on every man's certificate was written "Labourer" —priests, architects, university professors, doctors of medicine. They were absolutely stunned.'

(Dr Egon Kunz)

'The first male "displaced persons" came out as manual labourers and were selected as such. We had to explain very carefully to them that this was what they would be expected to do.'

(George Kiddle, Immigration Officer)

'Many of them lost their skills. Many of them became embittered, some suicided, some left Australia. It was a tremendous wastage.'

(Dr Egon Kunz)

'I really think [the displaced persons scheme] was one of the best things that ever happened to Australia. We needed them as much as they needed us. The people in Australia came to realise this with the passing of time...they found what they were seeking, the chance to rebuild their lives in their new homeland.'

(Bob Armstrong, Immigration Officer)

4. *Unions and migrants -- the fifties*

'In the fifties the unions faced the same problem with the migrants as the rest of the community. There was a great deal of fear, ambivalence suspicion, prejudice, racism...it's a patchy picture...the Miners' Union in Western Australia for example, always sent down an Anglo-Saxon, a native-born, with a migrant. They worked in pairs.'

(Alan Matheson, Union Officer)

'The migrants had been told in the ships and on arrival that the trade unions were illegal organisations. The trade unions did nothing to inform the newly arrived migrants of this lie. We tried to point it out to trade unions. They just shrugged it off as if the problem didn't exist. They shrugged it off with the excuse...that sooner or later, through assimilation, they would come to understand the traditions of the Australian movement and everything would be lovely. It was just sheer neglect.'

(Charles D'Aprano)

5. *Learning under pressure*

'People say, "There are plenty of schools outside in the night time, why don't you learn English?" But I found out. I'm a factory worker, a mother and a housewife - so I've got three roles. I have to get up in the morning at 6 o'clock, go to the factory, work there under constant pressure. Then go home, do my second job. Then at 10 o'clock, 11 o'clock, you ask me to learn English! I think that's to ask too much.'

(Maria Posas)

6. *Work conditions*

'Some 500,000 people are killed or injured in Australian factories each year. [These accidents] occur in factories mainly where migrant workers are operating...they do the dirtiest jobs, the heaviest jobs. The protection of government instrumentalities is not there.'

(Alan Matheson)

7. *The family circle*

'What must be remembered is that it is a domino factor. The wife must go out to work if the husband for example has a back injury and can't work. She becomes the mainstay of the family. The husband, having to stay home and not be the breadwinner, gets depressed. As a result of his depression and her exhaustion both physical and mental, she too becomes depressed. This then affects the children. From there it becomes an enormous social problem.'

(Dr Spiro Moraitis)

8. *A brighter picture*

'In this country you can be poor just one week. One week. Soon as you start working you get your first wages, you're OK.'

(Steve Duricic)

'I started off loading trucks. I was promoted into the office as a stock clerk. I went to night school and passed my exams and became an accountant. Now it's a familiar story. In Australia it happens everywhere, every day. But that doesn't happen in Britain. It's so ossified in its class structure that if you leave school and start loading trucks the chances are that's how you're going to finish...Here you're as good as you prove yourself to be. A man could get on here it's true, if you work hard.'

(Eric Bogle)

9. *The next generation*

'The other measure of success is what has happened to the children, the second generation. There it's very interesting when we think of the Mediterranean group, the ones that were mainly stuck in the factories.

That in the end, after they had been here quite some time, round about three to five per cent of these immigrants had worked their way into professional or higher administrative jobs. But between fifteen and twenty per cent of their children are in these jobs, to say nothing of the jobs of those who went into clerical and commercial jobs, or into the media.'

(Professor Charles Price, demographer)

ACTIVITIES

1. List the main advantages and disadvantages in the working life of migrants who arrived in Australia after the Second World War.

Look at the types of work done by people of different ethnic origin.

2. Find someone who migrated to Australia from a non-English-speaking country, and investigate their work history. Discuss with them matters such as

- their expectations
- the reality of their situation
- changes in their working life
- attitudes shown by native Australians.

Write it up into a report.

3. Create a role play. The characters are a factory foreman, a native Australian, a union official, two recently migrated workers, a social worker and an arbitrator.

The migrant workers are accused of slacking off and refusing to obey instructions. The social worker says that they can't understand the instructions to obey them, and that they weren't slacking off. The machines they are working had harmed their health and reduced the speed of their movements. The union official suspects 'Mediterranean back' and sticks to official union policy (what will that be?). The migrants talk about work conditions in the factory. The arbitrator has to make a judgement.

4. Investigate how recent high levels of unemployment have differently affected various ethnic groups. Are any particular groups worse off than others? If so, can you supply reasons?

