



JOURNAL OF THE ASIA EDUCATION
TEACHERS' ASSOCIATION

ASIA

Volume 43, No 2 June 2015



*Celebrating 40 Years – Valuing cultural diversity and promoting
intercultural understanding in a networked world*



Mission Statement

AETA, a voluntary non-profit organisation, dedicates itself in this Mission Statement to endeavour to:

1. promote Asian Studies in Australian schools whether as a separate discipline, or as part of studies in other disciplines;
2. publish a journal dedicated to providing appropriate input about Asia to school teachers, as well as being a forum for the dissemination of ideas for improving Asian Studies in Australian schools;
3. publish resources which can be helpful in teaching about Asia in Australian schools;
4. promote and/or participate in conferences, seminars, or other discussions which are aimed at promoting Asian Studies or enhancing their quality
5. make representations to governmental or other bodies regarding Asian Studies courses or their content in school curricula;
6. make representations to tertiary institutions regarding Asian Studies in tertiary courses, particularly for teacher education; and
7. disseminate news about this Association's activities and its views about Asian Studies education through the media and through specialist newsletters and journals.

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Contributions to the Asia Education Teachers' Association journal are most welcome. For policy guidelines for submission of articles to the AETA journal go to – www.aeta.org.au/journals.

Please send to:

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ASIA

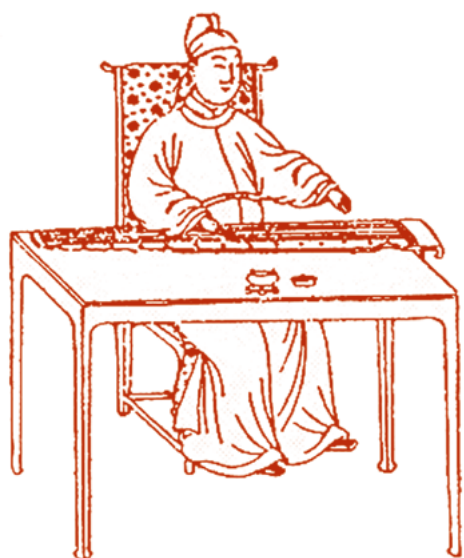
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From the Editor's Desk

Migration and Migration Stories are an important part of the curriculum from K to 12.

In this Journal, there are two excellent units by Dr Susan Bliss, one on Asian Migration to Australia for Geography in Stages 4 and 5 and a unit on People Smugglers and Traffickers for Stage 5 Geography and Stage 6 Legal Studies.

I have focused on three groups of migrants. Firstly, the Afghan Cameleers of the 19th century, secondly the Vietnamese who arrived at the end of the Vietnam War in 1975 and lastly, the Chinese, who have been coming at regular intervals since the Gold Rushes of the 19th century.

There are several units of work by Julie O'Keeffe on each of the Migrant groups, all suitable for Stage 3 for Migrant Stories. Sarah Ireland has written a unit on the Cameleers and I have include a piece on Quong Tart by Chris Pratten [a prolific writer for the Ashfield Historical Society]. There is a short piece on celebrating Diwali in Australia as well as a piece on Sam Poo, the Bushranger.

I have included a speech by the former Senator, Bill O'Chee [the first Chinese Parliamentarian] on the Chinese Experience in War.

The Journal finishes with a fieldwork unit on Chinatown.

Thank you to all of our writers, your generosity is greatly appreciated.

Di Dunlop.

Valuing cultural diversity and promoting intercultural understanding in a networked world





- More than 8000 women are murdered each year in India by BRIDE-BURNING, i.e. one woman every hour. [2012...8233 and 2013....8083.] It is also called DOWRY DEATH. They are often listed as accidental deaths or suicides but it is believed that the real number of deaths is three to four times the official statistics. This is happening because of the desire by the family of the husband for additional dowry payments from the family of the bride. Pressure is placed on the wife and her family to provide more and more goods, often after violence or threatened violence to the wife. 'Demands for money turn into threats of violence, and when the family cannot or will not pay anymore, the bride is killed by setting her alight with kerosene' Donna Fernandez, founder of VIMPOCHANA, a woman's right's organisation established in Bangalore in 1975 with the aim of preventing violence against women. When these cases make it to court, there is only a 15% conviction rate.
 - In a 2005 study of bride burning "Bride Burning: The Elephant In the Room is out of Control", Dr Avnita Lakhani, an assistant Professor of Law at the City University of Hong Kong, wrote that outdated mythological misconceptions of women combined with the grossly manipulative practice of dowry meant that bride burning today was as rampant in India today as it was 2500 years ago. AND the Indian Government and society implicitly sanction dowry murders by not adequately prosecuting them." Significantly, the courts have little sympathy with India's highest court ruling in July last year that 'anti dowry laws were being used to unjustly harass husbands and in-laws.'
 - In January 2015, SBS. showed a three part series called "The Great Australian Race Riot". This is a very useful series for teachers and students who are studying aspects of Migration in Australia. [see the SBS website for details.]
 - The Japanese Government continues to deny the reality of "Comfort Women" during World War II and is pressuring the publishers, McGraw-Hill to correct "grave errors and descriptions that conflict with our nation's stance on the issue of "comfort women". As the Abe Government prepares to mark the 70th Anniversary of the end of the War, it is pushing to put a gloss on Japan's wartime history. See the AETA Journal VOLUME 40, No 4..2012 for a unit on "MILITARY SEXUAL SLAVERY" which can be used in Stage 5/6 History and Legal Studies with primary source analysis.
 - *Sojourners: Flowers of the Wild Sea* Eric Rolls. University of Queensland Press. 1992. ISBN 0 7022 2478 2. This is an excellent teacher resource for those who do not have a background in Australian History. This is the story of China's centuries-old relationship with Australia. For generations, the Chinese regarded themselves as the flowers of the Flowery Land while those across the sea were the barbarians. As trade between China and the English opened up, the barbaric actions of those early traders fulfilled the Chinese belief.
- Amongst the first visitors to Australia, the Chinese initially were involved in business with the Aborigines. On the early trading ships, they saved themselves from scurvy by doing their own cooking and sprouting beans. When thousands of Chinese flocked to this country in the 1850's with the discovery of gold, they encountered men from all over the world. The result was fear and widespread racism towards the Chinese. Eric Rolls examines the important themes of health and sickness, the passion for gambling of both the Europeans and the Chinese and the preoccupation with food and cooking.



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution

MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA–AUSTRALIA

**A Stage 4 & 5 Geography / History
resource by Dr Susan Bliss**

MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA-AUSTRALIA

Australian Curriculum: Geography

- Year 8: Liveability
- Year 9: Geographies of Interconnections
- Year 10: Human Wellbeing



Source: <http://www.immi.gov.au/Stories/Pages/imtiyaz-saberi.aspx>

Imtiyaz Saberi, pictured above, migrated to Australia in hope of a better life. He fled a landlocked country without the ability to swim. He holds the honour of being Australia's first Afghan-born lifesaver.

Millions of people around the world dream of living in Australia. Just think about the thousands of people eager to travel across dangerous oceans on rickety boats via illegal people smugglers to reside in Australia. These people are attracted to the so called '**lucky country**' with its diverse natural landscapes, unique animal species, abundance of recreation activities, democratic government, allegiance to human rights, and prosperity such as a high **human development index** (HDI).

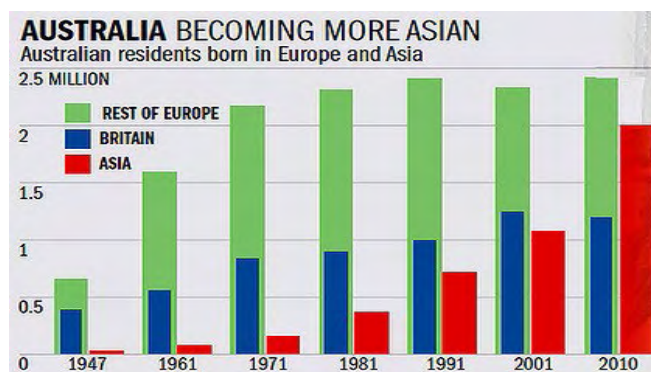
Chinese citizens started migrating to Australia not long after 1788. Most worked as shepherds and in the gold fields. However, they suffered **discrimination** and **racism**, leading to the **White Australia Policy** that caused the cessation of Asian immigration to Australia. Between 1949 and 1973 the White Australia Policy was progressively dismantled resulting in a rise in Asian immigration.



Cartoon by Oslo Davis. Source: museumvictoria.com.au

Today Asian Australians make up 12% of Australia's population. Chinese-born people are the third largest migrant community in Australia, Indian-born people the fourth largest and Vietnamese-born the fifth largest. The influx of Asian immigrants has resulted in physical, social and cultural changes in Sydney's suburbs with emergence of Asian food, shops, temples, shrines and architecture such as at Chatswood and Hurstville.

Australia becomes more Asian



Source: http://images.theage.com.au/2011/06/17/2434529/729_migration-420x0.jpg

Australia's government policies

Migration or **net overseas migration (NOM)** is the permanent or semi-permanent movement of people into and out of a country. There are two types of migration:

- **immigration** is the movement of people into a country
- **emigration** the movement of people out of a country

Migration is not only a significant component of Australia's population growth but also contributes to its labour supply, multicultural society, economic growth and high quality of life.

The Australian Government promotes immigration through the Department of Immigration and Multicultural and Indigenous Affairs (DIMIA) that develop policies under the Migration Act (1958). The government permits people to live permanently in Australia under the **Migration Programmes** (skilled and family links) and **Humanitarian Programmes** (refugees). The Migration Program for 2014-2015 provides 190,000 places and the Humanitarian Program 13,750 places. These programs support the government's social, economic, humanitarian and environmental objectives and includes:

MIGRATION THE GLOBAL MOVEMENT

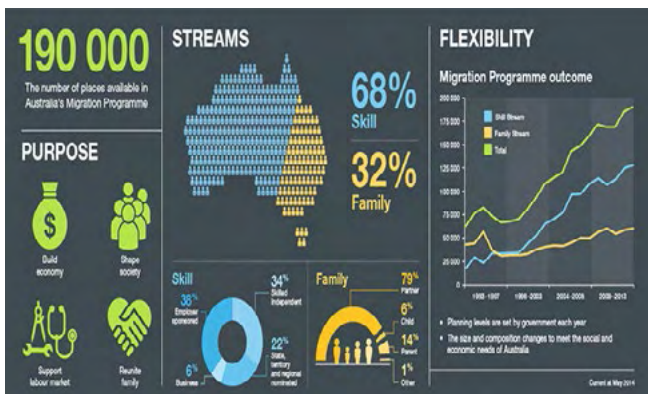
FOCUS: ASIA–AUSTRALIA

- '128 550 places for skilled migrants, including employer sponsored, general skilled and business categories'
- '60 885 places for family migrants sponsored by immediate family members'
- '565 places for special eligibility migrants, who include former permanent residents who maintain close business, cultural or personal ties with Australia.' <http://www.immi.gov.au/News/Pages/migration-programme-2014-15.aspx>

Government policies favour immigrants in the working age group, and under the current migration policy a large percent enter Australia through the skilled migrant program.

However Australian migration policies vary over time.....What is it today?

Migration to Australia 2014–2015



Source: <http://www.immi.gov.au/News/Pages/migration-programme-2014-15.aspx>

Activities:

- Distinguish between immigration and emigration.
- Describe the following acronyms: NOM and HDI
- Explain the terms discrimination and racism
- List the 'pull' and 'push' factors that attract people to move to Australia. Present answer in a two column table.
- Name two types of immigration policies.
- What are the main purposes of Australia's immigration programmes?
- The migration programme changed from 1993–94 to 2013–14. Explain this statement with reference to the line graphs.
- 19 Nov 2014: Richard Ackland: 'Scott Morrison has decided Australia will now refuse to take UNHCR refugees from Indonesia. It's a new chapter in the wretched management of the immigration portfolio.'<http://www.theguardian.com/australia-news/australian-immigration-and-asylum>). Immigration policies constantly change. Describe the present policy.
- Research five immigrants from Asia who have made a successful life in Australia. Include name, country of origin and how they have contributed to Australian society. Present your research using Web 2.0 tools. (<http://www.immi.gov.au/Stories/Pages/Stories.aspx>)
- Design an annotated digital collage illustrating five Asian immigrants who have become some of Australia's most notable people. (<http://www.smh.com.au/executive-style/strive/they-came-they-conquered-20130423-2i4wf.html>)

Being a refugee and seeking asylum

'Setting foot in a new land..... Life is never easy for refugees who have found sanctuary in a new country. Many refugees have left behind a life of pain and suffering and they have to deal with bad memories of past experiences. They may have lost or been separated from family and friends. They have to make a new home in a strange, new country. A lot of refugees cannot speak the language of their new country, have very few possessions, cannot get a job in the role they are used to (because their qualifications are not the same) and do not know anyone.'

Source: <http://www.globalfootprints.org/page/id/41/3>

There is a difference between an **immigrant** and a **refugee**. For example "an immigrant leaves his homeland to find greener grass. A refugee leaves his homeland because the grass is burning under his feet..." Barbara Law, Mary Eckes.

Article 14 of the Universal Declaration of Human Rights states that *'everyone has the right to seek and to enjoy in other countries asylum from persecution.'*

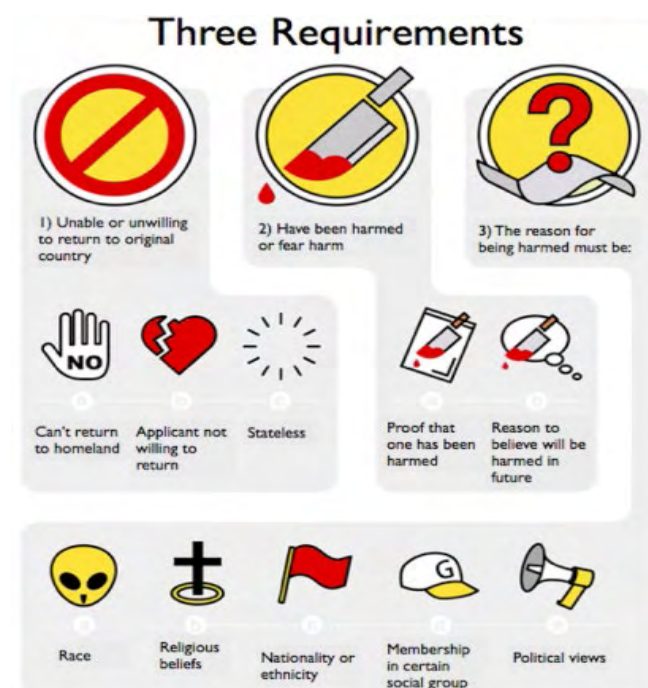
A refugee is a person who is outside their own country owing to fear of persecution due to race, caste, nationality, religion, political opinions and membership in a particular social group or social activities.

MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA–AUSTRALIA

About 42 million people are considered forcibly displaced due to conflict and persecution. This includes 15 million refugees who are internally displaced and 900,000 seeking **asylum**. Most flee to neighbouring developing countries already suffering inadequate shelter, hospitals and schools. More than 4.7 million refugees reside in countries where the **Gross Domestic Product (GDP)** per capita was below \$3,000 a year such as Pakistan.

What is a refugee?



Source: <http://tealeafnation.com/2012/05/infographic-how-to-crash-a-foreign-embassy/refugee-infographic-015/>



Source: iStock_refugees_0.jpg

Facts about asylum seekers in Australia

- it is not illegal to seek asylum
- over 80% of boat arrivals have been found to be refugees
- asylum seekers have no access to Centrelink, public housing or a health care card
- immigration detention is 90% more expensive than community processing.

Source: <https://onepaperbagprincess.files.wordpress.com/2012/08/asylum-seeker-resource-centre.jpeg>

Australia's humanitarian program

Australia's 2013–14 Humanitarian Programme grants visas to people who are refugees and those that are in the greatest need of humanitarian assistance. Each year the program changes in response to the global need for resettlement. In 2013–14 the top countries that received resettlement in Australia were Afghanistan, Iraq, Myanmar (Burma) and Syria.

Immigrants who seek **asylum** in Australia are provided with temporary residence in detention centres until their application to stay is processed. In 2014 the Australian Migration and Maritime Legislation amended the Maritime Powers Act 2013 to provide clarity and consistency in relation to powers to detain and move vessels and people.

'Australia has a long history of successfully resettling refugees and humanitarian entrants. Since Federation, Australia has offered a permanent home to more than 800,000 refugees and others in need of humanitarian protection. Many former refugees are prominent in Australian business, government, education, the arts, sport and community life.' <http://www.refugeeweek.org.au/resources/background.php>.

Since 2000 refugees seeking asylum in Australia have continued to arrive from West Asia (e.g. Middle East-Iran, Iraq, Afghanistan and Pakistan) and South Asia (e.g. Myanmar, Sri Lanka, Vietnam and Bangladesh). Many unable to obtain a visa enter Australia arrive by boat. However in 2014 the number of people arriving by boat have decreased since the government has implemented more restrictive immigration policies.

Despite the large fall in deaths from people travelling to Australia by boat some researchers refuse to acknowledge that the change in 'pull factors' were the

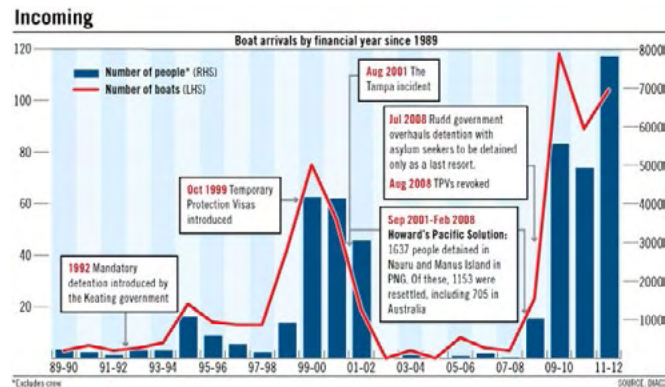
MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA-AUSTRALIA

main reasons (e.g. toughening of government policies including the introduction of boat turn backs, offshore processing and offshore resettlement arrangements.)

What do you think?

Boat and people arrivals in Australia since 1989



Australia's asylum seeker situation in 2012



Source: http://thumbnails.visually.netdna-cdn.com/AustraliasAsylumSeekerSituation_502a4d23e4b80.jpg

Myanmar refugees



Source: http://i.cbc.ca/1.1660434.1379106713!/httpImage/image.jpg_gen/derivatives/16x9_620/hi-australiartxyd37-8col.jpg

These **Refugees from Myanmar** were originally heading to Australia. In this photograph they are being transported by a wooden boat to a temporary shelter in Aceh Besar, Indonesia, after they were found stranded on Aceh Island by Indonesian fishermen. People seeking asylum in Australia often first pass through Indonesia or Malaysia.

Refugees: Asia hosts largest number of refugees

'In terms of continents, Asia hosts 3.5 million refugees on its soil, more than the Middle East (2.6 million), Europe (1.8 million) and America (800,000). 86% of all refugees have fled to so-called developing countries, the highest percentage in 22 years.'

Source: <http://info.arte.tv/en/where-do-refugees-come-where-are-they-going#sthash.Akd4vuZL.dpuf>

Global refugees: Asia hosts 3.5 million

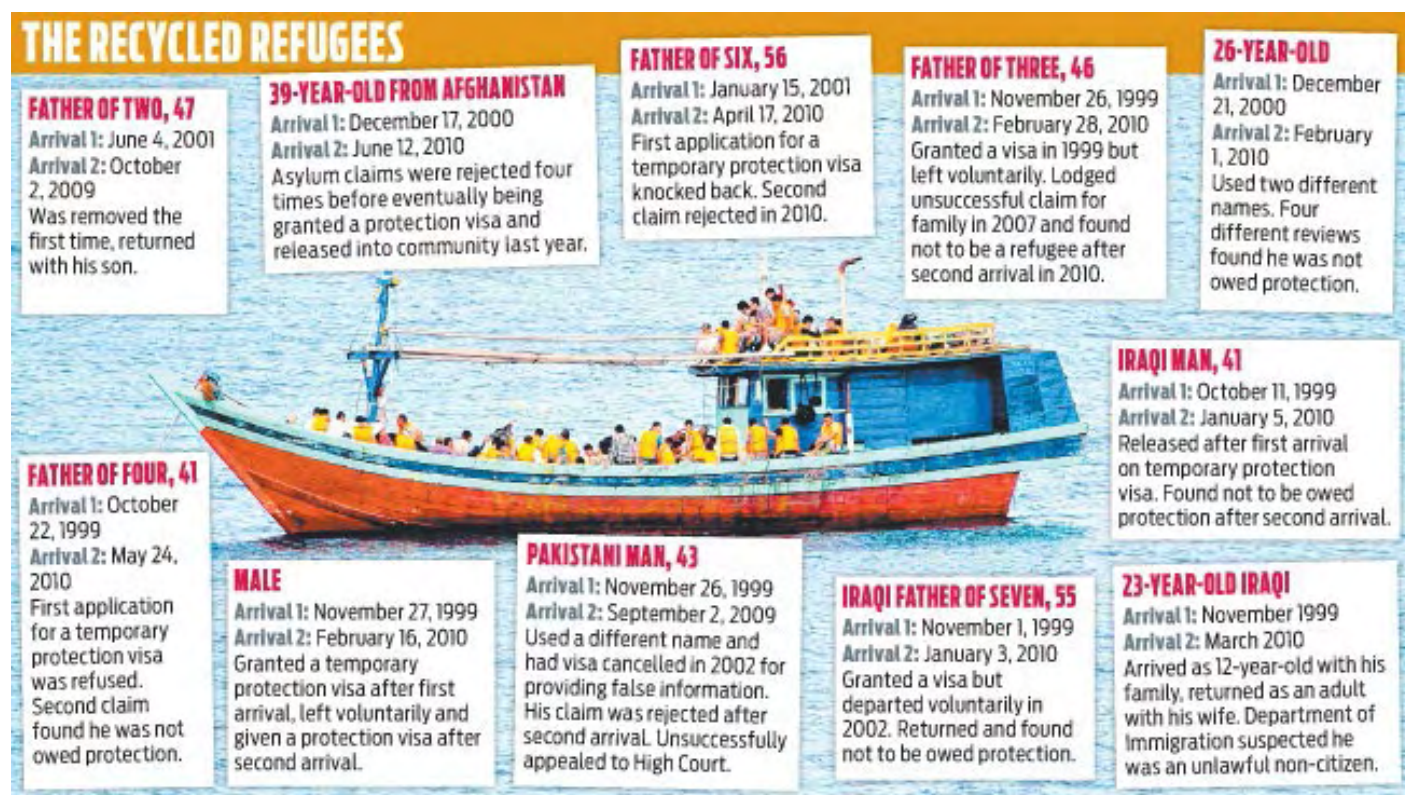


Source: <http://info.arte.tv/en/where-do-refugees-come-where-are-they-going>

MIGRATION THE GLOBAL MOVEMENT

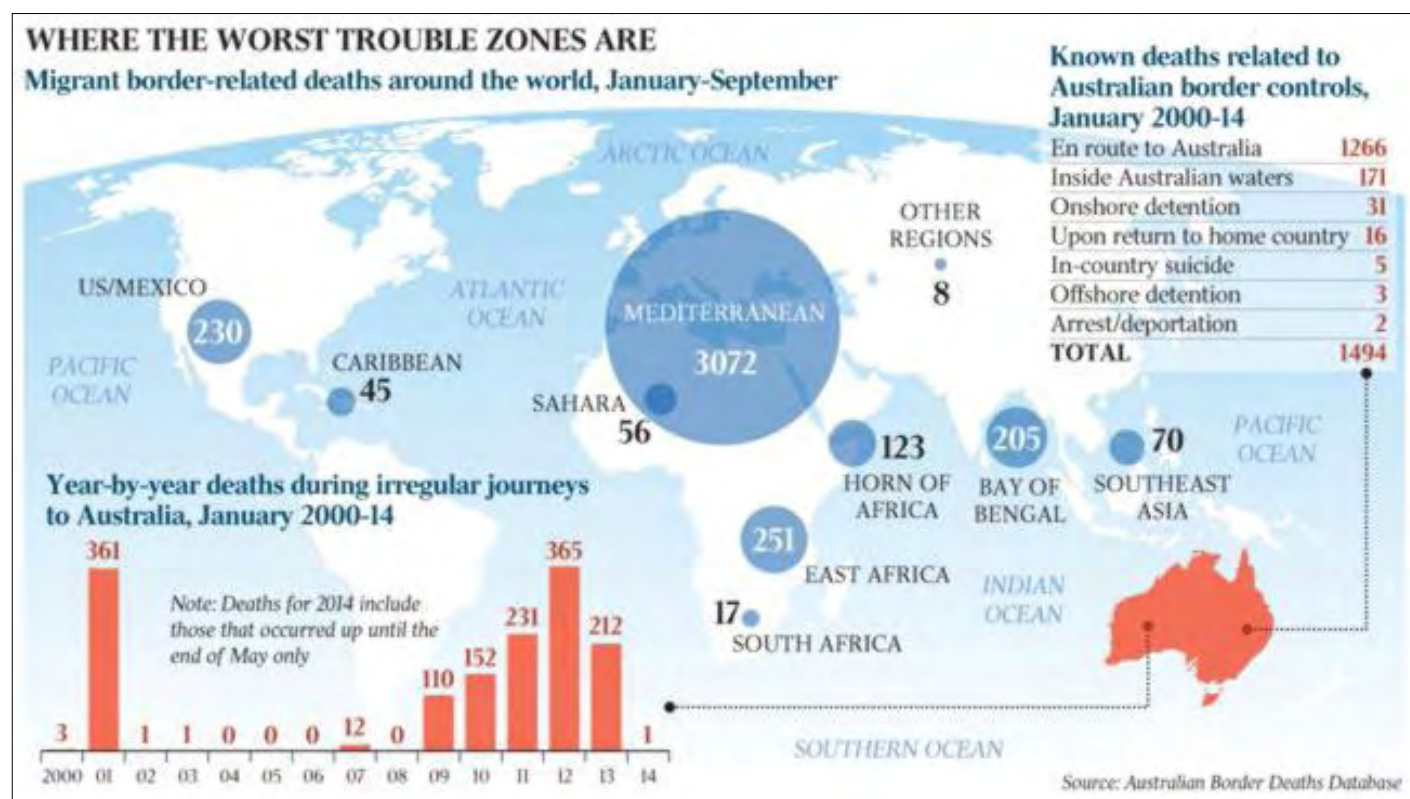
FOCUS: ASIA-AUSTRALIA

Asylum seekers arriving by boat a decade ago are boarding vessels and coming back to Australia



Source: <http://www.couriermail.com.au/news/national/rejected-refugees-get-back-on-boats-for-another-go/story-e6freooo-1226360691861?nk=a8c953d72df4e127afb6c03f3ab81b9a>

Migrant border-related deaths around the world January-September



Source: <http://www.theaustralian.com.au/national-affairs/immigration/dramatic-decrease-in-asylumseeker-deaths/story-fn9hm1gu-1227089412935>

MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA–AUSTRALIA

Activities:

- Distinguish between an immigrant and a refugee.
- What is meant by GDP?
- Explain three main components to be classified as a refugee.
- The focus of Australia's Humanitarian Program changes in response to humanitarian problems (e.g. conflict, hunger) in other parts of the world. In groups research the reasons for resettlement of people in Australia from one of the following countries: Afghanistan, Iraq, Myanmar or Syria
- Explain Article 14 of the Universal Declaration of Human Rights
- Describe the changes in boats and people arrivals in Australia from 1989-2012. What are statistics since this date? Explain the reasons for the changes?
- In groups explain the asylum seeker situation in 2012 and research the situation for the present year.
- Seven of the 11 asylum seekers were rejected both times they tried to enter Australia. List the reasons why people are unable to enter Australia.
- List the reasons for migrant border-related deaths in January 2000-2014.
- The number of asylum-seekers who have died seeking refuge in Australia has dramatically decreased, as the world confronts a spike in migration-related deaths. The Mediterranean area emerges as the deadliest zone for refugees. Name the other trouble zones for migrant-border deaths.
- Despite the large fall in border related deaths in Australia, some researchers refuse to acknowledge that the decline is attributed to the government's introduction of boat turn backs, offshore processing and offshore resettlement arrangements. Explain this statement and whether you think this is true.
- Debate for and against whether Australia should increase the number of refugees seeking asylum in Australia. Present thoughts in a two column table.
- The United Nations estimates that every day 32,200 men, women and children are forced to follow the trail of exile looking for refuge somewhere near or far from their home. Where do they come from? Where are they going to?

Research the answers to these questions.

Source: <http://info.arte.tv/en/where-do-refugees-come-where-are-they-going#sthash.Akd4vuZl.dpuf>

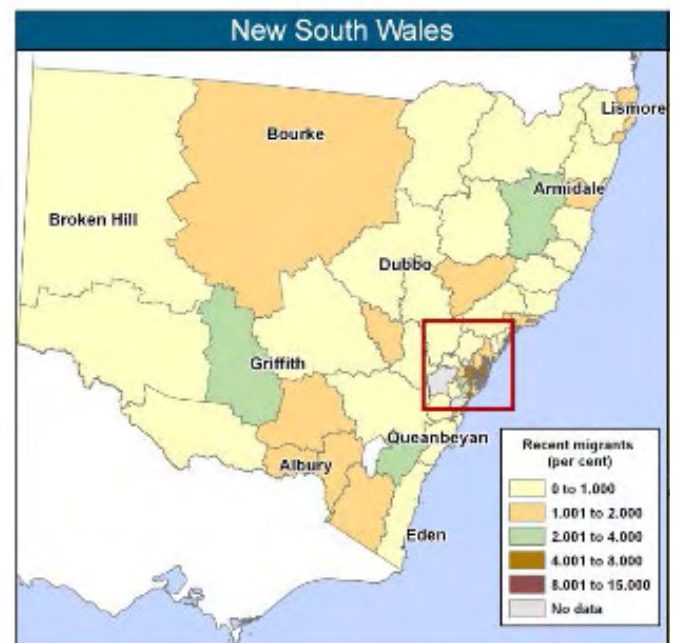
- Imagine you are a refugee. Describe your life in a migrant detention centre in Australia and one in an Asian country such as Malaysia. Present as a narrative.

