Everyone knows that part of Australia’s history includes policies and behaviour that have discriminated against people of non-European backgrounds.

Brainstorm your knowledge of ‘White Australia’ as a class. Summarise your knowledge under these headings in a table like this:

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Initial ideas</th>
<th>At the end of this init</th>
</tr>
</thead>
<tbody>
<tr>
<td>What ‘White Australia’ means</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When it existed</td>
<td></td>
<td></td>
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<tr>
<td>Why it existed</td>
<td></td>
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</tr>
<tr>
<td>How it operated</td>
<td></td>
<td></td>
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<tr>
<td>Who it was directed against</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How it was justified</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who criticised it and why</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How effective it was</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What impacts it had on people and society</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How it changed over time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What replaced it</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

What this brainstorm does is to create a summary of your present knowledge about ‘White Australia’; but it also provides you with a structure for exploring White Australia over time. If you can find information on all these headings you will have a very good knowledge of the topic.

The ideas you have recorded are also your image or representation of what you understand by ‘White Australia’. It is time now to test how accurate that image is. We can do this by looking at the displays in the National Museum of Australia, and asking what their representation of the issue looks like. Is it different from yours? Is it a fair and accurate representation of the past?

When you have worked through the information on the following pages, and studied how the theme is represented in the NMA, then come back to the table and see if you can add to and change any of the information you included in your initial ideas.

Let’s start.

CURRICULUM OUTCOMES

By the end of this unit students will be better able to:

- Know what constitutes the ‘White Australia’ policy
- Critically analyse the National Museum of Australia’s representation of it
- Understand how Australian attitudes and policies towards immigrants and race have changed over time.

The National Museum of Australia at Acton is one of the nation’s most important cultural institutions. The Museum employs a fresh and exciting approach to Australian history, culture and environment.

Each National Museum unit of work in STUDIES asks students to consider the stories and concepts behind Museum themes, objects and images and can be used with students in Society and Environment, History, Geography, English and Media Studies.
‘White Australia’ refers to the policies and attitudes of white Australians toward non-European immigrants and Indigenous inhabitants of Australia.

The National Museum does not have one particular display about ‘White Australia’, but it does have a variety of objects and text about aspects of ‘White Australia’ spread throughout the various galleries.

The displays give us information — through the objects, captions and explanatory text — but they also create messages and meanings in our minds. When put together, they create an overall message about or representation of ‘White Australia’.

In looking at the Museum displays we are asking a key question: from the displays, what is the NMA’s representation of ‘White Australia’? So your first task is to decide: if you only had these displays to form your ideas, what image of White Australia would you develop? Once you have decided on this, you can then look at more information about the topic, and make a judgement or evaluation about how fair and accurate the Museum’s representation is.

Most people start looking at ‘White Australia’ from the 1850s. Let’s do that.

**Gold Rushes**

Here is an exhibit in the NMA on the gold rushes, an important period in the development of ‘White Australia’. Here is the Museum’s representation of the period.

The Museum’s text for this reads: ‘In 1851 gold was discovered in Australia. The dream of striking it rich and living a luxurious life stood in contrast to the noisy squalor of the diggings.’

The text does not tell us that Chinese had been brought to Australia in small numbers during the 1840s to work as manual labourers, but it was after the discovery of gold that the Chinese arrived in very large numbers. They lived and worked as a separate group, and were very culturally different to the European and other miners.

There is no mention of the Chinese in the Museum’s display. Suggest reasons why.

In the nineteenth century there were several exploring parties into the inland of Australia. Some of these parties used camels as transport, and expert handlers were brought to Australia from Afghanistan as camel drivers. These men were both non-European and non-Christian. How did they fare in White (and Christian) Australia?

The NMA has two displays on this.

**Afghans**

Mahomet Allum arrived in Australia in the 1880s to work as a cameleer in Western Australia and Broken Hill. He later became famous as a herbalist and faith-healer in Adelaide. He died in 1964 at the age of 107. Like most of his countrymen, Allum was ineligible for citizenship.

Bejah Dervish was born in Beluchistan. In 1890 he had come to Australia as a cameleer. He was part of the Calvert Expedition that explored parts of WA.

What does this display tell us about attitudes to Afghans in Australia?

What does it help us understand about the nature of ‘White Australia’?
One of the main labour sources in late nineteenth century Australia were Torres Strait Islanders and Pacific Islanders. The role of these workers in ‘White Australia’ was a significant part of late nineteenth century debate over Federation.

Here is what the Museum tells us about this:

He was born in China, but lived with Scottish settlers in New South Wales, adopted their customs and spoke English with a Scottish accent.