Program Five

Something Old, Something New

This program is about the contrasts of culture experienced by migrant groups, in particular the children and the next generation. Besides more general material, it contains case studies of four families.

TEACHING POINTS

1. Which aspects of Australian culture provide difficulties for migrants?
What do they miss most from their home backgrounds?
2. How do migrant children, caught between and influenced by two cultures, manage?
3. In many cases migrant traditions have become modified over time and in turn have influenced modification of Australian traditions. How does that occur and what sorts of modifications take place?

SUMMARY OF THE PROGRAM

Introduction

Eric Bogle talks about Scotland, his native country, the process of leaving and why he left.

Missing what?

'You miss everything...' A number of more recent migrants recall what they miss about their homelands. 'You can never forget the character of that particular person or place.'

Cultural expectations

Giovanni Cannovo and Dr Bertram Wainer talk about what they expected Australia to be like. John Bluthal describes finding three worlds as a young migrant—that of his parents, that of being a refugee in a foreign country and that of his school friends.

Cultural contrasts

Changes in domestic situations—like the nature of family life, cooking and eating, strange information offered at school, the problems of 'latchkey' children—loom large. The scale and nature of Australia's topography engender a feeling of insecurity. Rosemary Brondolino talks about walking off towards the docks as a toddler, looking for a ship to take her 'home'.

Development of sub-cultures

Robert Richter discusses the type of social contacts his family had, and how it became apparent that they were living in a sub-culture.

Difficulties of adolescence

Despina Taylor, Rosemary Brondolino and Antoinette Charras speak of the difficulties of resolving family and community differences, especially concerning the behaviour of teenage girls. (This sequence is intercut with scenes from *Toula*, a film about a Greek girl growing up in Australia.)

The Taylors

Despina Taylor describes her experience of biculturalism, the effects of having to juggle two cultures and the stress that created. She chooses the issue of maintaining virginity as a critical cultural determinant.

Burying a custom

The last remaining member of a Tong (a Chinese brotherhood) speaks of the likelihood of the ending of Chinese burial customs in Australia as his children grow up 'Australian'.

The Iacominis

The Iacominis talk about the changes that have occurred in their family during their time in Australia, and discuss parental control over children's conduct. We watch them preparing for a party and enjoying themselves at it.

Cultural freedom and restraints

Antoinette Charras speaks of the freedom available to her here. Ann Richter, an Anglo-Australian, compares her attitudes to privacy with those of her husband's family.

The Zaydons

Individualism versus family bonding is the issue. The grandmother is a recent arrival in Australia because 'her home is where her children are'. She talks, with other family members translating, about the way she was brought up and declares her forthright views on child-rearing. Wafa Stephan, a member of the family, tells a story about the way Australians seem to view family ties.

Going home

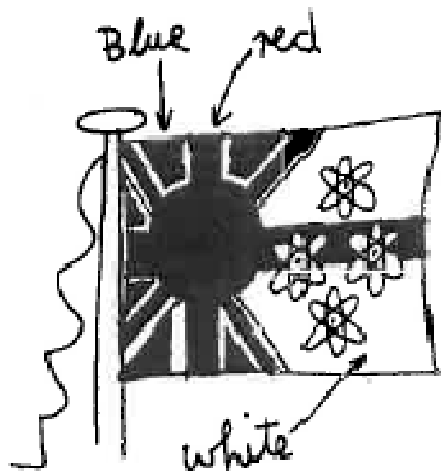
Antoinette Charras and Rosemary Brondolino recount their experiences of going back to their 'homes', Greece and Italy respectively, and finding each was no longer 'home'. Bertram Wainer and Rosetta Sung discuss lasting cultural factors which they encounter.

The Cannovos

Grace Cannovo attends her first communion. This sequence, largely without commentary, contains some fascinating examples of cultural pluralism.

The service for example is conducted in three apparently interchangeable languages. At the celebration following, the kids play video games in the midst of Italian song and dance. Giovanni Cannovo came to Australia to 'wear new shoes', but decides "there was nothing to discover, nothing to find'.

Tamar flag



The solar AND nuclear
multiculturally
Union-Jack-off

features: nostalgia for
previous imperial connections,
a nod to Eureka and
No dams conservationists,
recognises former yellow pearl
now best customer and is
offensive enough not to compromise
aboriginal national identity

If red white and blue offends
European migrant groups it can
also be read as blue white and red
and a tribute to France and the EEC

SOME KEY STATEMENTS

1. The forgotten migrant

'The British migrant...comes out with a great advantage over the others in the fact that we speak English. So therefore we communicate with the indigenous Australian and assimilate into the culture more easily. But that also makes us the forgotten migrant.'