Spatial distribution of immigrants across Australia

The **spatial distribution** of Australia's population is not only shaped by internal population movements but where migrants decide to live. This is determined by available jobs, settlement areas of fellow countrymen, and migrant networks. From 2012-2013, most of Australia's immigrants settled in New South Wales, Victoria and Western Australia. The main source country was India adding 36,352 people. This was an increase of 28.4% compared with the previous year. This was followed by China and New Zealand.

Immigrants tend to live in urban centres (81%) with most settling in Sydney and Melbourne. Government policies support a more even distribution of immigrants across Australia. Under the Regional Sponsored Migration Scheme (RSMS) employers can nominate immigrants to fill in skilled vacancies especially in regional and remote areas where there are job vacancies.

Population distribution of recent migrants, NSW and Greater Sydney



MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA–AUSTRALIA



Source: <https://www.immi.gov.au/media/publications/statistics/immigration-update/migration-australia-state-territories-2012-13.pdf>, page 26

‘The Department of Immigration and Citizenship (DIAC) encourages migrants to become Australian citizens. Since the 1948 Australian Citizenship Act, 3.5 million people have become Australian citizens and over 75 per cent of those eligible have acquired it. These new citizens share values that include loyalty to Australia and its people, a belief in the democratic process, respect for the rights and liberties of others and a commitment to uphold and obey Australia’s laws.’

Activities:

- If you were an immigrant just arriving in Australia where would you live? Justify your answer.
- Compare the percentage of recent migrants in Broken Hill with Sydney. Provide reasons for the differences.
- Refer to the map of Sydney and describe the concentration of recent migrants in some suburbs such as Auburn and Cabramatta compared to Katoomba.

Geofacts:

- Lowest immigration was 52 752 in 1975–76.
- Highest immigration since World War II was 185 099 in 1969–70.
- In recent years the largest contribution to NOM has been people who are on temporary visas such as overseas students and temporary skilled migrants.

- Western Australia is the state with the highest proportion (26%) of people born overseas
- Sydney’s Fairfield-Liverpool area has one of the highest concentrations of recent immigrants (49%).
- About 4% of Sydney’s 4.6 million people were born in China.

Activities:

- Define the following: migrant, illegal migrant, refugee and asylum seeker. Compare your answers with another classmate.
- In pairs research the present migration policy. Present research as a report.
- What is the current government policy for people arriving by boat (so called boat people)? Where do they go to live? Can they become Australians?
- What is the so called ‘Pacific Solution’?
- Describe one Australian immigration detention centre.
- Answer the following inquiry questions:
 - What was the White Australia Policy? How did the policy effect Asians?
 - Who should be encouraged to come to Australia and why?
 - Who should be refused entry to Australia, and why?
 - What is meant by the ‘populate or perish’ philosophy?
 - What are the impacts of immigration on national identity and citizenship?
 - What are the contributions of immigrants from different countries on developing a culturally diverse Australia?
 - What is the impact of immigration on your local community or a community in your state?

‘Australia is a nation rich in history and people. Our national identity reflects the vibrancy and vitality of shared experience and journey. Central to our unique cultural landscape is the role that immigrants have played in the development of our political, social and economic lives.’

Source: <http://immigrationplace.com.au/>.

- Explain this statement.
- Design an annotated photo story illustrating the impacts of immigration on the development of Australia.

MIGRATION THE GLOBAL MOVEMENT

FOCUS: ASIA–AUSTRALIA



YouTube

A history of immigration to Australia –

https://www.youtube.com/watch?v=teq__HPNpSI

Calling Australia Home - immigration documentary –

<https://www.youtube.com/watch?v=dRQBS-opZLQ>

Waves of migration animation –

<https://www.youtube.com/watch?v=QvS64gpIzWE>

New Australian immigration patterns: Cultural

enclaves – <https://www.youtube.com/watch?v=tPts5PZ5jFk>

Asylum seekers arriving in Australia on

Christmas Island – <https://www.youtube.com/watch?v=SrgMwrF7Bnw>

Asylum: Four Corners – https://www.youtube.com/watch?v=__mSPRbG-tg

Geolinks

National Museum Australia –

http://www.nma.gov.au/engage-learn/schools/classroom-resources/units_of_work/immigration_impacts

Impacts of immigration in Australia –

http://www.nma.gov.au/engage-learn/schools/classroom-resources/units_of_work/immigration_impacts

Success stories –

<http://www.immi.gov.au/stories/pages/stories.aspx>

Asian Century Institute –

<http://www.asiancenturyinstitute.com/migration>

Chinese immigrants are remaking entire suburbs

in Sydney – <http://www.economist.com/news/china/21601301-chinese-immigrants-are-remaking-entire-suburbs-australias-biggest-city-promised-land>

Australia's immigration program –

<http://www.australianbusiness.com/2011/refugees-sue-australian-government-for-thousands-of-dollars-for-trauma/>



Drawing by a child held in an immigration detention centre. Source: Human Rights Commission



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution

Prolific Pioneers: The Muslim Cameleers

A Stage 3 resource by Sarah Ireland



A Stage 3 Unit by Sarah Ireland

DESIRED RESULTS

Established Goals

- HT3-1 – describes and explains the significance of people, groups, places and events to the development of Australia.
- HT3-2 – describes and explains different experiences of people living in Australia over time.
- HT3-5 – applies a variety of skills of historical inquiry and communication.
- ST3-10LW – describes how structural features and other adaptations of living things help them survive in their environment.
- ST3-11LW – describes some physical conditions of the environment and how these affect the growth and survival of living things.
- MA3-17MG – locates and describes position on maps using a grid-reference system.
- MA3-9MG – selects and uses the appropriate unit and device to measure lengths and distances, calculates perimeters, and converts between units of length
- EN3-7C – thinks imaginatively, creatively, interpretively and critically about information and ideas and identifies connections between texts when responding to and composing texts.
- EN3-3A – uses an integrated range of skills, strategies and knowledge to read, view and comprehend a wide range of texts in different media and technologies.
- EN3-2A – Composes, edits and presents well-structured and coherent texts.
- VAS3.4 – Communicates about the ways in which subject matter is represented in artworks.
- VAS3.1 – Investigates subject matter in an attempt to represent likenesses of things in the world.
- DRAS3.3 – Devises, acts and rehearses drama for performance to an audience.

Understanding(s):

Students will understand that:

- Australia's colonial past is diverse and can be viewed from a variety of perspectives.
- primary and secondary sources are invaluable tools for unlocking the past
- Australia's environmental conditions require specific skills and knowledge
- migrant communities have played a significant role in shaping Australia as it is today.

Essential Question(s):

- Where did the Muslim cameleers come from and why did they come to Australia?
- What is the legacy of the Muslim cameleers' expeditions?
- What were the cameleers' relationships with the British settlers and Aboriginal people like?
- What are the similarities and differences between the environments of Australia and the homeland of the cameleers that allowed their expertise to flourish?
- Why were camels so important for the success of the cameleers' expeditions?

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<p>Students will know:</p> <ul style="list-style-type: none"> the role the Muslim cameleers played in opening up the Australian continent, with a specific focus on their legacy. This includes but is not limited to the Ghan, the Rabbit-Proof Fence and the Overland Telegraph line. how environmental similarities allowed the cameleers to transfer their desert skills and knowledge. the adaptability of camels and the particular features they have that allow them to survive and thrive in Australia. 	<p>Students will be able to:</p> <ul style="list-style-type: none"> evaluate the impact of the Muslim cameleers' contribution to how Australia is today. identify different points of view, values and attitudes. explain the environmental factors that made the cameleers' expertise necessary in further exploring Australia develop narratives that incorporate primary and secondary sources. read and interpret maps and use this information to formulate questions and ideas about the cameleer's expeditions. express through performance their ideas on the experiences of the cameleers.
<p style="text-align: center;">ASSESSMENT EVIDENCE</p>	
<p>Performance Task(s):</p> <ul style="list-style-type: none"> Students locate the origins of the cameleers on a map and use a scale to solve distance and time-based problems. Analyse and interpret primary and secondary sources to create a collage of significant symbols. Students work in groups to present to the class information on an expedition. Students design a task for classmates to complete that relates to their presentations. Students write a narrative about the experience of being a cameleer. Students present a role-play in groups about specific cameleer projects eg. Ghan, date farm, overland telegraph. Students give an oral history of cameleers' legacy. 	<p>Other Evidence:</p> <ul style="list-style-type: none"> Observation of student participation in discussions. Use of drafts and graphic organisers during writing tasks. Formulation of relevant, thoughtful questions about the past. Students reflect on their work and can articulate ideas on areas in which they can improve.
<p style="text-align: center;">TEACHING AND LEARNING STRATEGIES</p> <p>W = help the students know where the unit is going and what is expected. Help the teacher know where the students are coming from (prior knowledge, interests) ?</p> <p>H = hook all students and hold their interest</p> <p>E = equip students, help them experience the key ideas, and explore the issues</p> <p>R = provide opportunities to rethink and revise their understandings and work</p> <p>E = allow students to evaluate their work and its implications</p> <p>T = tailored (personalised) to the different needs, interests, abilities of learners</p> <p>O = organised to maximise initial and sustained engagement as well as effective learning</p>	

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Section 1:

Unit Administration and Implementation

The Muslim Cameleers unit allows students to demonstrate an extensive range of skills. Some of these skills, such as those involved in the mapping activities and narrative writing, will have been previously taught or taught concurrently with the unit.

The unit will primarily be administered in the classroom, with some library and computer room visits. The classroom lessons will require almost daily use of the Interactive Whiteboard or a computer in order to bring the primary and secondary sources about the cameleers to life.

The unit is a combination of highly structured teacher directed learning experiences and work in pairs or groups. This is to accommodate for the learning needs of Aboriginal and Torres Strait Islander students, who, as stated by Hanlen (2002), do a great deal of their learning when engaging with their classmates. Goals of the community are generally more important than those of the individual in Aboriginal communities (Hanlen, 2009), which is why a number of the activities and learning experiences require students to work together and learn from each other in order to achieve a goal. Another consideration that has been taken into account during planning is the general view of Aboriginal students that it is the role of the teacher to help and guide, and therefore should provide a high level of guidance and instruction (Harrison, 2011). As stated by Harrison, Aboriginal students will rarely learn effectively if they are left to complete a task on their own (2011, pp46). In order to address this, a typical lesson within the unit will involve explicit modelling and instruction at the beginning of the lesson, followed by group or partner work with the teacher readily available to assist if necessary. Students are also well prepared for assessment tasks through explicit modelling and scaffolding to ensure they have had sufficient practise to feel confident in completing the task. Ideally, this teaching strategy will be of benefit to non-Aboriginal students as well.

Justification

The primary feedback I received from Assignment One indicated that the cameleers would be a topic more suited to just one week out of a five week unit. I disagree with this, and have chosen to keep my unit focus on the cameleers only. As stated in the Australian Colonies content strand of the K-10



History NSW syllabus for the Australian Curriculum, students must focus on not only “The impact of a significant development or event on a colony; for example, frontier conflict, the gold rushes, the Eureka Stockade, internal exploration, the advent of rail, the expansion of farming, drought”, but also on “the reasons people migrated to Australia from Europe and Asia, and the experiences and contributions of a particular migrant group within a colony”(ACARA, 2012). These are very involved topics that lend themselves well to meeting the National Curriculum’s Cross-Curriculum Priorities of Asia and Australia’s engagement with Asia and Aboriginal and Torres Strait Islander histories and cultures (ACARA, 2012). It is the civic duty of Australians to give these topics the time and attention they deserve, as they give a voice to the marginalised and maligned and provide students with a perspective of Australian history that is generally not considered to be as valuable as the white European narrative (Clark, 2006). As demonstrated in the Learning and Teaching Strategies section of this assignment, the Muslim cameleers topic provides a meaningful context in which to create relevant and rich learning experiences for students.

To provide some more context for the unit and to fit it into a program for the entire year, the five weeks could be followed with a unit from focussing on the Australia as a Nation content strand of the History syllabus, where students examine migrant and Aboriginal and Torres Strait Islander experiences of today and how they have progressed and changed throughout the twentieth century (ACARA, 2012).

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In order to further justify studying the cameleers for an entire five-week unit, I have incorporated more English and Mathematics outcomes and designed some lessons that will feature Creative Arts, a Key Learning Area I wasn't planning to include initially. This is to more directly address students' varying learning styles and to ensure lessons are meaningful and accessible to a wide variety of students (Krathwohl, 2013). The variety of learning activities in this unit, from using maps and measuring distance to create a context in

which to see where the cameleers came from and how far they travelled in their exploration of Australia, to designing Islamic tilings using principles of symmetry and recognising patterns and tasting a fresh date are all designed to give students a practical view of history and to see how it is relevant to their own development as well-rounded individuals. As stated by Harrison, Aboriginal students in particular need to see how what they are learning is meaningful to their own lives (2011), but it is a pedagogy that should be applied to all students.

Section 2: Learning and Teaching Strategies

Week 1 – What is a Cameleer? Where did they come from and why did they come?

Day 1 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-3A

- Introduction to the unit and ascertaining prior knowledge – class discussion on migrant groups and their contribution to Australia as it is known today.
 - Ask students to name some migrant groups
 - Ask students to come up with some historical events or achievements they can attribute to migrant groups
 - Differentiation – allow students to discuss ideas in pairs before sharing with the rest of the class.
- Show students images through Google Images of the Ghan Railway and the following You Tube clips:
 - The Ghan is Going Part 1 of 4 – http://www.youtube.com/watch?v=JU2Jb_f5XCE
 - The Ghan: Darwin to Alice Springs with a Whistle Stop in Katherine – http://www.youtube.com/watch?v=9gy_p44DMTg
- Explain the Ghan is part of the legacy of a significant migrant group in Australia's history – the Muslim Cameleers.
- Show and read with students introductory page on <http://www.cameleers.net/>
- Students individually write three questions they would like answered in their study of the cameleers. Share responses.
 - Differentiation, students can share their questions in pairs and can then choose to share a question with the class if they so wish.