By the 1890s he was a prominent business figure in Sydney and widely respected in the colony.

The NMA text tells us he was a generous employer, who paid his workers meal allowances, and holiday and sick pay, at a time when that was rarely done. He also planned to make all his employees shareholders in his company.

His nine stylish tearooms ‘delighted Sydney society’ in the 1880s and 1890s. Tea was kept in elegant pewter caddies. Customers sipped the finest Chinese teas and ate food from crockery hand-painted in China.

He was an Anglican, but brought up each of his six children in different religious denominations. He also kept a Buddhist shrine in his home.

What does this display tell us about attitudes to Chinese in Australia?

What does it help us understand about the nature of ‘White Australia’?

What does this display tell us about attitudes to Pacific Island and Torres Strait Island labour in Australia?

What does it help us understand about the nature of ‘White Australia’?
Japanese were a small but significant part of the non-European population of the north, and they were a significant element in debates about the nature and future of Australia at the time of Federation.

Here is what the Museum tells us about them:

This display is about one of the first Acts of Parliament passed by the new Commonwealth, the Immigration Restriction Act 1901. This Act created a national law about immigration to Australia, and is a key element of ‘White Australia’. How does the NMA represent it?

The text panels tell us: ‘The Immigration Restriction Act 1901 was one of the first acts passed by the new Commonwealth Government. Although the Act did not mention race, it allowed authorities to keep out ‘undesirable’ immigrants, including non-Europeans, through a Dictation test. Between 1902 and 1958 immigration officials could administer a 50-word dictation test in any European language, and later in any language at all. Migrants leaving Australia for a short period of time could obtain a certificate of exemption from the test and provide a handprint as identification. The White Australia policy, as it became known, was not entirely abolished until 1973.’

What does this display tell us about the Immigration Restriction Act?

Who was the Act directed against?

The certificate for Chan Chong Yu shown in the display is actually a document allowing him to enter Australia after he has left it, and not excluding him. It says that he is temporarily excluded from the operation of the Dictation Test for a period of 30 months after leaving Australia to visit China. What does that tell you about the Act?

What does this display help us understand about the nature of ‘White Australia’?
‘White Australia’ is about attitudes as well as about actions and laws. Here is a display on scientific knowledge at the time.

The text panels tell us: ‘The Australian Institute of Tropical medicine was established in 1910 in Townsville. It studied health risks from heat and tropical diseases. Scientists used a hot-air cabinet in laboratory experiments to measure people’s responses to extremes of heat and humidity. Such experiments, together with a study of Townsville’s wharf labourers, proved that the tropical climate did not dramatically effect the efficiency of the workers’ bodies. White men could labour in the tropics.’

14 What does this display tell us about attitudes to race?
15 What does it tell us about scientific ideas at the time?
16 How would this knowledge influence actions and policies?
17 What does it help us understand about the nature of ‘White Australia’?
Refugees

Australia has had many contacts with refugees over time. How has this affected ‘White Australia’, and how is it represented in the National Museum of Australia? Here is one text panel:

1838–39 Hundreds of Germain Lutherans find safe haven in South Australia
1938–39 Australia accepts 6,500 Jewish refugees from Nazi Germany
1941–45 Escaping Japanese aggression, thousands of Asians flee to Australia
1947–53 More than 170,000 European victims of war and oppression arrive
1975 Following Indonesian invasion, 1,800 East Timorese settle in Australia
1975–85 Australia accepts more than 95,000 Vietnamese refugees
1989 20,000 Chinese students permitted to stay after civil unrest in Tiananmen Square
1999 4,000 Kosovo refugees receive temporary sanctuary in Australia

The Museum also has this display on the refugee boat Hong Hai:

Vincenzo Dublé trained as a barber in Sicily. He and friends migrated to Australia during the Depression of the 1930s, where he worked to establish a business before bringing out his wife and children to join him. He began working as a travelling barber and potato-picker before finding full-time employment in a Melbourne salon. His wife and children joined him in 1934. By 1836 he was able to open his own shop.

Werner Hessling was unable to secure a home for his young family in post-war Germany. He was brought to Australia on a government assistance scheme in 1954, spent some time in the Bonegilla Migrant Camp, before getting a permanent job with the Commonwealth Railways.

Petronella and Michael Wensing left the Netherlands in 1953. They had two small children, and another on the way. Petronella’s skills as a dressmaker and craftswoman were widely admired and helped her feel ‘accepted in the community’.