(Eric Bogle)

2. The problem of size

'My father saw it as the beginning of what would eventually happen, the children leaving the family. It's not like the village. In the village you never do leave the family...you might move upstairs or across the road or into the basement, but it's so small that even if you move to the other side of the village you would still be together. This country is just so vast, and holds, or held back then, so much that was unknown that my father felt frightened.'

(Rosemary Brondolino)

3. What am I doing here?

'The strictness comes out because they are afraid of losing you, and you're subjected to a life that is almost monk-like, and the question comes out, "What am I doing here?" Why was I uprooted from a lifestyle that I could have coped with and put in a situation that I can't cope with. Not because I don't want to cope, but because I have to adhere to the old ideals, yet I'm in a country that has totally new ideals.'

(Rosemary Brondolino)

4. Building on a chimera

'I saw that things weren't exactly the same [in Greece] as my parents had said they were. And I realised that they had stopped twenty years before, when they had come here.'

(Antoinette Charras)

5. Divided by cultures

'You start to live two lives. You start to live a private life and you start to live a public life, and you are torn between the two. You never know which is going to win out. You juggle the two cultures. You know within you something is going to give.

...I knew there were limits and no matter how Anglo-Saxon I became, no matter how far I went in terms of dress, speech and behaviour...there were Greek moral and cultural values, Greek taboos that I did not dare break. Because if I had broken them I would have self-destructed. I don't think people realise it is as serious as that.

...Then the child came. I realised that I wasn't Anglo-Saxon. I was Greek, which alienated me from the very society that I spent twenty years trying to become a part of.

...I remember at the age of thirteen announcing at the dinner table "I will not marry a Greek. I will choose the man that I will marry and I don't care what he is ...I will not be any man's property. I am a woman and I will be free!" And I didn't understand at thirteen that you could do all that and be Greek as well.'

(Despina Taylor)

6. The Iacomini

'My wife when she came to Australia, she cry for ten years. After ten years she went back to Italy. When she came back she was a happy and good woman.'

(Mr Iacomini)

'When I arrived there was nothing I liked. The bread wasn't Italian nor was the pasta. It cooked too quickly. The oil was too light. All these things seem silly to me now, but they meant a lot once. The only words [of English] I knew then were "shut up". That didn't help me communicate, did it?'

(Mrs Iacomini)

'We've been brought up to be proud of what we are...I'm proud to be an Italian.'

'No. You say, "We are not Australian. We are bloody wogs".'

(one of the Iacomini girls and her father)

7. *Families and their bonds*

'In Australia you think of yourself as an individual. In Lebanon you think of yourself as part of a family, which means there are lots of things you can't do...(But) in the long term you lose quite a lot by being individual.'

(Wafa Stephan)

Question: 'What does she think of the way Australians bring up their children?'

Answer: 'No good. Australian take a lot of care of their families when they are young, when they are babies. But the minute they become adolescents they leave them to do whatever they want to do. This is the time when they should be most watchful.'

(a translation of the opinions of Grandmother Zaydon)

8. *What nationality was that?*

'My family who saw me would say, "Come and meet the Australian girl", and that's when I got so mixed up. I said, "The Greek people call me the Australian girl and the Australian people call me the Greek girl. What's going on?"'

(Antoinette Charras)

9. *On being a banana*

'I was talking to a group of Chinese ladies who were learning English... Someone up the back said, "You're a banana". I thought—that's great, what did that mean? "Well, you're yellow on the outside and white on the inside." That was a new one on me.'

(Rosetta Sung)

10. *Inadequate labels*

'We're a society that sticks labels on everything. [But] we have shared experiences as human beings—not just Australians, Scots, Yugoslavs and Turks.'

(Eric Bogle)

ACTIVITIES

1. Write a list of all the things that are particular to where you live which you would miss if you went to live in another country. Why would you miss them?
2. Screen and discuss the film *Toula*, part of the series *Three to go* (made by Film Australia and widely available). This fictional film paints a very clear picture of some of the sentiments expressed in the program. A useful comparison could be made by using *Judy*, the story of an Australian country girl coming to the city, in the same series.
3. Create a set of guidelines for parents about treatment of teenagers which you think would be reasonable. When they are finished check them against what your parents think and compare the responses of parents of different ethnic background.

Program Six

Are You Fair Dinkum?

This program is about national identity and the concept of the 'Australian way of life', the way it was shaped by migration and the response of migrants to it.