Day 2 – 2 hours

HT3-1, HT3-2, HT3-5, MA3-17MG, MA3-9MG, ST3-10LW, ST3-11LW

- Show students map of Cameleers' homeland using http://www.cameleers.net/?page_id=2
- Show students map of the world using – <http://geology.com/world/world-map.shtml>
- Ask students to identify Afghanistan, Pakistan and Australia on the world map and estimate their distances apart. Discuss how long it might take to travel from Afghanistan to Australia.
 - Differentiation: Explicitly model how students would work out the distance between two countries and how long it would take to travel between them before students attempt themselves.
- Provide students with a world map and scale and problems to solve relating to distance and time.
- Show students the following You Tube clips:
 - Afghanistan landscape – <http://www.youtube.com/watch?v=uwY47mM0B-8>
 - Pakistan desert landscape – <http://www.youtube.com/watch?v=-X71SmHuCcc>
 - Australian Desert Landscape – <http://www.youtube.com/watch?v=PkF5-xHe7os>
- Jointly construct a list of similarities and differences between the landscape the cameleers came from and the landscape of the Australian desert. Discuss the kinds of knowledge the cameleers might have of surviving in this environment that would have

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been valuable to British explorers in Australia after viewing the following You Tube clip: Muslims in Australia Doco Trailer #2 Afghans – <http://www.youtube.com/watch?v=l3p3T8mORGQ>

- Students independently write an explanation of why the cameleers were brought to Australia.

Day 3 – 2 hours

HT3-1, HT3-2, HT3-5, ST3-10LW, ST3-11LW

- Discuss primary and secondary sources, the differences between them and what can be learned from them. Show students pictures of cameleers and their camels from here: <http://www.australiangeographic.com.au/journal/view-image.htm?gid=5743&index=1>
- Discuss what can be learned about the cameleers and camels from these photos, focusing on

clothing, environment, facial expressions etc. Jointly construct a list of the features of a camel from students' knowledge and from the photos.

- Divide students into small groups. Provide students with information on camels from pages 8–26 of *Hoosh! Camels in Australia* (a non-fiction text), two to three pages per group. Groups must summarise the information then present it to the rest of the class, making sure they explain how the features they are describing would assist the cameleers. Differentiation – while not all students need to speak during the presentation, all students within a group must show how they have contributed, whether it be through their written submission or through a speaking role.

Week 2 – What did the cameleers do?

Day 1 – 2 hours

HT3-1, HT3-2, HT3-5, MA3-17MG, MA3-9MG, EN3-7C

- Introduce the idea of expeditions – what are they for? Why are they important? What kind of expeditions do they think the cameleers were making?
- Give students copy of map showing cameleer expeditions from http://www.cameleers.net/?page_id=5 and a map of Australia that shows latitude and longitude such as this one <http://www.worldatlas.com/webimage/countrys/oceania/au.htm>
- As a class, come up with a scale for the expedition map then in pairs work out how far each expedition was. Discuss answers as a class and compare strategies.
- Introduce a specific expedition using You Tube clip 150th Anniversary of Burke and Wills – <http://www.youtube.com/watch?v=WdHicP5p8EA>
- Jointly come up with a list of focus questions students could use to investigate the Burke and Wills expedition and the role of cameleers. Discuss the resources that could be used and where this information could be found.
- Divide students into eight groups to research an expedition that they will later present. Students must also come up with a short activity for the rest of the class to complete that relates to their presentation.

Day 2 – 2 hours

HT3-1, HT3-2, HT3-5, EN3-7C, ST3-10LW, ST3-11LW, MA3-17MG

- Students work in groups in the computer room/library on their presentations and accompanying activity.
 - Differentiation: students who need extra scaffolding and guidance with their research can be provided with the following websites and books:
 - *Hoosh! Camels in Australia* by Janeen Brian (2005)
 - *Australia's Muslim Cameleers Pioneers of the Inland 1860s–1930s* by Philip Jones and Anna Kenny (2007)
 - The Afghan Camelmén – www.southeasternhistory.com.au/afghans.htm
 - Camels Australia Export – www.camelsaust.com.au/history.htm
 - Cameleers in Exploration – www.cameleers.net/?page_id=5

Day 3 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A

- Students present their findings and complete accompanying activities after each presentation.
 - Discuss significance of the expeditions, the research process and the role of primary and secondary sources before students write their own evaluation of the significance of the expeditions

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Week 3 – Personal Stories: Who were the cameleers?

Day 1 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A

- Show students the Biographies section of www.cameleers.net where individual cameleers can be searched for, using Belooch Khan from the Burke and Wills expedition as an example - the information is quite limited. Ask students to discuss in pairs what they would like to know about Belooch Khan and discuss as a class. Differentiation - Construct a list that students copy down to assist them in their narrative writing later in the week.
- Examine photos from Australia's Muslim Cameleers Pioneers of the Inland 1860s -1930s by Philip Jones and Anna Kenny (2007) to discover the clothing the cameleers wore and the implements they made to assist them on their expeditions.

Day 2 – 1 hour

HT3-1, HT3-2, HT3-5, MA3-17MG, EN3-7C, EN3-3A

- Show students map of Australia such as this one www.worldatlas.com/webimage/countrys/oceania/au.htm on IWB, ask them to locate Broken Hill and work out latitude and longitude.
- Use Google images to show students Broken Hill Mosque. Discuss how and why the mosque exists – why would the cameleers have established it? Differentiation – write ideas on the board as a mind map or brainstorm to assist students with their narratives.
- Share information from www.migrationheritage.nsw.gov.au/exhibition/objectsthroughtime/broken-hill-mosque-collection/
- OPTIONAL: View 5 Pillars Part 1 – Discover Islam UK www.youtube.com/watch?v=9hW3hH9_7pI (if students are particularly interested in learning about Islam in more detail).
- View Muslim poetry book found in country NSW <http://www.youtube.com/watch?v=8A29TJ5hdgY>
- Read students extract of letter from page 17 of *Australia's Muslim Cameleers Pioneers of the Inland 1860s–1930s* by Philip Jones and Anna Kenny (2007).

- Students complete worksheet on the positive and negative aspects of being a cameleer.

Day 3 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A, VAS3.1, VAS3.4

- Divide students into small groups and brainstorm as much as they can recall of the terrain/conditions cameleers dealt with.
- Discuss photos of cameleers and aboriginal people from www.cameleers.net/?page_id=8 What do the photos reveal about their relationship? What did they learn from each other? What knowledge about the environment might they have shared? Students individually write down their ideas and discuss with the person next to them before sharing with the class.
- Read to students page 113 'The cameleers and Aboriginal people' from *Australia's Muslim Cameleers Pioneers of the Inland 1860s –1930s* by Philip Jones and Anna Kenny (2007). Discuss.
- The same groups must come up with four symbols that best represent who the cameleers were and use magazines and drawings to create a collage. This will be followed by a short presentation on what each collage represents.

Day 4 – 1 hour

EN3-7C, EN3-3A, EN3-2A

- Read students extract from *Taj and the Great Camel Trek* by Roseanne Hawk (a fiction text).
- Students begin their narrative on the experience of being a cameleer. Differentiation – give students the option of referring to the lists and brainstorming activities they have completed throughout the week, provide students with a checklist of the features of a narrative.

Day 5 – 1 hour

EN3-7C, EN3-3A, EN3-2A

- Students continue to work on their narrative.
- Provide students with assessment task for Week 5 – Sharing stories task.



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Week 4 – What was achieved through the cameleer's expeditions?

Day 1 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A

- Show students images through Google Images of the Ghan Railway and the following You Tube clips:
 - The Ghan is Going Part 1 of 4
www.youtube.com/watch?v=JU2Jb_f5XCE
 - The Ghan: Darwin to Alice Springs with a Whistle Stop in Katherine
www.youtube.com/watch?v=9gy_p44DMTg
- In pairs, students answer the following questions:
 - What would the role of camels have been in the construction of the Ghan railway?
 - What might some of the physical and environmental challenges have been for the cameleers during the construction of the Ghan?
- Differentiation: rather than sharing answers with the whole class, students are put into small groups and discuss some of the answers they came up with in their pairs.
- Each group writes answers to these questions in their books.
- As a class, students construct a set of questions they would like to know answers to about the Ghan, and reflect upon some of the resources they have looked at throughout the unit and how they were useful.

Day 2 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A

- Explicit modeling of researching the Ghan
 - Recap the things students wanted to know about the Ghan from the previous day.
 - As a class, explore how to find the answers to these questions using a range of sources while

students take notes and discuss strategies for research.

- Sources can include, but are not limited to:
 - Australia's Muslim Cameleers by Philip Jones and Anna Kenny
 - www.southaustralianhistory.com.au/ghan.htm
 - www.railaustralia.com.au/theGhan.php
 - www.australian-trains.com/ghan/
 - www.camelsaust.com.au/history.htm
 - www.cultureandrecreation.gov.au/articles/cameleers/
- Differentiation, this is the explicit modeling required to prepare students for the upcoming research group task.

Day 3 – 2 hours

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A, DRAS3.3

- Students form small groups and choose a specific project the cameleers were involved in to research and then perform a role-play about. These include
 - overland telegraph, rabbit-proof fence, date farm in Alice Springs, dingo fence, settlement of inland towns.
- Differentiation – discuss with students how their chosen project impacts on Australia today to ensure students see the personal relevance of what they are researching.

Day 4 – 1 hour

HT3-1, HT3-2, HT3-5, EN3-7C, EN3-3A, DRAS3.3

- Students perform their role-plays.
- Discussion in pairs, then as a class on which contribution was most valuable to Australia and why.
- Differentiation – students can choose to have this discussion in their role play groups before contributing to the class discussion if they wish.

Week 5 – the Legacy of the Muslim Cameleers

Day 1 – 1.5 hrs

ST3-10LW, ST3-11LW, HT3-5, EN3-7C, EN3-3A, EN3-2A

- Students view and take notes on Al Jazeera World
 - Camels in the Outback _
www.youtube.com/watch?v=mlTTgjYAFR0
- Students have an informal debate on the environmental impact of camels in Australia – should they have been brought over here?
- Differentiation – this is a relaxed debate where students are not pressured to participate.
- Students produce a one paragraph exposition on whether they believe camels should have been brought to Australia.

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Day 2 – 1.5 hrs

HT3-1, HT3-5, EN3-3A, VAS3.4, VAS3.1

- Examination of mosques, from the Broken Hill Mosque to the Gallipoli Mosque in Auburn. Some resources include:
 - Google images search – ‘mosques in Australia’
 - Google images search – ‘tilings in mosques’
 - www.brokenhillaustralia.com.au
- Show students images of artwork and tile patterns inside mosque, examine colour, symmetry
- Model how some of these patterns could be made before students create their own designs.
- Differentiation – show students Usborne Islamic Patterns to Colour book for inspiration and ideas.
- End with discussion on how the cameleers created an Islamic community in Australia that lives on today.

Day 3 – 1 hour

HT3-1, HT3-5, EN3-3A, VAS3.4, VAS3.1

- Bring in a box of dates for students to try
- Show students the following www.youtube.com/watch?v=NUhSebKXeCk – a Date Farm in Alice Springs
- Watch part of Landline episode on Alice Springs date industry – www.abc.net.au/landline/content/2006/s2063192.htm
- Discuss legacy of cameleers in the context of this industry.
- Complete tile designs from previous day.

Day 4 – 1 hour

HT3-1, HT3-2, HT3-5, ST3-11LW, ST3-10LW

EN3-7C, EN3-3A

- Sharing stories assessment
- Students write three dot points on what they found most interesting about the sharing stories task and the unit as a whole.

Appendix

EN3 – 7C Thinks imaginatively, creatively, interpretively and critically about information and ideas and identifies connections between texts when responding to and composing texts.

EN3 – 3A Uses an integrated range of skills, strategies and knowledge to read, view and comprehend a wide range of texts in different media and technologies.

EN3 – 2A Composes, edits and presents well-structured and coherent texts.

MA3-9MG: Selects and uses the appropriate unit and device to measure lengths and distances, calculates perimeters, and converts between units of length.

MA3 – 17MG Locates and describes position on maps using a grid-reference system.

HT3-1 Describes and explains the significance of people, groups, places and events to the development of Australia.

HT3- 2 Describes and explains different experiences of people living in Australia over time.

HT3 – 5 Applies a variety of skills of historical inquiry and communication.

ST3 – 10LW Describes how structural features and other adaptations of living things help them survive in their environment.

ST3-11LW Describes some physical conditions of the environment and how these affect the growth and survival of living things.

DRAS3.3: Devises, acts and rehearses drama for performance to an audience.

VAS3.4 Communicates about the ways in which subject matter is represented in artworks.

VAS3.1 Investigates subject matter in an attempt to represent likenesses of things in the world.

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A Muslim cameleer in Outback Queensland c.1900. Source: AFP/State Library of Queensland

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Group Presentation Task – Cameleer Expeditions

Part 1

In groups of four, make a presentation to the class about one of the expeditions made by the cameleers. You can use Power Point if you wish. During your presentation, your group must:

- Show where and how far the expedition went using a map
- State who was on the expedition and what year it began and ended
- Describe what the terrain/conditions were like
- Explain the role of camels in the expedition
- Show evidence of what was discovered and how the expedition contributes to Australia today. For example, was a town established? Or a date farm?

Part 2

Your group must also come up with a short activity for the class to do after your presentation. Some examples include:

- A short quiz
- A quick drawing of the most important part of your presentation
- A crossword

Remember, your activity must be short, quick, and must relate to the information your group has presented.

You will be assessed on the following criteria:
HT3-1, HT3-2, MA3-17MG, ST3-11LW, ST3-10LW
EN3-7C

Basic	Sound	High
MAPPING		
<ul style="list-style-type: none"> • Map is poorly labeled • Some items are missing 	Map has: <ul style="list-style-type: none"> • Expedition clearly labelled • Latitude and longitude of expedition beginning and ending • Towns clearly labeled • Title and key 	Map has superior presentation and organisation of information, such as extra labels and relevant information
DESCRIPTION		
Some items not included or answered inadequately	Information includes: <ul style="list-style-type: none"> • Who was on the expedition and the year it began and ended • Climate conditions • Terrain conditions 	Detailed description that makes links between environmental conditions and cameleer specialist knowledge
CAMELS		
Minimal or no explanation of involvement of camels	Information on the ways in which camels were used on the expedition	Links made between role of camels and environmental conditions
PRIMARY AND SECONDARY SOURCES		
Minimal or no use of sources, poor explanation of cameleer's contributions through the selected expedition	A selection of sources used to demonstrate evidence of cameleer's contribution to Australia today	A selection of sources used throughout presentation
ACTIVITY		
Activity is not relevant to the presentation and is poorly prepared	Activity is well-prepared, administered quickly and is relevant to the information presented	Activity is well-prepared, administered quickly, relevant and shows creativity
PRESENTATION SKILLS		
<ul style="list-style-type: none"> • Unclear or disorganised presentation format • Reads from palm cards • Minimal subject knowledge or incorrect information used 	<ul style="list-style-type: none"> • Engaging and clear presentation format • Demonstration of sound knowledge of the topic • Effective use of palm cards as prompts 	<ul style="list-style-type: none"> • Engaging, clear and creative presentation format • Very effective use of palm cards • Extensive knowledge of the topic demonstrated

Comment:

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Final Assessment: Sharing Stories – Why are the Muslim Cameleers significant in shaping Australia as we know it today?