In 1944 Lilija Brakmanis fled Latvia after the Russian invasion, with her dentistry equipment. She responded to an Australian advertisement for skilled labour, but her qualifications were not recognised here, and she worked as a housekeeper and cleaner. Eventually she qualified to work again as a dentist.

Triantafylia Stamatilou (Rose Pappas) grew up on the small Greek island of Castellorizo. During World War 2 the island was bombed, and the population fled to Cyprus, before coming to Australia in 1949 — with her precious Castellorizian costume.

18 What does this display tell us about European migration to Australia?
19 Does it suggest that there was any difference in attitudes to different European groups among ‘white’ Australians?
20 What does it help us understand about the nature of ‘White Australia’?
The text panels explain: *The Vietnam War, in which Australia had sent troops to support the government of South Vietnam against the invading North Vietnamese National Liberation Army and their local supporters, the Viet Cong, ended in 1975 with the fall of Saigon.*

Many South Vietnamese now tried to flee Vietnam. Many escaped on small boats to refugee camps in Malaysia. In November 1978, however, the Australian navy helped passengers aboard the *Hong Hai* to land their small fishing boat at Darwin. The 38 people aboard told a story of hardship and illness, combined with ingenuity and remarkable feats of navigation. These were the first of a number of Vietnamese ‘boat-people’ refugees to be accepted by Australia.

**Joyce Doru 1990s**

The NMA also has an audio-visual display on Joyce Doru, a refugee to Australia from Sudan.

The display tells Joyce’s story. In 1994 Joyce’s village was invaded by rebels. Her parents were beaten, and the rebels asked where Joyce was. She was at school and her uncle helped her to escape to a refugee camp in Uganda, but without her parents. The rebels occasionally came to the refugee camp and beat people — including her uncle, who was beaten to death in 1994. Joyce believed her parents were probably dead. In 1999 Joyce was shot by rebels, and had to be taken to hospital.

She applied and was accepted as a refugee to Australia, and settled in Footscray, Victoria. While there she made contact with the Red Cross, who encouraged her to write a letter to her parents, and they would take it and try and find them. Amazingly, her parents were still alive, and received Joyce’s letter, and replied to her: ‘Dear My beloved daughter Doru, Most happiest greetings to find and hear from you after missing you a lot. For sure, after our separation we could not really locate your whereabouts otherwise we thought you’re dead ... Your Sisters and Brothers are all fine, they are also happy for the struggle to find our whereabouts.’

Says Joyce: ‘I was so happy, I couldn’t believe it was true. When I opened the letter I knew it was really my mum, and that she was alive. I want to tell them we are very happy now. At last my heart is at peace.’

21 What do the displays on refugees tell us about ‘White Australia’?
What do these displays tell us about Indigenous civil and citizenship rights in the twentieth century?

What does it help us understand about the nature of ‘White Australia’?
Is it a fair and accurate representation of the rights of Indigenous people?

Now that you have looked at the information that the Museum supplies on aspects of ‘White Australia’ you can put it together to decide what story the Museum is telling us about this issue.

Create a short paragraph that summarises the image or representation created by the Museum through these displays.

One of the important aspects of a study of history is to analyse the representations that you see and read.

The National Museum of Australia representation of ‘White Australia’ is not the only one possible.

Look at this timeline — itself a representation of ‘White Australia’.

Mark each element as referring to European immigration (E), non-European immigration (N), or the place of Indigenous people (I) in ‘White Australia’.

Then look back at the Museum representation and discuss its emphases, strengths and weakness in the light of this extra information.
1898

Dictation Test Western Australia introduces Dictation Test on the model of the 1897 Natal

1897

Non-European restrictions

1896

Intercolonial Conference resolves to extend the restrictions on Chinese immigration to all non-Europeans; 

Chinese Restriction Acts in various colonies are extended to all 'coloured races'. New South Wales passes 

Coloured Races Restriction and Regulation Act.

Factories restrictions

Victorian Factories and Shops Act deems that any workplace employing Chinese constitutes a factory and is subject to inspection and that all furniture made by Chinese labour must be so stamped. New South Wales 