TEACHING POINTS

1. Is there such a thing as an 'Australian identity'? If so, what has contributed to its development? Is it the same thing as a 'way of life'?
2. What are some of the responses migrants have to Australian culture?
3. What changes have occurred as a result of the contributions of the post-war migrants to Australian culture?

SUMMARY OF THE PROGRAM

Introduction

The great opportunities presented by settlement in Australia are the subject of a speech by Ben Chifley.

Eric Willmot provides a concept of 'migrant' from an Aboriginal perspective, defined by history and race memories.

A Southeast Asian girl is asked after a naturalisation ceremony if things have changed now. She replies, joking, that she is waiting for her hair to turn blond.

The next sequence concerns the reactions of the squatters to the land, and an English migrant records her horror when confronted by the Australian landscape.

The Irish

Clare Dunne and Dinny O'Hearn discuss the contribution that the Irish made to Australian culture, by their refusal to be assimilated into a transplanted British society, and by their fractiousness.

Mateship

Patsy Adam-Smith tells of the great difficulties of itinerant Australian bush workers and the way this created a dependency on one's fellows, and of the natural consequences of organised labour and unionism.

Gallipoli

She goes on to explain that the ANZAC soldiers at Gallipoli were mainly unionists; this influenced their behaviour and the creation of an ANZAC legend. This idea is developed by Eric Bogle and Dinny O'Hearn, the latter linking it to a 'total re-attachment' with the Empire and Britain which he estimates lasted for thirty to forty years.

Sport and innocence

Some newsreel footage of a long-past Empire Games precedes Patsy Adam-Smith describing 'Old Australians' and the radical changes which occurred to their sense of certainty about things.

Initial shocks

This section runs through a number of initial responses—to safety, security, ice-creams and milk shakes, to the beach, to the suburbs, keeping chooks and cutting the lawn. Warren Mitchell intervenes to harass a Greek orthodox priest blessing a fruit shop. 'They think Australia is a bloody five-star hotel.'

Disquieting culture

Bruce Ruxton provides a transition to this section by expressing his disgust at attitudes of migrants to this country, of apparently wanting to reshape it in the image of their own. Despina Taylor tells of her father's bewilderment at Australians. 'Are they really human?' A description of 'pub culture' and responses to it follows.

Change! Now!

Bruce Ruxton insists that migrants want to join in and be Australians. The pressure to adopt 'Australian values' and 'become an Australian, whatever that may mean' is surveyed. The difficulties of abandoning thousands of years of cultural background provide a contrast. Despina Taylor talks about her problems with food at school, and George Donikian explains the difficulties caused by his surname.

Learning the 'lingo'

A number of the cultural issues associated with language learning are clarified. David Trembath, a teacher of English to migrants, explains his problems. We see a class at work. Australian attitudes to non-English-speakers is forcibly illustrated by Warren Mitchell.

The politics of multiculturalism

This section makes it clear that quite a dramatic change has occurred in attitudes, not necessarily to migrants and migration, but to the current cultural diversity of the Australian population. Sir Billy Snedden, Giovanni Sgro, Al Grassby, Gough Whitlam and Ian Macphie all express similar attitudes.

The Media

We glance at Ethnic Radio and Channel 0/28, and their importance in recognising various language and cultural groups.

Education

This deals quite extensively with a debate about bilingual teaching at Debney Meadows Primary School (Melbourne), the effects it may have, and its impact on both the

assimilation and the integration of students. The language in question is Turkish; the parents have definite attitudes, the teachers are split.

In the bush

In Northern Victoria, along the Murray, are large recent settlements of migrant 'blockies'—farmers on whose irrigation blocks grow grapes, salad vegetables and in a few cases, marijuana. Several Turkish farmers complain about blanket discrimination and the misconceptions the locals have about them. Yet integration is occurring. We see Italian dancing at a Red Cliffs festival, and enough to indicate that some of the toughest hardline attitudes to non-British migrants may be softening.

SOME KEY STATEMENTS

1. *Who is a migrant?*

'In the Aboriginal view a migrant is somebody whose race memories and whose history come from somewhere else...You can be here maybe six generations and you can say, "I belong, I was born here", and all those other things. That's fine. No one's knocking that. But what we're saying is that you've got a history that comes from somewhere else. You are the history of your people, or your predecessors as far back as human memory can take it...and if that's someplace else, you're a migrant.'

(Eric Willmot, Australian Institute of Aboriginal Studies)

2. *Off the planet*

'I didn't want to go [to Australia]. My worst fears were realised...I was terrified of the vastness, and I thought in my depressed moments that if Perth fell off the edge of the earth nobody would ever notice.'