On the final day of the Prolific Pioneers unit, we will sit in a circle on the floor and share what we have learned over the past five weeks. Every member of the class will give a short speech (no longer than 2 minutes) on why they think the Muslim Cameleers are significant in creating the Australia we know today.

During your speech, you need to address the following:

- Explain how primary and secondary sources helped shape your view of the cameleers, giving one example of a source you found useful
- Explain what you found most interesting about the cameleers and why they should be remembered
- Using the questions you wrote at the beginning of the unit, give the class an example of one or two things you wanted to know then, and how you would change these questions now you have looked into the lives of the cameleers more deeply.

This assessment is about reflecting on the topics we have covered in the unit and sharing your opinion.

Think about:

- Expeditions – how far they travelled and where they went
- Religion
- Relationship with camels
- Environmental factors
- Relationship with Aboriginal people
- What they established
- Personal stories and biographies
- The fiction and non-fiction texts we have examined

Remember, you must justify what you think with EVIDENCE.

You will be assessed on the following criteria:

HT3-1, HT3-2, HT3-5, ST3-11LW, ST3-10LW EN3-7C, EN3-3A

Basic	Sound	High
SOURCES		
Does not refer to sources or gives minimal explanation of how primary and secondary sources shaped view of cameleers	Explains the role primary and secondary sources played in shaping understanding of cameleers with one example	Explains the role primary and secondary sources played in shaping understanding of cameleers with clear examples referred to throughout speech
REMEMBERING THE CAMELEERS		
Minimal information provided with inadequate examples or explanations	Clear explanation of why the cameleers should be remembered, referring to one example of evidence that can be seen today and two or more aspects of unit content, eg relationships, skills and knowledge, expeditions	Clear explanation of why cameleers should be remembered, referring to one or more examples of evidence that can be seen today as well as a broad overview of unit content covering historical and scientific concepts
QUESTIONS		
Does not provide examples of questions or does not explain how these questions would be changed upon reflection	Provides examples of questions and reflects on how they would be adjusted now that more information is known	Provides examples of questions and reflects on how they would be adjusted in a way that indicates a deep understanding of the role of the cameleers in shaping Australia
ORAL PRESENTATION		
<ul style="list-style-type: none"> • Voice is inaudible or indistinct • Minimal use of pause and emphasis • Reads from palm cards • Minimal topic knowledge demonstrated 	<ul style="list-style-type: none"> • Speaks clearly • Uses appropriate volume and emphasis • Demonstrates sound topic knowledge • Uses palm cards as a prompt 	<ul style="list-style-type: none"> • Speaks very clearly • Uses highly effective volume and emphasis • Demonstrates extensive knowledge of the topic • Very effective use of palm cards

Comments:

Prolific Pioneers: The Muslim Cameleers



Image source: <https://deescribewriting.wordpress.com/2010/08/17/tuesday-writing-tip-why-research-is-important-and-how-to-do-it-part-one/>

HOOSH! Camels in Australia by Janeen Brian

In your groups, read through the pages you have been given from HOOSH! and summarise the information. This summary will be handed in for marking. You also need to present your summaries to the rest of the class.

Not every group member needs to speak, but if you do not have a speaking role you need to show how you have contributed to the group through the written component of the task.

In your summaries, you need to include:

- The features of camels described in the text
- How these features would have been useful to the cameleers on their expeditions.

Checklist

Have you:

- Included the KEY POINTS from the text?
- Made a connection between the features of camels and why these features were required for the cameleers to succeed in their exploration of Australia?
- Checked your spelling and punctuation?
- Written full, clearly structured sentences?
- Used noun groups in your descriptions?



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution

BEGINNING WITH A LEGACY: Introducing the Afghans

A Stage 3 resource by Julie O’Keeffe



The_World_Factbook_-_Australia_-_Flickr_-_The_Central_Intelligence_Agency_(20).jpg

Beginning with a legacy: Introducing the Afghans

Introduction

- Talk about experiences of trains and train travel with students – their personal experiences, parents' or grandparents' experiences.
- Talk about any focus on trains within their community (e.g. museum, club, festival, visiting of steam trains, daily commuting).
- Talk about feelings and emotions connected with trains and train travel, and why people could feel the way they do.
- Invite members of the school and wider communities to talk to students about experiences of train travel within Australia in the past, or in more recent times. Compare and contrast experiences.
- Locate on maps of Australia train journeys students, their families and others have experienced.
- Students could bring in photographs, timetables, tickets and other artefacts associated with train travel.
- Talk about why families and others use trains and why some may have gone on long train journeys.
- Collect a variety of travel brochures on train journeys in Australia. Students read through and complete a comparative table on the journeys (e.g. Indian Pacific, Ghan, Overlander, Southern Spirit).
- Plot the journey of each train on a map of Australia.
- Some interesting websites:
Australian trains – www.australian-trains.com
Rail Australia – www.railaustralia.com.
Great Southern Rail – www.greatsouthernrail.com.au/site/agent_extranet.jsp
- Telephone 132 147 for information about the Ghan train journey (as advertised on television).
- Explain to students they are going to investigate one of these great train journeys - the Ghan.
- Google search for images of the Ghan train. Scroll through the images and note observations. Talk about these observations and include the recurring image of the camel. www.flickr.com/photos/centralaustralia/3789121156/
www.flickr.com/photos/quested/2841638380/
- In pairs, students write a set of enquiry questions to find out all they can about the Ghan now, and about the train in the past including what camels and their riders had to do with the train! The following websites are a good starting point:
www.railaustralia.com.au/theGhan.php
www.southaustralianhistory.com.au/ghan.htm
<http://www.abc.net.au/tv/australiawide/stories/s1648039.htm>
www.greatsouthernrail.com.au/site/the_ghan/history.jsp
http://en.wikipedia.org/wiki/The_Ghan
- Examples of questions could include:
What does the word 'Ghan' mean?
Why is the train called the 'Ghan'?
When did work on building the train track for the Ghan begin?
Where did the track begin and end?
What was the length of the track?
What work did the camels do in relation to the construction of the track?
Why were camels used instead of other animals such as horses?
Why was the train track built in the first place?
How difficult was it to build this train track?
When was the train track for the Ghan completed?
- Students present the research for their enquiry questions in an interesting way - including maps, timelines, images and stories to enhance their presentations.
- Students discuss and describe the importance of the Ghan then and now.

Going Further

- Use knowledge gained about the Ghan through study of the construction of the legendary train as a springboard into a fuller investigation of the Afghan cameleers in Australia.
- Google images of the Afghan cameleers in Australia to develop a broader understanding of the work of the Afghan cameleers and their contribution to the development of Australia:
- The cameleers planted date seeds wherever they went. Read the fact files about growing dates in Central Australia. Discuss the legacy of the cameleers in terms of this Australian industry. www.nt.gov.au/d/Content/File/p/Fruit/Date_Final.pdf
www.gurradowns.com.au/
www.nt.gov.au/d/Content/File/p/Fruit/FF4_date_palm.pdf & www.datesaustralia.com.au/index5.html
- Try some dates!
- Sadadeen Primary School in the Northern Territory is named after a very special person. Check out their website and find out some significant facts about that person. www.sadadeenprimary.nt.edu.au/history.html

Beginning with a legacy: Introducing the Afghans

Worksheet 1: Australia's first Muslims – the Cameleers

Instructions

- Students work in pairs to research one of the following questions. allocated to them.
- Each pair then presents their information in an engaging way; and designs a task for class members to do after their presentation (e.g. labels countries the cameleers came from on a world map; jointly construct a timeline representing the import of camels).
- Students display all information from their presentations to give an overview of the Afghan cameleers in Australia.

Questions:

1. Why were camels brought into Australia at all?
2. Where did the camels come from? Who travelled with them?
3. When were camels first brought into Australia? For how many decades did this continue? How many camels were imported in total?
4. Who were the cameleers? What countries did they come from? What languages did they speak?
5. Why did the cameleers come to Australia with their camels?
6. What role did the cameleers play in expeditions exploring inland Australia?
7. In what ways was the Australian inland environment similar to the countries the cameleers came from?
8. The majority of cameleers were Muslim. Describe some of the religious customs which the cameleers followed in Australia
9. What skills and abilities did the cameleers have that made them suited to working in the inland parts of Australia?
10. What was difficult for the cameleers about life in Australia?
11. Camels and their Afghan handlers left tracks far and wide throughout Australia during their seventy (70) years of service. These tracks formed the cameleer network. How useful did these tracks prove to be for others? Give examples of development that took place because of the establishment of the tracks
12. What were some of the major construction projects the cameleers were involved in? Describe their role in the projects
13. The cameleers lived in what became known as 'Ghan towns'. Describe what a Ghan town was and how they developed
14. Why did the cameleers plant date seeds wherever they went? How have people benefited now from these plantings?



Camel train transporting a house, Kalgoorlie, Western Australia, 1928. W.E. Fretwell Collection (1874 – 1958). Source: Wikimedia Commons

Beginning with a legacy: Introducing the Afghans

Worksheet 2: About the Cameleers

Instructions

- Using the information gathered in the class presentations – An overview of the Afghan cameleers in Australia students complete the following details for each category.

Countries of origin:

-
-
-
-

Languages spoken:

-
-
-

Clothing:

-
-
-
-

Religion

-

Work as a cameleer:

-
-
-
-
-
-
-
-

Number of camels in Australia:

-

Problems for the cameleers in Australia:

-
-
-
-
-

Name given to the cameleers:

-

Skills / qualities suited to living and working in Australia

-
-
-
-
-
-
-

Other jobs done by cameleers:

-
-
-

Forbidden food and drink:

-
-

Why they came to Australia:

-
-
-

Beginning with a legacy: Introducing the Afghans

Worksheet 3: Being Muslim in Australia 1860s – 1930s

Instructions

- Compile a list under the following headings:

Customs

-
-
-
-
-

Problems

-
-
-
-
-
-
-
-

Forbidden food and drink

-
-

Implications of transporting these products:

-
-
-

Features of Ghan towns:

-
-
-
-
-

Special ceremonies

-
-
-

Date and site of the first mosque built in an Australian city

-



An early Mosque located in Bourke cemetery. Source: Wikimedia Commons

- Visit the following website for pictures of the first mosques constructed in Australia – <http://islamicsociety.org.au/index.php/en/news/84-muslims-in-australia.html>
- Scroll down to an image of the first mosque built in Australia at Maree, in northern South Australia, in 1861; and images of the first large mosque built in the Australian city of Adelaide in 1890 – http://www.migrationheritage.nsw.gov.au/exhibition/objects_through_time/broken-hill-mosque-collection/

Beginning with a legacy: Introducing the Afghans

Worksheet 4: Why Camels?

Instructions

- Discuss and list at least five advantages of using camels in parts of Australia instead of horse and bullock teams

Camels	versus	Horses and bullocks
•		•
•		•
•		•
•		•
•		•

- Imagine what the journey by ship could have been like for camels coming all the way, from India and other places, to Australia. Brainstorm and list possible problems AND solutions.

Problems:	Solution:
Example: Loading and unloading camels onto and off ships	Example: Putting camels into a sling and hoisting on and off the ship.
•	•
•	•
•	•
•	•
•	•
•	•
•	•
•	•
•	•

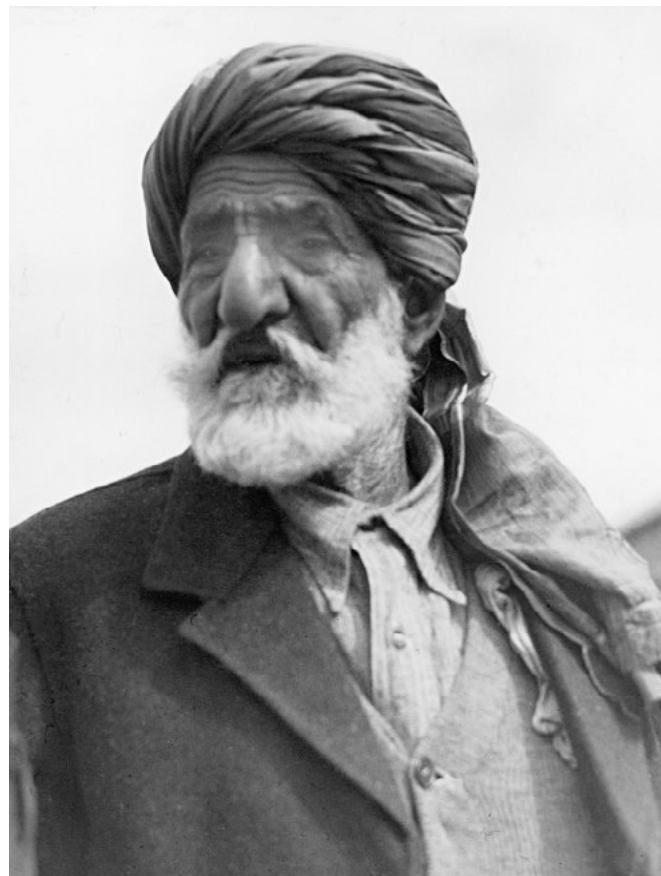
Beginning with a legacy: Introducing the Afghans

Worksheet 5: Cameleer Stories

Instructions

- Complete the following information: using the following website – <http://australia.gov.au/about-australia/australian-story/afghan-cameleers>
- Scroll down to ‘cameleers’ in the *Australian Dictionary of Biography* and click on the story about Bejah Dervish (1862–1957). Read the story written by Valmai A. Hankel about Bejah.

- Place of birth
- Rank attained in Indian army:.....
- Arrived in Fremantle, Western Australia, in
- How many expeditions did Bejah have the opportunity to be a part of?
- In which expedition was he the lead camel-man?
- List the qualities describing Bejah from Well’s diary.
- How was Bejah rewarded for his role in the expedition? Do you think this would have happened a lot? Why, or why not?
- Well’s tried to get a white camel-man for his expedition. The writer says that fortunately he failed. Why do you think the writer expresses this view?
- Name some of the jobs undertaken by Bejah during the expedition
- What did Bejah do after the expedition?
- He settled at
- On 15 December 1909 he married
- Bejah’s camels were used for transporting until the 1930s



Bejah Dervish, who was honoured for his role in the 1896 Calvert expedition, in Marree, South Australia, c. 1947 Source: <http://uncommonlives.naa.gov.au/muslim-journeys/>

- Once he retired, he
- What religion did Bejah belong to?
- What did he say was responsible for his good health?
- What were his age and the date of his death?
- Where was he buried?

Beginning with a legacy: Introducing the Afghans

Worksheet 5: Cameleer Stories continued.....



Bejah Dervish with expedition leader LA Wells's camel 'Warrior' at Mullewa, Western Australia (starting point of the Calvert Expedition, 13 June 1896). Image: B10486, State Library of South Australia. Source: http://recollections.nma.gov.au/issues/vol_2_no2/notes_and_comments/australias_muslim_cameleer_heritage

- Why do you think he sent his son on the expedition with CT Madigan in 1939?
.....
- If you were the explorer CT Madigan, why would you want Bejah as your camel-man?
.....
- Think of five things that would have been very difficult for Bejah when he arrived in Australia
.....
.....
.....
.....