1898

Orthodox church

Greeks and Lebanese build Australia’s first Orthodox church in Sydney.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>Federation of Australia is established. Commonwealth has main power over immigration.</td>
</tr>
<tr>
<td>1904-11</td>
<td>State and Territory acts increase the power of local boards to control most aspects of the lives of Aboriginal people — including work, marriage, residence.</td>
</tr>
<tr>
<td>1912</td>
<td>Child Emigration Society Kingsley Fairbridge establishes the Child Emigration Society in England and a farm school in Western Australia for orphaned and underprivileged child migrants.</td>
</tr>
<tr>
<td>1914</td>
<td>World War 1 Outbreak of war halts immigration. Deportation of enemy aliens (Germans). Aboriginal people serve in the war despite the Defence Act 1909 which prohibits any person not of 'substantially European' origin from serving. Aboriginal soldiers are amongst Australian troops at Gallipoli.</td>
</tr>
<tr>
<td>1915</td>
<td>Separation of Aboriginal children New South Wales Aborigines Protection Board is empowered to remove and apprentice Aboriginal children without a court hearing. This power is repealed in 1940, when the Board is renamed the Aborigines Welfare Board. Similar policies allowing the removal of Aboriginal children apply in other states and these practices continue up to the 1970s.</td>
</tr>
<tr>
<td>1919</td>
<td>Versailles Conference At the Versailles Conference, Prime Minister W.M. Hughes upholds the White Australia Policy against the racial equality clause proposed by Japan. Migration scheme for British ex-servicemen begins.</td>
</tr>
<tr>
<td>1920</td>
<td>Northern Europeans favoured People from Britain and Ireland as well as those from northern Europe are encouraged to migrate during the 1920s. Controls on entry of some southern and eastern Europeans are introduced. Quota is placed on people from Malta, Greece, Yugoslavia, Poland, Albania, Czechoslovakia and Estonia with Jews added later. Italians cannot be restricted due to treaty between Britain and Italy.</td>
</tr>
<tr>
<td>1921</td>
<td>Increased immigration There is a sharp rise in immigration, particularly from Italy, due to USA restricting immigration from southern and eastern Europe.</td>
</tr>
<tr>
<td>1922</td>
<td>Empire Land Settlement Scheme British Government assists immigrants to come to Australia, particularly to go onto the land.</td>
</tr>
<tr>
<td>1925</td>
<td>Big Brother movement Big Brother movement is launched to assist British adolescents to come to Australia as farm workers.</td>
</tr>
<tr>
<td>1927</td>
<td>Discrimination against Aboriginal people Federal law for family endowment excludes Aboriginal people and instead payments go to Aborigines Protection Board. Aboriginal people are denied maternity allowance and old age pension. Aboriginal people are banned from central Perth until 1948.</td>
</tr>
<tr>
<td>1928</td>
<td>Coniston massacre Settlers and police admit to shooting over 30 Aboriginal people after a white dingo trapper is killed. Following the massacre, an inquiry is held into the conditions of Aboriginal people in the Northern Territory.</td>
</tr>
<tr>
<td>1929</td>
<td>Depression Assisted migration scheme is terminated by Commonwealth Government, leading to a sharp decline in immigration. Entry of non-British Europeans is banned unless they are wealthy or have relatives living in Australia.</td>
</tr>
<tr>
<td>1936</td>
<td>Jewish refugees Commonwealth Government agrees to permit entry to Jewish refugees who are guaranteed by relatives or friends not to cost the state.</td>
</tr>
<tr>
<td>1937</td>
<td>Indigenous assimilation and segregation First Commonwealth and State conference on 'native welfare' adopts 'assimilation' as the national policy. In practice, assimilation policies lead to the destruction of Aboriginal identity and culture, justification of dispossession and the removal of Aboriginal children. At the same time, segregationist practices continue until 1960s with separate sections in theatres, hospitals with separate wards, hotels refusing drinks and schools that can refuse enrolment to Aboriginal children.</td>
</tr>
<tr>
<td>1938</td>
<td>Day of Mourning Aborigines' Progressive Association holds Australian Aborigines Conference in Sydney, on January 26, the 150th anniversary of European occupation. Aboriginal people mark this date as 'Day of Mourning and Protest'. Monthly newspaper, Australian Aba Call is published in Sydney, advocating equality of treatment and opportunity for Aboriginal people.</td>
</tr>
<tr>
<td>1938</td>
<td>Jewish refugees accepted After the Evian Conference, Commonwealth Government decides to accept 15,000 Jewish refugees over 3 years; only 7,500 arrive before war breaks out. Australian Jewish Welfare Society is established to assist immigrants.</td>
</tr>
<tr>
<td>1939-45</td>
<td>World War 2 Although Aboriginal people are not recognised as citizens, two Aboriginal military units are established and some Aboriginal people serve in other sections of armed forces. Aboriginal people serve in Europe, the Middle East, the Pacific and New Guinea. Social policy legislation to support families during war years applies to Aboriginal people who can meet strict eligibility criteria. As a result, many Aboriginal people leave reserves to seek employment and improved living conditions.</td>
</tr>
<tr>
<td>1940</td>
<td>Jewish refugees The Dunera arrives in Sydney carrying Jewish refugees from Europe – they are interned at Hay, New South Wales, as 'enemy aliens'.</td>