(Susan Ivemay, English migrant)

3. *Irishness*

'Through the Irish, Australia became a more Australian Australia...they paved the way for the multicultural explosion.'

(Clare Dunne)

4. *Mates as saviours*

'There were dead bodies from one end of this continent to the other of men who were tramping, and if a man didn't have a mate...they were the ones whose bones were found.'

(Patsy Adam-Smith, historian)

5. *Gallipoli*

'They [the Australians] had one thing going for them that men of no other country had. Their physical stamina and their mateship were welded into one. Man stood by man there as it has seldom been done in the world. Seldom. That was bush mateship.'

(Patsy Adam-Smith)

'We [the British] want to forget the war that robbed us of our physical and our moral and our economic strength. In Australia the First World War, Gallipoli, created an Australian identity. So here they like to remember it.'

(Eric Bogle)

6. *Innocence ends*

'We had an innocence, some may call it ignorance, that's not here now...Perhaps for some "Old Australians" you look back to another time when you knew who you were and you knew your place in things. That kind of innocence is gone.'

(Patsy Adam-Smith)

7. *An Australian staggered*

'It staggers me! Here they come from countries where human dignity is nil, where there's either fascist or communist governments, where there is no freedom for the individual. They've come here for the better life. The next thing we know they're trying to revert us back to the old system.'

(Bruce Ruxton, President of the Victorian RSL)

8. *Australians staggering*

'They'd all trudge off to the pub at two in the afternoon and they wouldn't get back till just on six, which was closing time...They'd get so boozed, bombed out of their eyeballs. They'd get half a dozen bottles, which more often than not would end up on the pavement, and there'd be beer and glass scattered everywhere. And for a long time I thought that was what Australians were all about.'

(Rosemary Brondolino)

9. *A 'dill'? What's that?*

'It's still a problem training teachers to get rid of their assumption that because a person doesn't speak English, they're a dill.'

(David Trembath, Migrant English teacher)

10. *Political recognition*

'What I did do in 1973 was to announce an entirely new policy of recognising the multicultural identity of Australian society, in which we recognised the value of all Australians and not just some of them.'

(Al Grassby)

11. *The Debney Meadows debate*

'For all sorts of reasons parents want kids to learn in their own language.'

[Lorna Hannan, Language consultant]

'The way it's been presented to us [means] the whole system has to change to accommodate this multilingual approach. Now is it worth changing the whole system? What if it fails?'

(Teacher A, Debney Meadows)

'They are here to stay. English is important...They want to make a little Turkey here. To me, this is not applicable. We need people who are going to be Australians in this country.'

(Teacher B, Debney Meadows)

'They [the Turks] didn't come to assimilate. They want to retain their own identity and culture. They think that is terribly important. That conflicts with what I see as their own interests, and that is to assimilate. I see a conflict there, and I don't know how to resolve it.'

(Teacher C, Debney Meadows)

12. *Final acceptance*

'To become one with the people of this country, to be accepted, that was the hardest thing. Once this was done everything came naturally.'

(Antoinette Charras)

ACTIVITIES

1. The program suggests that mateship developed through bush work, the economic depression of the 1890s and the First World War. It is a crucial element in the 'Australian identity'. What is 'mateship'? Who can be mates? Where for example do women fit in?
2. Make a list of all the things that you think of as being typically Australian. What is their original source? Make a comparison of your list with those of the rest of the class. Is there enough in common to draw any conclusions?
3. Look again at the sequence concerning Debney Meadows School. Debate the topic: 'In Australia it is better to learn in the language spoken at home, whether or not it is English'.

Appendix 1

Useful terms to investigate and understand

Assimilation and integration
Boom and depression
Chain migration
Citizenship
Culture
Discrimination
Displaced person
Emigrant and immigrant
Ethnic group
Multiculturalism
Nationalism
Naturalisation
Prejudice
Racism
Refugee
Repatriation
Skilled and unskilled labour
Social class
Social security
Urbanisation
Xenophobia

Useful historical references to investigate

Assisted migration
Bounty system
Dictation test
Federation
Goldrush and the Chinese
Industrial Revolution
Labour movement
Penal laws
Post-war migration program
Quota system
White Australia Policy

Historical figures for investigation

Arthur Calwell

Caroline Chisholm

Malcolm Fraser

Al Grassby

Lachlan Macquarie

Sir Robert Menzies

Sir Henry Parkes

Captain Arthur Phillip

Edward Gibbon Wakefield

Gough Whitlam

Appendix 2

Some useful books

General Books on Australian Immigration

Appleyard, R.T. *British emigration to Australia*, Australian National University Press, Canberra, 1964.