- How do you think he would have coped with these differences? Why?
.....
- Represent Bejah's story as a map. Label each part of the map.
- Read and discuss the stories about Faiz Mahomet, Abdul Wade and Mahomet Allum. Identify and describe similarities and differences between the lives experienced by these cameleer men.



Dr C T Madigan and an Aboriginal man called 'Sandy' loading camels for Madigan's crossing of the Simpson Desert in June 1939. This was the first broadcast from central Australia. Source: <https://www.flickr.com/photos/abcarchives/4294425044/in/photostream/>

Beginning with a legacy: Introducing the Afghans

Worksheet 6: More Cameleer Stories

Instructions

- Working with a partner and using the following website *Muslim Journeys* by Haniffa Deen – <http://uncommonlives.naa.gov.au/muslim-journeys/stories/cameleers-and-hawkers.aspx>
 - Click on ‘Stories’.
 - Browse through the information on this site, clicking onto all the photos, letters, licenses, etc. as well as scanning through the text.
 - Discuss some of the ‘big ideas’ presented about the cameleers from the text and from other sources of information.
 - Tackle one section of this site at a time after an initial browse.
 - Read sections of the text in more detail, and jot down the main ideas in each of the following sections.

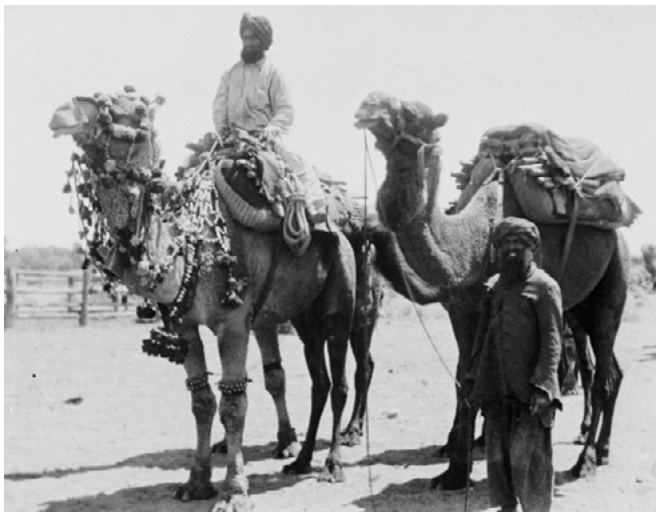
General information about the cameleers in Australia

-
-
-
-
-
-

Tensions on the goldfields

List the benefits of camels on the goldfields in Western Australia:

-
-
-



Afghan cameleers and their camels in inland Australia.
Source: <http://uncommonlives.naa.gov.au/muslim-journeys/stories/cameleers-and-hawkers.aspx>

Identify the ‘problems’:

-
-
-
-
-

- Discuss problems from both the Afghans’ and the European miners’ viewpoints. List your arguments for each side:

Afghans

-
-
-
-
-

European miners

-
-
-
-
-

- Other viewpoints about the Afghans:
 - During the Federation drought
 - Outback settlers, farmers and surveyors
 - State your views about tension on the goldfields (comparisons could be made with the treatment of Chinese on the goldfields).

Beginning with a legacy: Introducing the Afghans

Worksheet 6: More Cameleer Stories continued

Hawkers

- What did a hawker do?
- Describe what you think a hawker's 'shop' could look like
- What benefits did the hawkers bring to people in the remote parts of Australia?
- Who do you think would have been looking forward to the hawker arriving most? Why?
- Compare the licenses for a hawker travelling on foot and one using an animal. If you were a hawker, which license would you apply for and why?
- What kinds of things would you sell?
- How do you know hawking was a popular business?

Building mosques and importing Imams

- What was being a Muslim like for cameleers in a country that was mainly Christian?
- How did they manage to continue their Muslim faith in Australia during those early years?
- Why did they begin to build mosques in the countryside, and eventually in larger towns and cities?
- What did having one of their religious teachers, an Imam, in Australia mean to the cameleers?

Form No. 21. **COMMONWEALTH OF AUSTRALIA.** No. 67/08
DUPLICATE. Immigration Restriction Acts 1901-1905 and Regulations.

CERTIFICATE EXEMPTING FROM DICTATION TEST.



I, James A. Macdonald, Sub Collector of Customs for the State of Queensland in the said Commonwealth, hereby certify that Acubar Deen hereinafter described, who is leaving the Commonwealth temporarily, will be excepted from the provisions of paragraph (a) of Section 3 of the Act if he returns to the Commonwealth within a period of 3 years from this date.

Dated 3/3/08 James A. Macdonald Sub Collector of Customs.

DESCRIPTION.

Nationality Indian Birthplace India
Age 53 years Complexion Dark
Height 5 ft 7 inches Hair turning grey
Build medium Eyes Brown
Particular marks Nil

(For impression of hand see back of this document.)

Full Face: —  Profile: 

Date of departure 5/3/08 Destination India
Ship Strom
Date of return 21/1/11 Ship Mal Yasa
Port Melbourne Customs Officer J. Stone

Legal restrictions

Read through the section on legal restrictions and discuss your thoughts about this issue. Discuss the 'fairness' of these restrictions in light of the enormous contributions the Afghan cameleers had made to the development of inland Australia. Work out some possible reasons for the restrictions.

Imagine you are a lawyer acting on behalf of the Afghans. List reasons you would put forward to overturn these restrictions

End of an era

- Why were the camels no longer needed?
- What happened to the cameleers and their camels?
- How do you think the cameleers, farmers, settlers and others could have felt about the end of the services provided through the use of camels in Australia at that time?
- Fill an A4 page with words and images that spring to your mind when you think of the Afghan cameleers.



Above right: Certificate exempting Acubar Deen, an Indian hawker, from the Dictation Test upon his return to Australia, 3 March 1908

Left: Prayer mat belonging to Bejah Dervish.

Source: reCollections / Issues / Volume 2 number 2 / Notes and comments / Australia's Muslim cameleer heritage - http://recollections.nma.gov.au/issues/vol_2_no2/notes_and_comments/australias-muslim-cameleer-heritage

Beginning with a legacy: Introducing the Afghans

Worksheet 7: On the move into inland Australia

Instructions:

- In small groups or pairs, research ONE of the following constructions.
 - The Overlans Telegraph Line
 - The Rabbit-Proof Fence
 - The Canning Stock Route
 - The Dingo Fence
- Think about and include responses to the following:
 - Who was involved?
 - Why was the construction undertaken?
 - Where did the construction take place?
 - When did the construction occur?
 - How long did it take to complete the construction?
 - Challenges and successes during the construction.
 - Role and the jobs of cameleers and their camels.
 - Legacy of the construction – consequences for the time it was built, and for the future.
 - Your impressions and understanding of the construction.
 - Present the research , using maps to show the construction in relation to the whole of Australia.
 - Prepare a 3D model of the construction to support presentations.



Further possibilities:

- Design a poster promoting the benefits of the construction.
- Write a newspaper article reporting on the opening of the construction.
- Write a narrative about an aspect of the construction from either the cameleer or the camel's viewpoint.
- Dramatise the narrative and present it to the class



The Dingo Fence at Cameron's Corner. Source: Wikimedia Commons

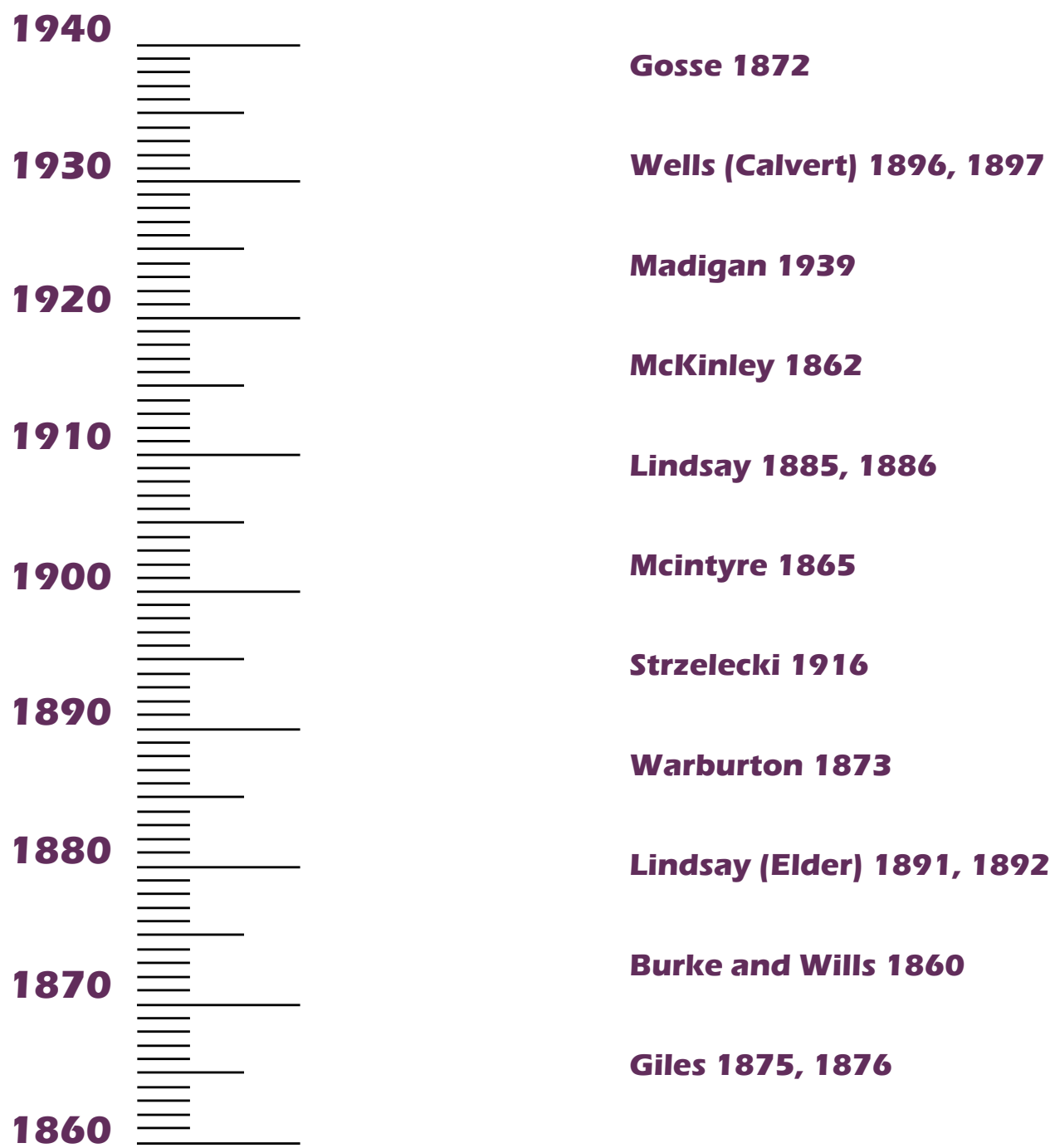
Beginning with a legacy: Introducing the Afghans

Worksheet 8: With the explorers – Inland epeditions 1860s – 1930s

Explorers relied on cameleers and their camels during expeditions. Some explorers were honoured by having sites named after them.

Instructions:

- Draw a line from the explorers’ expeditions listed on the right to their place on the timeline on the left

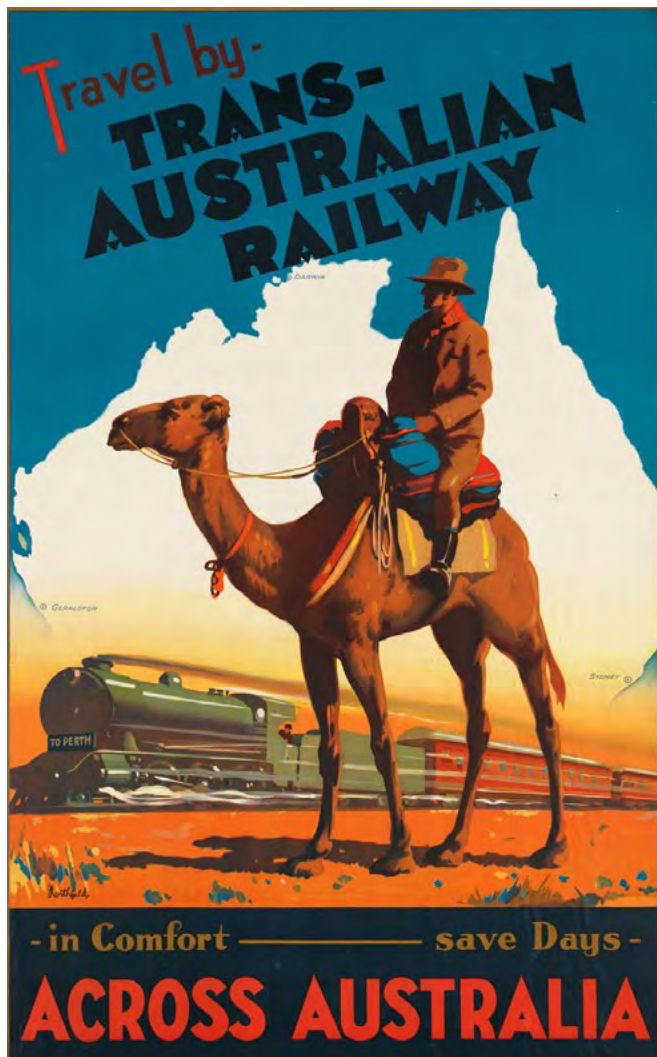


Beginning with a legacy: Introducing the Afghans

Worksheet 8: With the explorers – Inland expeditions 1860s – 1930s continued

Instructions:

- Divide the class into ten research groups.
- Each group:
 - Selects an explorer to investigate;
 - Develops a set of focus questions to guide their research (who, when, where, why, what and how are excellent beginnings for framing questions);
 - Uses a variety of sources to locate information;
 - Records sources as a bibliography;
 - Presents their research in a creative way (through combination of drama, visual arts, music or dance: or a focus on one), weaving facts about the expedition into their creative presentation;
 - Plots the route of their expedition onto a map of Australia;
 - Highlights the role of the cameleers in their expedition, finding their names, and the names of their camels.



Source: Wikimedia Commons



Monument to Strzelecki, Jindabyne NSW. Source: Wikimedia Commons

- After the presentations:
 - Mark all the routes of the expeditions onto one map of Australia. Each group develops a key to show the route of their journey. Talk about how much of Australia was explored.
 - Discuss, evaluate and summarise the significance of the expeditions.
 - Discuss and explain the importance of the cameleers and their camels.
 - Reflect on their research process and the resources used.
- Going further:
 - Develop and role play a conversation between their explorer and the cameleer.
 - Select a critical point in one of the expeditions. Debate the pro's and con's of this situation.
 - Construct a flow chart to show the events that followed in the development of inland Australia because of the expeditions.
 - Develop a game based on the researched explorer and his expedition.
 - Create a Fact File highlighting the features of the camel that made it so suitable to the expedition work. Include a labelled diagram of a camel.