</tr>
<tr>
<td>1941</td>
<td>Italian POWs First Italian prisoners of war arrive.</td>
</tr>
<tr>
<td>1943</td>
<td>Exemption certificate Exemption Certificate is introduced. This means that certain Aboriginal people are exempted from restrictive legislation and are entitled to vote, drink alcohol and move freely but are also prohibited from consorting with others who are not exempt. Aboriginal people use the derogatory terms 'dog tags' or 'dog licences' to refer to the certificates. For many Aboriginal people this renunciation of their traditional lifestyle is promoted as the only opportunity to overcome poverty, gain work and access to education and social welfare benefits.</td>
</tr>
<tr>
<td>1944</td>
<td>Rural Employment Scheme Rural employment scheme using Italian prisoners of war begins.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
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<tr>
<td>1945</td>
<td>Post-war immigration: Post war immigration program is set up, with ‘populate or perish’ approach in response to labour shortages and fear of invasion by Asia. British subjects receive free and assisted passage. Due to labour shortages in Britain, fewer British migrants apply, so groups previously restricted are now encouraged to migrate, in particular those from southern and eastern Europe.</td>
</tr>
<tr>
<td>1947</td>
<td>Displaced Persons Scheme: Displaced Persons Scheme brings a total of 170,000 refugees, mainly from Eastern Europe – Ukraine, Poland, Latvia, Estonia, Croatia. In the period of post-war reconstruction 450,000 migrants arrive. Many people from non-English speaking countries take unskilled work, particularly those admitted under Displaced Persons Scheme and those from southern Europe, Middle East and Latin America. Assimilation of new migrants is a priority. Migrants are expected to take on Australian way of life and learn English quickly. Few services are available apart from basic English.</td>
</tr>
<tr>
<td>1948</td>
<td>Universal Declaration of Human Rights: The Universal Declaration of Human Rights is adopted by the United Nations with Australia's support. Calwell announces that all non-Europeans who took refuge in Australia during the war must leave.</td>
</tr>
<tr>
<td>1949</td>
<td>Aboriginal vote: Aboriginal people are given the right to enrol and vote at Federal elections provided they are entitled to enrol for State elections or have served in the Defence Forces.</td>
</tr>
<tr>
<td>1951</td>
<td>Aboriginal assimilation: Federal Government convenes Australian Conference for Native Welfare, with every state and territory represented except Victoria and Tasmania, which claim to have no Aboriginal 'problem'. The Conference officially adopts a policy of assimilation for Aboriginal people. Assimilation means, in practical terms, that it is expected that all persons of Aboriginal birth or mixed blood in Australia will live like white Australians do.</td>
</tr>
<tr>
<td>1951</td>
<td>Japanese wives: Japanese wives of Australian servicemen are admitted under permits valid for 5 years.</td>
</tr>
<tr>
<td>1956</td>
<td>Permanent residence for non-Europeans: Permanent resident status is granted to non-Europeans who had fled to Australia during the World War 2 or had been long term residents (at least 15 years); non-European spouses of Australian citizens are permitted to apply for naturalisation. Hungarian refugees arrive in Sydney following Russian invasion of Hungary.</td>
</tr>
<tr>
<td>1957</td>
<td>Citizenship for non-Europeans: Non-Europeans can apply for citizenship after 15 years' residence.</td>
</tr>
<tr>
<td>1958</td>
<td>Commonwealth Migration Act: Commonwealth Migration Act is revised, abolishing the dictation test and introducing an entry permit system as a means of controlling immigration.</td>
</tr>
<tr>
<td>1959</td>
<td>Non-Europeans allowed: Australian citizens are permitted to bring non-European spouses and unmarried minor children into Australia; this is extended to all British subjects in 1960. 'Distinguished and highly qualified' non-Europeans are admitted for permanent residence.</td>
</tr>
<tr>
<td>1960</td>
<td>Benefits for Aboriginal people: Aboriginal people become eligible for social service benefits.</td>
</tr>
<tr>
<td>1961</td>
<td>Native Welfare Conference: Conference of Native Welfare Ministers agrees to strategies to assist assimilation of Aboriginal people. These include the removal of discriminatory legislation and restrictive practices, the incorporation of Aboriginal people into the economy through welfare measures and education and training and the education of non-Aboriginal Australians about Aboriginal culture and history. After the Conference, all states and territories amend their legislation. The Conference marks the beginning of modern land rights movement and widespread awakening by non-Aboriginal Australians to claims for justice by Aboriginal and Torres Strait Islander people.</td>
</tr>
<tr>
<td>1962</td>
<td>Aboriginal vote: The Commonwealth Electoral Act is amended to give franchise to all Aboriginal people; that is, it extends the right to vote to Aboriginal people in Western Australia, Queensland and the Northern Territory.</td>
</tr>
<tr>
<td>1965</td>
<td>Freedom ride: ‘Freedom Ride’ by Aboriginal people and students is led by Charles Perkins into north-western New South Wales in support of Aboriginal rights. The ride demonstrates the extent of discrimination against Aboriginal people in country towns, including refusal of service in shops and segregated cinemas, swimming pools, hotels and clubs. Australian Labor Party drops 'White Australia' policy from its party platform.</td>