Dugan, M. and Szwarc, J. *'There goes the neighbourhood!': Australia's migrant experience*, Macmillan Australia in association with the Australian Institute of Multicultural Affairs, Melbourne, 1984.

Johnston, S. *We came to Australia*, Methuen, Sydney, 1980.

Madgwick, R.B. *Immigration into eastern Australia 1788-1851*, Sydney University Press, 1969.

Price, C.A. *Southern Europeans in Australia*, Australian National University, Canberra, 1979.

Robson, L.L. *The convict settlers of Australia*, Melbourne University Press, 1965.

Sherington, G. *Australia's immigrants 1788-1978*, Allen and Unwin, Sydney, 1980.

Weidenhofer, M. *The convict years: transportation and the penal system 1788-1868*, Lansdowne Press, Melbourne, 1973.

Aborigines and Europeans

Butlin, N. *Our original aggression*, Allen and Unwin, Sydney, 1983.

Gilbert, K. *Living black: blacks talk to Kevin Gilbert*, Penguin Books, Ringwood, 1978.

Reynolds, H. *Aborigines and settlers*, Cassell, Melbourne, 1972. [Collection of documentary extracts]

Reynolds, H. *The other side of the frontier: Aboriginal resistance to the European invasion of Australia*, Penguin Books, Ringwood, 1982.

Rowley, C.D. *The destruction of Aboriginal society*, Penguin Books, Ringwood, 1972.

Racism and the 'White Australia' policy

Curthoys, A. and Markus, A. *Who are our enemies: racism and the Australian working class*, Hale and Iremonger, Petersham, 1978.

Evans, R.L., Saunders, K.E. and Cronin, K. *Exclusion, exploitation and extermination: race relations in colonial Queensland*, ANZ Books, Sydney, 1975.

London, H.I. *Non-white immigration and the "White Australia" policy*, New York University Press, New York, 1970.

Price, C.A. *The great white walls are built: restrictive immigration to North America and Australasia 1836-1888*, Australian National University Press, Canberra, 1974.

Rivett, K. (ed.) *Australia and the non-white migrant*, Melbourne University Press Parkville, 1975.

Willard, M. *History of the White Australia Policy to 1920*, Melbourne University Press, Parkville, 1967.

Yarwood, A.T. and Knowling, M.J. *Race relations in Australia: a history*, Methuen, Sydney, 1982.

Post-War Migration

Birrell, R. and T. *An issue of people: population and Australian society*, Longman Cheshire, Melbourne, 1981.

Calwell, A.A. *Be just and fear not*, Lloyd O'Neil, Hawthorn (Vic), 1972. [Autobiography]

Grassby, A. *The morning after*, Judicator, Canberra, 1979. [Autobiography]

Johnston, R. (ed.) *Immigrants in Western Australia*, University of Western Australia Press, Nedlands, 1979.

Jupp, J. *Arrivals and departures*, Cheshire-Lansdowne, Melbourne, 1966.

Martin, J.I. *The migrant presence: Australian responses 1947-1977*, Allen and Unwin, Sydney, 1978.

Armenians in Australia

Mirzaian, A. *Armenians in Australia and New Zealand*, The author, Sydney, 1966.

Americans in Australia

Cuddy, D.L. *The yanks are coming: American immigration to Australia*, R&E Research Associates, San Francisco, 1977.

Chinese in Australia

Choi, C.Y. *Chinese migration and settlement in Australia*, Sydney University Press 1975.

Cronin, K. *Colonial casualties: Chinese in early Victoria*, Melbourne University Press, Parkville, 1982.

Gittins, J. *The diggers from China: the story of the Chinese on the gold fields*, Quartet, Melbourne, 1981.

Czechs in Australia

Cigler, M. *The Czechs in Australia*, Australasian Educa Press, Croydon, 1984.

French in Australia

Stuer, A.P.L. *The French in Australia*, Australian National University, Canberra, 1982.

Germans in Australia

Borrie, V./D. and Borrie, F.W. *Italians and Germans in Australia*, Cheshire, Melbourne, 1954.

Price, C.A. *German settlers in South Australia*, Melbourne University Press, Parkville, 1945.

Vondra, J. *German speaking settlers in Australia*, Cavalier Press, Melbourne, 1981.

Greeks in Australia

Bottomley, G. *After the odyssey: a study of Greek Australians*, University of Queensland Press, St. Lucia, 1979.

Papageorgopoulos, A. *The Greeks in Australia: a home away from home*, Alpha, Sydney, 1981 (bilingual).