Beginning with a legacy: Introducing the Afghans

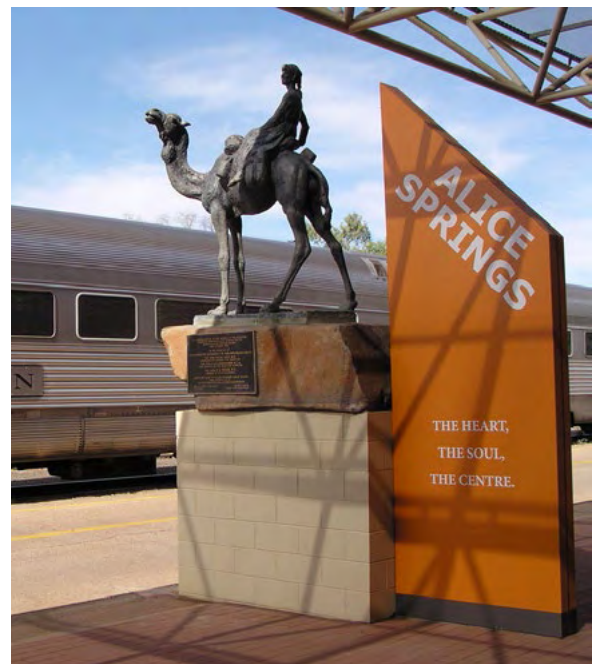
Worksheet 9: The Ghan Train – A tribute to the cameleers

Once called the Afghan Express, the Ghan train displays an emblem of a camel and rider, a tribute to the Afghan cameleers.

Instructions:

- Draw the current emblem on the Ghan train (<http://www.flickr.com/photos/centralaustralia/3789121156/> and <http://www.flickr.com/photos/quested/2841638380/>)
- Use your knowledge of the Afghan cameleers to design a new emblem for the train, recognising their contribution to Australia.

Current emblem



*Monument to the Afghan Cameleers, Alice Springs railway station
Source: Wikimedia Commons*



Basha Gould and his camel with two young children, Longreach QLD, 1932. Source: State Library Queensland.

New emblem



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution

DIWALI IN AUSTRALIA

How do I celebrate Diwali?

by Shalina Verma

Celebrating Diwali in west Bengal. Source: Onlive.in.com

When I think of Diwali, the first image that comes to my mind is of a dark night lit up by the booms and bangs of fireworks, and the sudden shshshshshoo sound of a rocket flying away.

I have been living in Australia for the last fifteen years or so, and I distinctly remember celebrating Diwali in two ways: one when I was in India and the other when I celebrated this festival here in Australia.

Celebrating Diwali in the first few years when we arrived in Australia was a totally different experience no fireworks, no *mandir* visits. Mummy always made sure we had the Diwali *puja* at home.

Preparation for Diwali would start a few weeks earlier, when we would be cleaning the house and spending time in the evenings after work and school making various sweets and savouries to distribute to friends and relatives. My mother's *matthi* and *gulab jaamun* are my absolute favourites.

We would arrive home early to dress up, and to clean the *mandir* and prepare for the Puja which would start around 6:30 pm during *sandhya* time and last around an hour.

In our coin collections the old coins would be given. a clean with milk, add a new coin for that year, then sit and share a few yarns about the time in India.

After that we would turn on every light in the house and spend quite a while decorating outside the house with candles and small *dipas*.

For Diwali mum always prepared one big *dipa*, full of ghee so that it would burn all night. She would also

leave the *mandir* light on all night. And we would purchase new utensils for the kitchen. We also visited some households around the neighbourhood to deliver sweets.

My parents always made sure we celebrated the festivals. They said that as it's part of our culture, it wouldn't be helpful to forget it. Our culture is very old, time-tested, and has flourished and survived over time, so it would be a pity to lose it.

They always reminded us to have the best of both worlds. We can learn from the morale of Hinduism and use it in any situation.

Diwali came from a Sanskrit word *deepavali* *Depa* means light and *avail* means 'a row' - a row of lights. My parents explained that, like all our festivals in India, this one also has the same significance of good winning over evil.

There are many pauranic (mythological philosophy of life) stories involved in the celebrations of Diwali. The most significant is about Lord Sri Ramji coming home after 14 years in exile. The story of Lord Sri Ramji is there to teach us how to live a moral life. Astrologically this time is right to begin new ventures. Houses are decorated to welcome Lakshmi, goddess of wealth and prosperity. By lighting the lamp we pay obeisance to God for attainment of health, wealth, knowledge, peace and fame.

Diwali also marks the beginning of the Hindu New Year and is a brand new beginning for all. There are many people in India today who close previous years' accounts and start a new one on Diwali.

Diwali in Australia: How do I celebrate?

Diwali in India is a totally different experience, as the whole nation is celebrating the festival with you. What I miss is the atmosphere of enjoyment among our near and dear ones. The decoration of late-night shops with Diwali gifts, sweets and fireworks has its own charm.

My memories of Diwali in India are of the various events before Diwali such as celebrating Dushehra, and watching Ravana's effigy getting burned along with those of Kumbhkaron and Meghnath.

We used to spend some Diwali at our Nani's place, which was located in a small town where Ramilla (a stage depiction of the story of Ramayana) was held

over many nights before Diwali. That was probably the first show I ever saw, and nothing since has impressed me as much as that Ramilla.

Of course nothing compares to the fun of having a firecracker night where the whole nation is celebrating with you.

Having a Diwali Mela such as the one in Australia, where we can see effigies of Ravana getting burned along with huge fireworks at night, is helping us to get a step closer to creating some of the atmosphere we used to have in India.



Worksheet: Diwali in Australia by Julie O'Keeffe

How do I celebrate Diwali?

- Compare Shalina's experiences of Diwali in India and Australia
- How did Shalina's parents keep the family experiences, understanding and knowledge of Diwali alive in Australia?
- How does Shalina feel about the way Diwali is celebrated in Australia now?
- In pairs in class list significant events and festivals celebrated by children.
- Discuss how they would feel if they moved to a place where the events and festivals they were used to celebrating and acknowledging were not considered important and were not even celebrated.
- Discuss what they might do in this situation.
- Using the outline drawing provided below decorate the Diya with beautiful patterns





Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

**A Stage 5 Geography & Stage 6 Legal Studies
Resource by Dr Susan Bliss**

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

Dr Susan Bliss

Australian National Curriculum: Geography

Year 9: Geographies of Interconnections and Year 10: Human Wellbeing

Boat people are not illegal but people traffickers are illegal



Source: <http://www.glennmurray.com.au/boat-people-are-absolutely-not-illegal-heres-why/>

Introduction

Virtually every country in the world is affected by **people smuggling** and/or **people trafficking** as it involves countries of origin, transit and destination. People smuggling is a **transnational crime** and people trafficking a violation of **human rights**. Individuals who are trafficked often experience threats of violence, and language and cultural barriers prevent them from escaping or seeking external assistance. Trafficked victims generally have limited access to essential health, education and welfare services that impacts adversely on their wellbeing.

Smuggled people are frequently subjected to unsafe conditions on their journey (e.g. rickety, overcrowded boats travelling over rough seas) as well as physical and sexual violence. Also when smuggled people reach their destination, they can be held hostage until their debt is paid. In other words a smuggled person may eventually become a victim of people trafficking.

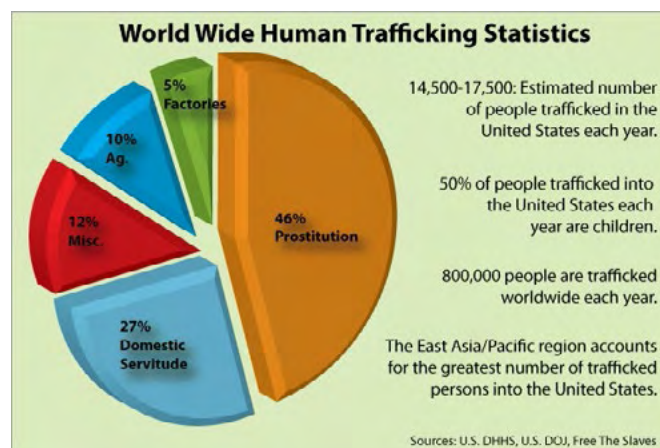
The **International Labour Organisation (ILO)** 'estimates that 1.4 million people are trafficked in the Asia-Pacific region at any given point in time.' The largest form of trafficking is sex trafficking of women and children, followed by labour trafficking that includes domestic services. Other less reported forms

of trafficking includes the selling of babies, forced surrogacy and forced marriage.

Global efforts to curb people smuggling and people trafficking have focused on the apprehension and deportation of ***illegal migrants**. Unfortunately little has been achieved to dismantle people smuggling organisations and deter the people they employ.

* **Illegal immigration:** is the movement of people across national borders in a way that violates the immigration laws of the destination country.

Worldwide human trafficking statistics



Source <http://media-cache-ak0.pinimg.com/736x/7b/58/fa/7b58fa74b97da071ab6afa081be4a474.jpg>

People smuggling versus people trafficking

People smuggling or **human smuggling** is the facilitation, transportation or illegal entry of a person across an international border, in violation of the country's law. The term is often used interchangeably with **migrant smuggling**, which is defined by the United Nations Convention Against Transnational Organised Crime as *'...the procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a state of which the person is not a national.'*

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

People smuggling generally takes place with the consent of the person smuggled. The contract between the customer and smuggler terminates upon arrival at the agreed destination by air, land or sea.

People trafficking is distinct from people smuggling as the traffic of human beings involves the exploitation of the migrant, often for purposes of forced labour and/or prostitution. Sometimes there is a gender dimension between smuggling and trafficking. For example those who are smuggled are generally men, whereas victims of trafficking are more likely to be women.

Differences between people smuggling and people trafficking

People Smuggling	People Trafficking
Person being smuggled generally cooperates.	Must contain an element of force, fraud, or coercion (actual, perceived or implied).
No actual or implied coercion.	Forced labour and/or exploitation.
Persons smuggled are complicit in the smuggling crime.	Persons trafficked are victims.
Persons are free to leave, change jobs, etc.	Enslaved, subjected to limited movement or isolation, or had documents confiscated.
Smuggling always crosses an international border.	No necessarily crossing an international border – could be within a country
Smuggled person must only be attempting one crime – illegal entry.	Person must be involved in other crimes – forced labour or services or commercial sex acts ie. must be forced 'working'.

Adapted: <http://www.state.gov/m/ds/hstcenter/90434.htm>



A fishing boat intercepted by a RAN patrol. Source: Department of Defe

Photograph: October 2013: Boatpeople arrive at Christmas Island; the people-smuggling trade now carries more illegal immigrants than genuine refugees



Source: <http://www.theaustralian.com.au/opinion/columnists/popular-sense-trumps-policy-and-media-elite/story-e6frg76f-1226733254611>

Case study: smuggling or trafficking?

- Isabella was invited to Australia by family friends, and told she could work for them as a housekeeper. In return they would pay her \$100.00 a week. Isabella was provided with fraudulent documents and departed for Australia with her new employer. She knew that this was illegal, but needed the money and was willing to take the risk.

Question: Was Isabella smuggled or trafficked?

Answer: Isabella was smuggled into Australia. She left willingly with full knowledge she was entering Australia illegally.

Isabella was a victim of smuggling

- Upon arrival in Australia, Isabell was kept in isolation, given a place to sleep in the basement and told not to speak to anyone or she would be turned over to the Immigration Service. Isabella was never paid for her work and felt no one could help her.

Question: Was Isabella smuggled or trafficked?

Answer: At this point Isabella was restricted from leaving the house, threatened with deportation if she attempted to talk to anyone, and forced into involuntary servitude.

Isabella became a victim of trafficking.

Adapted: <http://www.state.gov/m/ds/hstcenter/90434.htm>

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

People smuggling organisations

Many migrants and refugees undertake hazardous travel to their destination country with criminal syndicates specialising in people smuggling. Often the travelling conditions are inhumane. For example migrants smuggled in overcrowded trucks and boats have resulted in fatal accidents.

According to an Amnesty International 2014 report at least 23,000 migrants have lost their lives trying to reach Europe since 2000. With only a backpack and clothes, thousands of illegal immigrants pour into Italian ports as families flee their African country seeking a better life in Europe. Crewless 'ghost' ships now drift in the sea as smugglers abandon boats full of people off the coast of Europe with the aim of minimising their chance of being caught and maximising their profits.

People smuggling syndicates benefit from government's weak laws, huge profits and a relatively low risk of detection, prosecution and arrest compared to other transnational organised crime activities. They generally have the following characteristics:

- range from small to large-scale operators
- are extensive and organised
- evolved into a sophisticated, flexible service industry
- activities are specialised and controlled by individuals that deal with each other on a one-to-one basis

Smugglers make billions

Every year, four million people are trafficked or smuggled across international borders. The value of this criminal trade is \$US10 billion per year (Amnesty International). People smuggling between the US and Mexico is a booming business earning over \$8 billion a year. Smugglers' fees vary from place of origin to destination but have risen over the years, as demand for smuggling services continues to rise. For border crossings from Mexico into USA, people smugglers charge \$4,000, while trans-pacific crossings of Chinese migrants into USA charge \$75,000.

Average price a person pays to be smuggled into another country

Routes	Average Price in \$US
Asia to the Americas	26,041
Asia to Australia	14,011
Europe to Australia	7,400
Africa to the Americas	2,200
Africa to Australia	1,951

Source: <http://www.havocscope.com/the-cost-of-human-smuggling-routes-around-the-world/>

People smugglers charge between \$7,000 and \$20,000 to **get people to Australia** by boat, according to the United Nations Office on Drugs and Crime (UNODC). The price has been reduced since the Australian government has implemented a 'Stop the Boats' policy

Asylum seekers resort to people smugglers and traffickers

Australia and other countries have increased deterrents to ***asylum seekers**, especially from countries such as Iran and Pakistan. As a result, what was once a relatively visible and quantifiable flow of people seeking asylum has become more covert and therefore more difficult to control.

The asylum seeker places his or her life in the hands of strangers to travel to Australia on a boat that is generally overloaded and unsafe. Sometimes people smugglers are deceptive, eliciting further funds from the refugee once they arrive in Australia and also make threats against family members left behind. There are reports of false promises in relation to visas, treatment and even destination.

Asylum seekers try to access protection under the **Refugee Convention** and UNHCR. Unfortunately this support is limited and often unavailable, at many cross-border refugee camps. Australia does not have a large number of foreign posts near major refugee producing regions. According to the Catholic Commission for Justice, Development and Peace, the foreign posts Australia does have, are under staffed, under resourced and often subject to bribery.

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA



Drawings by children in detention, Human Rights Commission.
Source: <https://www.flickr.com/photos/23930202@N06/sets/72157645938124048/>

In some nations, such as Somalia, it is impossible to obtain a passport, let alone a legal visa to enter Australia. In others, such as Iran and China, the state has been the source of persecution. Consequently approaching the state or foreign embassies for travel documents or attempting to leave through official channels is dangerous to the asylum seeker and their extended family.