</tr>
<tr>
<td>1966</td>
<td>Wave Hill Station strike: 200 Gurindji stockmen at Wave Hill Station, Northern Territory walk off in protest at unequal pay and conditions and as a statement about ownership of their traditional land. The strike lasts 9 years and culminates in some land being returned to the Gurindji people by Prime Minister Whitlam in 1975.</td>
</tr>
<tr>
<td>1968</td>
<td>Award wages for Aboriginal workers: The Conciliation and Arbitration Commission finds in favour of an application from the North Australian Workers’ Union for award wages for Aboriginal pastoral workers. The cattle industry reacts by phasing out Aboriginal labour and driving Aboriginal communities progressively off the properties which are their traditional lands.</td>
</tr>
<tr>
<td>1969</td>
<td>Review of immigration policy: Review of immigration policy substantially weakens the ‘White Australia’ policy; the 15 year residence requirement for non-Europeans is reduced to 5 years.</td>
</tr>
<tr>
<td>1970</td>
<td>Referendum change: Constitutional Referendum on Aboriginal Rights is held. 90% of Australian population vote to eliminate sections 51 and 127 of the Constitution, giving the Commonwealth power to legislate for Aboriginal and Torres Strait Islander people and to include them in the Census.</td>
</tr>
<tr>
<td>1971</td>
<td>NSW Schools include Aboriginal children: Principals of schools in New South Wales are no longer able to exclude Aboriginal children because of home conditions or community opposition.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
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<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>1972</td>
<td>Aboriginal Tent Embassy in Canberra is set up as focus for land rights movement on Australia Day, 26 January.</td>
</tr>
<tr>
<td>1973</td>
<td>Policy of self-determination for Aboriginal people is adopted by Federal Government, replacing earlier policies of protectionism and assimilation. The change means having the right to cultural and linguistic maintenance and management of natural resources on Aboriginal land.</td>
</tr>
<tr>
<td>1975</td>
<td>Minister for Immigration, Al Grassby, delivers the ‘Family of the Nation’ speech, introducing the term ‘multicultural’ and linking it with social justice. A policy of multiculturalism begins to develop.</td>
</tr>
<tr>
<td>1976</td>
<td>Wide ranging reforms to immigration and visa rules are made. Residence qualification for non-British migrants to be naturalised is reduced from 5 years to 3 (the same as for British) and the words ‘British subject’ are removed from Australian passports. There is an amnesty for illegal immigrants and racially selected sporting teams are banned from visiting Australia.</td>
</tr>
<tr>
<td>1979</td>
<td>First Vietnamese ‘boat people’ arrive in Darwin.</td>
</tr>
<tr>
<td>1981</td>
<td>Over 200,000 Indo-Chinese refugees in camps throughout Asia lead to the United Nations International Refugee Conference. Australia agrees to accept some 36,000 refugees.</td>
</tr>
<tr>
<td>1986</td>
<td>The ‘Goondiwindi riot’ between Aboriginal and non-Aboriginal residents of Goondiwindi on New South Wales – Queensland border leads to public acknowledgment of poor living standards and low socio-economic expectations of Aboriginal people in the area.</td>
</tr>
<tr>
<td>1989</td>
<td>Commonwealth Aboriginal Land Rights (NT) Act implements the main recommendations of the Woodward Report. The most significant land rights legislation in Australia, the act transfers reserve land to Aboriginal ownership and administration to Land Councils. It gives statutory recognition to the Northern Land Council and the Pitjantjajara Land Council is formed.</td>
</tr>
<tr>
<td>1992</td>
<td>High Court decision on Native Title (‘Mabo’ decision) overturns the concept of terra nullius and establishes that native title can exist over particular kinds of land — unalienated Crown land, national parks and reserves.</td>
</tr>
<tr>
<td>1993</td>
<td>Native Title Act 1993 incorporates the principles of the Mabo judgement into law. The Act recognises the native title rights of Indigenous Australians who have maintained a ‘continuing connection’ with their land and waters.</td>
</tr>
<tr>
<td>1996</td>
<td>High Court decision on Wik finds that, in some cases, native title rights can co-exist with pastoral leasehold rights. Federal Government develops ‘Ten Point Plan’ outlining a proposed legislative response to the High Court Wik decision, with the aim of limiting Aboriginal land rights.</td>
</tr>
<tr>
<td>1999</td>
<td>Commonwealth Government develops the multicultural policy statement, A new agenda for multicultural Australia which stresses Australia’s commitment to freedom and the role of democracy as the foundation of Australian multiculturalism.</td>
</tr>
<tr>
<td>2001</td>
<td>The Australian Government implements stricter border protection laws by excluding parts of Australia from areas where illegal immigrants and asylum seekers using people smugglers can land and be processed in Australia.</td>
</tr>
<tr>
<td>2003</td>
<td>The Government’s multicultural policy stresses four key elements: Responsibilities of all, Respect for each person, Fairness to each person, Benefits for all.</td>
</tr>
<tr>
<td>2005</td>
<td>Australia to take 13 000 refugees under its humanitarian program, two thirds from Africa and nearly one third from the Middle East.</td>
</tr>
</tbody>
</table>