Vondra, I. *Hellas Australia*, Widescope, Melbourne, 1979 (bilingual).

Indo-chinese in Australia

Grant, B. *The boat people*, Penguin Books, Ringwood, 1979.

Poussard, W. *Today is a real day: Indochinese refugees in Australia*, Dove Communications, Blackburn (Vic), 1981.

Hawthorne, L. *Refugee: Vietnamese experience*, Oxford University Press, Melbourne, 1982.

Viviani, N. *Long journey: Vietnamese migration and settlement in Australia*, Melbourne University Press, Parkville, 1984.

Irish in Australia

Hogan, J.F. *The Irish in Australia*, London, 1887, Melbourne, 1888.

Wannan, B. *The folklore of the Irish in Australia*, Currey O'Neil, Melbourne, 1980.

Italians in Australia

Gentili, J. et al. *Italian roots in Australian soil: Italian migration to Western Australia 1829-1946*, Italo-Australian Welfare Centre, Marangaroo (WA), 1983

Loh, M. (ed.) *With courage in their cases: the experiences of thirty-five Italian workers and their families in Australia*, Italian Federation of Emigrant Workers and their Families, Coburg, 1980.

Thompson, S.L. *Australia through Italian eyes*, Oxford University Press, Melbourne, 1980.

Ware, H. *A profile of the Italian community in Australia*, Australian Institute of Multicultural Affairs and Co.As.It., Melbourne, 1981.

Hungarians in Australia

Kunz, E.F. *Blood and gold: Hungarians in Australia*, Cheshire, Melbourne, 1969.

Jews in Australia

Medding, P.Y. *From assimilation to group survival: a political and sociological study of an Australian Jewish community*, F.W. Cheshire, Melbourne, 1968.

Latvians in Australia

Putnins, A.L. *Latvians in Australia: alienation and assimilation*, Australian National University Press, Canberra, 1981.

Pacific Islanders in Australia

Australian Broadcasting Commission, *The forgotten people*, ABC, Sydney, 1978.

Corris, P. *Passage part and plantation: a history of the Solomon Islands labour migration 1870-1914*, Melbourne University Press, Parkville, 1973.

Scandinavians in Australia

Koivukangas, O. *Scandinavian immigration and in Australia before World War 2*, Institute of Migration, Turku (Finland), 1974.

Scots in Australia

McMillan, D.S. *Scotland and Australia 1788-1850*, Oxford University Press, 1967.

Prentis, M.D. *The Scots in Australia: a study of New South Wales, Victoria and Queensland 1788-1900*, Sydney University Press, 1983.

Spanish in Australia

Grassby, A. *The Spanish in Australia*, Australasian Educa Press, Croydon, 1984.

See also

Cultural Background Papers

These are a series of pamphlets produced by the Department of Education and Youth Affairs and published by the Australian Government Publishing Service.

The series began in 1983 and it is intended that further titles be issued.

Published in 1983 were: *Albania, Bulgaria, Finland, Greece, Italy, Laos, Lebanon, Poland, Turkey, Vietnam, Yugoslavia*.

Grolier Society of Australia *The Australian encyclopaedia*, Grolier, Sydney, 1983. [Entries for ethnic groups]

Kennedy, T. (ed.) *The Australian family*, Australian Consolidated Press, Sydney, 1982.

Migrants describe their experiences

Bonutto, O. *A migrant's story*, H. Pole, Brisbane, 1963.

Charlwood, D. *The long farewell: settlers under sail*, Allen Lane, Ringwood, 1981. (Extracts from nineteenth century shipboard diaries)

Engelman, M. *The end of a journey*, Lantana, Melbourne, 1978.

Frauca, H. *In a new country*, Paterson Brokensha, Perth, 1956.

Hart, S. *Pommie migrant*, Odhams, London, 1957.

Liverani, M.R. *The winter sparrows: growing up in Scotland and Australia*, Sphere Books, Melbourne, 1977.

Lowenstein W. and Loh, M. *The immigrants*, Hyland House, Melbourne, 1977

Splivalo, A. *The home fires*, Fremantle Arts Centre Press, Fremantle, 1982.

Novels dealing with the migrant experience

'Culotta, N.' [John O'Grady] *They're a weird mob*, Ure Smith, Sydney, 1957.

Devanny, J. *Sugar heaven*, Redback Press, Melbourne, 1982 [orig. 1936].

Kefala, A. *The first journey: two short novels*, Wild and Woolley, Sydney, 1975.

Lewitt, M. *Come Spring*, Scribe, Melbourne, 1980.

Martin, D. *The young wife*, Sun Books, Melbourne, 1966.