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27. Look back at your original brainstorm. What would you now add or change or exclude from that original list?

28. Look back at the National Museum of Australia display. What displays would you add to or remove to create a representation of ‘White Australia’ that is a fair, accurate and balanced one?
Welcome stranger
The 'Welcome Stranger Nugget' was discovered by John Deason and Richard oat on 3 February 1869 near the town of Dookie in Victoria. At around 71 kilograms it still holds the record as the largest single nugget ever found.

 Replica of the 'Welcome Stranger Nugget'
National Museum of Australia
The Afghans
The first Afghans to settle in Australia were
immigrants in the late 19th century in
response to the late British Empire in
Australia, they formed close and
communities called Afghan towns in
places such as Maitland, Dubbo and
Ride Springs.
The settlement under the Free Australia
policy was eventually abandoned in their
forest. The camel transport industry
continued until 1930.

The long haul
Sir Thomas Burt established the first
commercial wool growing in 1863 with
208 men and 11 Afghan families.
Cattle herders were sent out in the 1860s
where pastoral transport improved
roads and railway systems made
them less economical.
Bejah Dervish had been born in Baluchistan ... In 1890 he had come to Australia, to live by Government cameleering. An outstanding driver, he found himself chosen ‘Afghan in Charge of Camels’ to the Calvert Expedition – an enterprise equipped by Albert Calvert to explore remaining blanks in Western Australia.

Noelle Sandwith, 1953
Chai Vang and Por Ye
Hoong market gardeners

Chai Vang, Por Ye and their children migrated to Tamworth from a Thai refugee camp in 1991. Many Hoong people living in Laos had fled during the communist takeover in 1975. Since arriving in Tamworth, the family has established a market garden in the town. Adopting Hoong farming skills and technologies to fit the new environment, they produce vegetables as well as the Subtana Market.

Mei Quong Tart
Child of the goldfields

Mei Quong Tart from Cambodia never missed an opportunity - and there were plenty on the New South Wales goldfields of the 1890s when he grew up. He lived with Scottish farmers, adopted their customs, and spoke English using a Scottish accent. By the 1890s, he was a prominent business figure in Sydney and widely respected in the colony.
Cutting Fields of Cane

Moving south

The significant economic decline in the pearl-shell industry resulted in financial disadvantages for many Torres Strait Islanders. Just as the pearl-shell industry was declining in the Torres Strait, employment on the mainland was increasing. Along the Queensland coast, the boom in the sugar industry resulted in a labour shortage and Torres Strait Islanders were actively recruited.

In 1947 the Department of Native Affairs had responded to requests from the Eastern Islanders by allowing eighty men to go down to the cane fields, where there was a shortage of cane cutters. The experiment was successful and repeated several years running.

Harsh conditions

...I went out to work at a very young age and used to load sugar; first young boy at 14 loading 170 pounds of sugar... it was heavy work...