Milutinovic, I. *Talk English carn't ya,,* Hyland House, Melbourne, 1978.

Waten, J. *Alien son*, Sun Books, Melbourne, 1967.

Distant land, Cheshire, Melbourne, 1964.

So far no further, Wren, Melbourne, 1971.

The unbending, Australian Book Society, Melbourne, 1954.

Short Stories dealing with the migrant experience

Bosi, P. *The checkmate*, Kurunda, Sydney, 1973.

Dezsery, A. (ed.) *The first multilingual anthology in English and other than English*, Dezsery Ethnic Publications, Adelaide, 1979- [Stories in Croatian, Dutch, Estonian, German, Hungarian, Italian, Polish, Serbian, Slovak and English translations.]

Dezsery, A. *Neighbours*, Dezsery Ethnic Publications, Adelaide, 1980.

Gunew, S. (ed.) *Displacements: migrant story tellers*, Deakin University Press, Waurin Ponds (Vic), 1982.

Holt, R.F. (ed.) *The strength of tradition: stories of the immigrant presence in Australia 1970-81*, University of Queensland Press, St Lucia, 1981.

Jurgensen, M. (ed.) *Ethnic Australia*, Phoenix, Brisbane, 1981.

Lieberman, S. *On firmer shores*, Globe Press, Melbourne, 1981.

Martin, D. *Foreigners*, Rigby, Adelaide, 1981.

Rorabacher, L.E. (ed.) *Two ways meet: stories of migrants in Australia*, Longman-Cheshire, Melbourne, 1970.

Waten, J. *Love and rebellion*, Macmillan, South Melbourne, 1978.

See also Lumb, P. and Hazell, A. (eds.) *Diversity and diversion: an annotated bibliography of Australian ethnic minority literature*, Hodja, Richmond (Vic.), 1983.

List of relevant programs on DVD from the NFSA Film Australia Collection

Admission Impossible (1992, 54 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=3278>
Examines the political forces and propaganda campaigns behind the White Australia policy, a policy which aimed to allow only "pure white" immigrants.

Australian Biography: Victor Smorgon (1999, 26 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=8070>
Victor Smorgon tells how he came from starvation and poverty in Russia and built a small family business into one of the biggest and most successful industrial corporations in Australia.

Desert People (1967, 49 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=910>
A day in the life of two nomadic families of the Australian Western Desert.

Exile and the Kingdom (1993, 2 x 55 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=3872>
A comprehensive account of the experiences of a community of Aboriginal people from pre-colonial times to the 1990s.

Film Australia's Immigration DVD (2004, total running time 195 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=8622>

An exploration of immigration and Australia - the people, policies and propaganda, post World War Two.

Flowers and the Wide Sea (1994, 2 x 55 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=3631>
The story of one of Australia's oldest immigrant communities - the Chinese.

Little Brother, Little Sister (1998, 52 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=8094>
An observational documentary about the adoption of two Ethiopian children into an Australian family.

Mabo – Life of an Island Man (1997, 87 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=4953>

On June 3rd 1992, six months after Eddie “Koiki” Mabo’s tragic death, the High Court upheld his claim that Murray Islanders held native title to land in the Torres Strait. The legal fiction that Australia was empty when first occupied by white people had been laid to rest.

Mike and Stefani (1952, 57 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=232>

A moving tale of the transition of a family of displaced persons from their refugee camp in post-war Europe to their new home in Australia.

No Strangers Here (1950, 48 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=238>

A fictionalised account of a family of “new Australians” arriving in their new home town.

Norm and Ahmed (1988, 42 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=2671>

A video of the controversial and critically acclaimed play *Norm and Ahmed* by Alex Buzo, in which the action centres on a chance midnight meeting between the ocker Norm and an urbane Pakistani student Ahmed.

Settlers in a Far Far Land – Muslims in Australia (1985, 17 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=2208>

A portrait of Muslim life in Australia.

Snowy, The – A Dream of Growing Up (1989, 60 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=3090>

An estimated 100,000 people worked on the Scheme between 1949 and 1974 - two-thirds of them were immigrants from over 40 countries around the world.

Sun on the Stubble (1996, 6 x 48 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=2860>

The story of Bruno Gunther, a 14-year-old boy from a German immigrant family growing up in a small South Australian wheat farming community during the 1930s.

Three to Go: Toulas (1970, 29 mins)

<http://www.nfsa.gov.au/collection/film-australia-collection/program-sales/search-programs/program/?sn=1156>

A young woman living in a Greek migrant community in Sydney desperately wants to become a modern Australian, but in order to do so she comes into conflict with conservative family values.

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