Cane cutting was physically demanding. Torres Strait Islanders had a good reputation as workers and were in high demand in the 1960s and 1970s until mechanisation of the industry reduced the amount of work. Meanwhile, others were finding alternative employment in construction work and on the railways.
Keeping Australia pure

The White Australia policy

The Immigration Restriction Act was one of the first acts passed by the new Commonwealth government in 1901. Although the Act did not mention race, it allowed authorities to keep out "undesirable" immigrants, including non-Europeans. The White Australia policy, as it became known, was not entirely abolished until 1973.
Vincenzo Dublé
Baker, dentist and surgeon

Vincenzo Dublé commenced a family tradition by
opening a bakery in his hometown of Italy.
Bakery also acted as dentist and surgeon.

Walter Eddison
A soldier settler

Walter Eddison left England in 1902 to
pursue his dream of earning a living and
providing a new future for his family.

At the outbreak of war in 1914,
he served with the Australian Light Horse.
In 1919, he returned to Australia with
his wife and children and accepted a
farmer position in the Wimmera Valley, Victoria.
Liliya Brakmanis

In 1919, Liliya Brakmanis fled the Russian invasion of Latvia. She took her dental equipment with her. When Australia advertised for skilled immigrants, she looked forward to practicing her profession in a new land, but her equipment sat idle for many years. Her qualifications were not officially recognised, so she worked as a housekeeper and cleaner instead. Eventually, she was able to operate a limited dental practice in Canberra.
After Saigon

The journey of the *Hong Hai*

Saigon fell to Communist forces in 1975. The Vietnam War was over. For years afterwards, many people from the former South Vietnam sought to escape.

In November 1978, a疏散 plane reported a Vietnamese fishing boat heading towards Darwin. The Australian Navy provided its passengers with fresh water and food and brought the vessel safely into port. The 38 people aboard told a story of hardship and illness, combined with ingenuity and remarkable feats of navigation. On their voyage they had also encountered sympathy and indifference.

Australians called these refugees, who came by sea, ‘boat people’.
Joyce Doru

There were many attacks on my village. Each time they inflicted serious human rights catastrophes such as killings, torture, rape and forcible recruitment of people to the army.

I was 16 years old when they arrived at my house and beat my father and my mum. One of them wanted to take me away, but I was at school with my brother and sister. My uncle escaped from the house and came for us to take us to safety. I just cried when he told me what had happened.

Joyce Doru, 2004
Aboriginal and Torres Strait Islander Missions, Reserves and Children's Homes

This map shows missions, reserves and homes where Aboriginal people were sent. Some of them still exist; most are under Aboriginal and Torres Strait Islander control.

If you know of a place that should be on this map, please advise the museum staff.

Key
- Children's Home
- Mission
- Reserve
- Capital City

(Note: Indigenous Australian and Torres Strait Islander spelling of place names may vary to more accurate official spellings)
Sea of Hands

The Sea of Hands is an initiative of Australians for Native Title and Reconciliation (ANTUR). It was first displayed at Parliament House in Canberra in October 1991. Since then it has toured nationally.

A selection from the Sea of Hands 1991
National Museum of Australia
AUSTRALIAN LABOR PARTY

VOTE 'YES' ON BOTH COUNTS IN TOMORROW'S REFERENDUM

The first count seeks to alter the present Constitution by deleting the stipulation that the House of Representatives must be twice the size of the Senate.

Don't be misled by splinter parties which really want an ENLARGED SENATE!

Vote for Australia's progress — not for blind adherence to Victorian tradition!

Edward Gough Whitlam
L.L.B. (Syd.), Q.C.,
Leader of the Federal Opposition

The second count seeks to eliminate from the Constitution all references which discriminate against Aboriginals.

Aboriginals must be given equal opportunities for education, housing and employment.

Vote for a better deal for Aboriginals and permit them to be counted in the National Census.

MOVE AUSTRALIA INTO THE 20TH CENTURY

Write YES in the box provided opposite BOTH questions:

DO YOU APPROVE the proposed law for the alteration of the Constitution entitled “An Act to alter the Constitution so as to permit the House of Representatives may be increased without necessarily increasing the number of Senators?”

Voting is Compulsory

DO YOU APPROVE the proposed law for the alteration of the Constitution entitled “An Act to alter the Constitution so as to omit certain words relating to the People of the Aboriginal Race in any State and so that the Aboriginals are to be counted in reckoning the Population?”

Voting is Compulsory

Authorised by W. R. Callewaert, N.S.W. Branch, Australian Labor Party, 251 Elizabeth Street, Sydney
Dawatlop — green turtle

The turtle gave us life, now I'll paint the shell and give it life, for everyone to see my family's struggle, to regain some land... through my art I can share some of our culture — our struggle.