* **Asylum seeker:** *People who have left their country of origin, applied for recognition as a **refugee** in another country, and are awaiting a decision on their application. Many **asylum seekers** escape from intolerable conditions in their country, by using people smugglers. Their payment to people smugglers often represents their life's savings or those of their family or community.*

Asylum seeker arrivals in Australia by boat 2013

Country of origin	
Iran	2,186
Afghanistan	1,387
Sri Lanka	1,208
Stateless people	880
Pakistan	667
Iraq	469
Vietnam	456
Bangladesh	388
Myanmar	247
Other nationality	486
Total	8,374

Source: Department of Immigration and Citizenship, as of May 6, 2013.

Source: <http://www.abc.net.au/news/2013-05-13/is-stopping-the-boats-possible/4685444>

Amnesty international perspective

The **United Nations High Commissioner for Refugees** (UNHCR) acknowledges people smuggling is 'a sad reflection on a variety of factors, including poverty, tightened migration policies, violent conflicts and abuse of human rights'.

The illegal industry continues to boom as Western 'receiver' nations narrow legal avenues for asylum seekers to find protection. Hence, the demand for illegal access increases and supply emerges to meet demand. Factors such as the breakdown of national borders, the revolution in information and communications technology and the availability of transportation helps fuel the smuggling and trafficking of people.



Amnesty International (AI) Australia recognises smuggling and trafficking people are international issues that need global attention. AI recognises organised people smuggling undermines the government's right to police who may or may not enter a country. However, they strongly denounce the punitive effect on refugees of the policies the Australian government has put in place to stop people smuggling.

Amnesty International– People smuggling Source: <http://www.amnesty.org.au/refugees/comments/20601/>

Australia's boat people

The term **'boat people'** entered the Australian vernacular in the 1970s with the arrival of the first wave of boats carrying people seeking asylum from the aftermath of the Vietnam War. The arrival of 'boat people' and the Australian government responses have been a hot political issue since the 1970s.

Australia is relatively insulated from the full impact of global people smuggling. Even on a per capita basis, Australia receives far fewer unauthorised asylum seekers than major European nations. Many victims of persecution choose Australia as their destination because it is seen as a country where democracy, respect for human rights and the rule of law prevails.

People smugglers frequently land on Australia's western coast, located close to the Indonesian archipelago. Most of the refugees come from Asia enter Malaysia, where they are taken south before making a short ferry trip to the Indonesian island of Batam. From there, it is not difficult to reach Jakarta and to travel to the southern Indonesian islands of Bali, Flores or Lombok. From here they embark for Australia.

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

* **Boat people:** a term used in to describe asylum seekers who arrive by boat or attempt to arrive by boat without authority to enter Australia. The Department of Immigration and Citizenship (DIAC) uses the term 'unauthorised boat arrivals' or 'unlawful boat arrivals'.

Migrant smuggling routes to Australia by sea



Source: <http://www.abc.net.au/news/2013-05-13/is-stopping-the-boats-possible/4685444>

Java's big cities become popular launch points for human traffic



Source: <http://www.smh.com.au/world/javas-big-cities-become-popular-launch-points-for-human-traffic-20090417-aa7z.html>. Recently used departure points and harbours in Indonesia prior to April 2009

Easy money in a desperate trade

Exclusive Investigation by Charles Miranda,
August 21, 2010

Along Jalan Jaksa in Jakarta, men move suspiciously from cafe to cafe, boarding house to hotel. 'You want to go live in Australia, we have a big boat and it's ready to go now,' says one Iraqi-born man to some illegal immigrants.

There is no need to wait, prepare or plan for hundreds of illegal immigrants in Indonesia of Afghan, Iranian, Sri Lankan and Iraqi origin. 'It really is that easy,' says former people smuggler Shadi. 'I could go now, today, and get 50 passengers for Australia just like that for you and you can get half a million dollars US, not Aussie, just like that.'

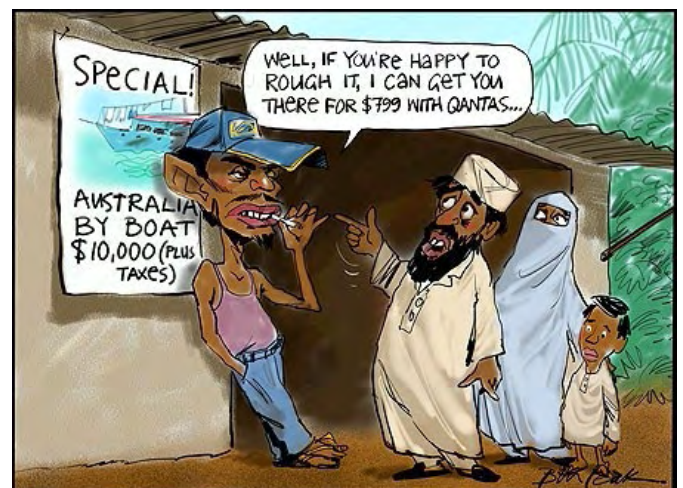
The would-be Aussie asylum seekers fly to Kuala Lumpur from Iraq or Jordan. They stay at a specific hotel off Jalan Tun Sambanthan before being flown to Jakarta. At Jakarta International, a corrupt airport official is paid \$1000 in cash to open a side door to the airport where they slip out to a waiting bus without passing through the border gates. Their passports are stamped on the bus or later at a hotel with a fake Customs stamp and entry/exit visas. They are then bussed to Sarina in North Jakarta where they congregate at McDonald's waiting for orders. Others are taken to Cipanos in the mountains or Puncak, before setting sail from Lombok or Sumatra.

For smugglers it is easy money. A boat costs \$20,000 and the local Indonesian fisherman crew and corrupt airport officials costs another \$20,000. Each passenger pays between \$2000 and \$10,000. All you need is 100 people at \$10,000 and you have a million dollars.

Smugglers tend to go on the asylum seeker's boat as far as Australia's territorial waters, where a second shadowing boat will take the smugglers off the original boat. The illegal boat people are now left alone to the fate of the Australian police.

Source: <http://www.dailytelegraph.com.au/news/easy-money-in-a-desperate-trade/story-e6freuy9-1225852509157>.

Cartoon: Bill Leak, 20 April 2009



Source: <http://newmatilda.com/2009/04/20/happy-rough-it-0>

Different perspectives on people traffickers

Perspective A on Hadi Ahmadi

August 10 2010

Ahmadi pleaded not guilty to charges of illegally assisting more than 900 asylum seekers to reach Christmas Island on four boats between March and August 2001

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

Ahmadi escaped persecution in Iraq where his father, a Shi'ite cleric, had been killed during a failed uprising against Saddam Hussein in 1991 during the first Gulf War. Ahmadi had been recognised as a refugee by the UN High Commissioner for Refugees.

Ahmadi tried twice to reach Australia by boat, but engine failure and a storm foiled those attempts.

He ended up assisting people smugglers, finding accommodation for asylum seekers, collecting fees and taking them by bus to beaches where boats were waiting to take them to Australian waters.

Ahmadi told the court he helped them for free out of a sense of duty and compassion for people who could face persecution or death if deported back to their countries.

Source: <http://news.smh.com.au/breaking-news-national/trial-casts-light-on-people-smuggling-20100812-1210g.html>

Perspective B on Hadi Ahmadi

Mr Hadi Ahmadi assisted in bringing four boats to Australia. His passengers were not 'illegal immigrants' but asylum seekers. Of the 900 passengers, 866 were declared genuine refugees once their claims had been processed. This was about 97% of the boat people.

In accordance with international law Australia promised not to punish refugees or discriminate against them for 'arriving illegally' – under Article 31 of the Convention United Nations Refugee Convention.

Perhaps Australian 'smugglers' should not be called 'smugglers' because they 'bring refugees home'.

Source: <http://www.safecom.org.au/ahmadi-case.htm>

Boats Hadi Ahmadi is accused of bringing to Australia

Vessel names are 'nicknames' assigned by Australian border protection authorities				
Date	Boat Name	Number	No of Refugees	Percent
Mar 25 2001	Flinders	196	189	96.5%
Apr 23 2001	Nullawarre	198	190	96%
Aug 4 2001	Yambuk	147	144	98%
Aug 22 2001	Conara	359	343	95.5%

Source: <http://www.safecom.org.au/ahmadi-case.htm>

Australian government response

'Since 2001, almost 1400 asylum seekers have drowned between Indonesia and Australia. More than 300 have drowned in the past 12 months (2013). In June 2012, a 20-metre fishing boat codenamed the SIEV

358 sank halfway between Indonesia and Christmas Island. The boat was overcrowded with more than 200 men and boys; mostly Pakistanis and Afghans fleeing the Taliban and Al Qaeda. Why are so many asylum seekers drowning on their way to Australia, and could we have done more to save them?'

Source: <http://www.abc.net.au/radionational/programs/backgroundbriefing/asylum-seekers-drowning-on-our-watch/4916110>

The **Department of Foreign Affairs and Trade (DFAT)** Corporate Plan aims 'to enhance the security of Australia and Australians at home and overseas by combating transnational crimes, including drug trafficking, money laundering and people smuggling through practical cooperation with other countries and multilateral institutions, including the United Nations.' Australia, along with the United States, New Zealand and Japan, funds the **Bali Process** on People Smuggling, Trafficking in Persons and Related Transnational Crime (<http://www.baliprocess.net/>)



Source: <http://www.customs.gov.au/site/Translations/english.asp>

The Joint Agency Task Force **Operation Sovereign Borders** was established in September 2013 to ensure a whole-of-government effort to combat people smuggling and protect Australia's borders. These agencies include: Australian Federal Police; Department of Immigration and Citizenship; and Department of Foreign Affairs and Trade. (<http://www.customs.gov.au/site/operation-sovereign-borders.asp>).

The Australia-Indonesia Ministerial Forum (AIMF) in 2008 reaffirmed Australia's and Indonesia's commitment to work together under the **Lombok Treaty** to combat transnational crime. Since 2009, the Australian Government has provided support to people who have been victims of trafficking and committed more than \$1 billion since 2004–05 to support border security. The 2014–15 Australian budget aims to provide \$3.7 million to prevent maritime people smuggling.

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

Australia's ex-Prime Minister Kevin Rudd and Indonesia's ex-President Susilo Bambang Yudhoyono met in Jakarta in 2009 to increase cooperation to fight people smuggling. This agreement led to Iraqi-Iranian Hadi Ahmadi becoming the first person to be extradited to Australia from Indonesia, in 2010.

Operation Sovereign Borders (OSB) is a military-led border security initiative to stop the boats, prevent people risking their lives at sea in the hands of criminals, and preserve the integrity of Australia's immigration program. Asylum seekers who travel by boat without a visa will not end up in Australia.

Desperation leads to people smuggling

Australia's current migration program specifies an annual quota of around 13,750 refugees and asylum seekers. About 97% of Iraqis seeking asylum in Australia are unable to obtain a passport from the Iraqi government to allow them legal entry into the country. Their desperate need to escape the country finds many Iraqis using people traffickers to aid their entry into the country.

In Australia people smugglers face up to 25 years in prison. In 2013 a \$200,000 'bounty' has been placed on the head of people smugglers in Australia.

February 2013: The bodies of nearly 100 Burmese Asylum Seekers were reportedly thrown off a boat Indonesia-bound and likely headed to Australia. The high risk journey was fraught with tragedy as the boat engine broke down and limited supplies diminished. The starving shipmates threw their dead into the sea. There were only 32 survivors, all male, including one child.

Two Indonesian fishermen were jailed for their involvement in assisting illegal non-citizens into Australia.

Australia's Immigration Minister Brendan O'Connor said that 'people-smuggling has to end' – 'I am advised the boat was on its way to (Australia)'. He said far too many have perished at sea in trying to flee homeland dangers.

Source: <http://thestringer.com.au/98-bodies-thrown-into-the-sea-32-asylum-seekers-rescued-609#.VMMoB8nZ6Q5>

Asylum seekers on the upturned vessel in June 2012. More than 100 men died at sea. 110 were rescued by Australian authorities



Source: <http://www.perthnow.com.au/news/western-australia/indonesian-crew-deny-100death-people-smuggling-charges/story-fnhocxo3-1226924199990?nk=a8c953d72df4e127afb6c03f3ab81b9a>

16 April 2009 Ashmore Reef Boat Explosion:

A boat carrying 47 asylum seekers caught fire and sank following an explosion off Ashmore Reef, in Australia's territorial waters. Five people died and 39 sustained injuries requiring hospitalisation. The boat had been intercepted by the Australian Navy the previous day, and at the time of the explosion nine Navy personnel were on board, five of whom sustained minor injuries. All asylum seekers were males from Afghanistan.

Location of Ashmore Reef between Indonesia and Australia



Source: <https://www.humanrights.gov.au/sites/default/files/content/ageassessment/submissions/Greg%20Hogan%20%28Submission%2024%29.pdf>, page 7

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

It's a global problem

In the last decade, the process of globalisation has increased the 'push-pull' factors which drive migrants to escape poverty, natural disasters, persecution or conflict, in their country and to seek employment, economic opportunities, personal or familial betterment in another country.

While many smuggled migrants are poor and uneducated, there are others who belong to the educated middle class. As a result an unprecedented number of people are migrating from the least developed countries in Asia, Africa, South America and Eastern Europe to wealthier countries in Western Europe and North America as well as Australia.

August 2014: From India to UK



Source http://i.dailymail.co.uk/i/pix/2014/08/16/1408228313759_wps_43_tilbury_grasphic_2.jpg.jpg

Thirty five people, believed to be victims of people trafficking were found inside a shipping container. Those trapped inside were screaming inside the box as their oxygen began to run out.



Left: Conditions within a shipping container used for people trafficking.
Source: Wikimedia Commons



Young women trafficked for the sex trade in Thailand
Source: Wikimedia Commons

Active local-global citizenship

Eliminating people smuggling and people trafficking requires a holistic response that addresses prevention, protection and prosecution.

Prevention: this concentrates on addressing the supply of trafficking with awareness campaigns such as:

- In Cambodia, the Human Rights Commission has raised awareness of trafficking at the community level.
- In the Philippines the National Alliance of Women's Organisations (GABRIELA) conducts campaigns to prevent the trafficking of women and girls from the Philippines.
- In China, the State Council, local party commissions and government agencies support the media, schools, women's groups, trade unions, and the Communist Youth League to combat human trafficking.

Protection: which concentrates on rescue, safe return, rehabilitation, and reintegration of trafficked people back into a safe society.

Prosecution: this concentrates on the capacity of criminal justice systems to investigate organisations and people who are involved in smuggling and trafficking people.

'In 2011, more than 4,500 people arrived in Australia illegally by boat. In the first four months of 2012, another 2,500 arrived. Few issues are as contentious in Australia. Almost universal blame falls on the men who bring the boats – the so-called people smugglers.'

More than 200 Indonesians accused of people smuggling are currently (2012) behind bars in Australia. But are these men the real culprits or are they victims in a much more complex criminal web? 101 East travels to Indonesia to meet the people smugglers and the families they leave behind.'

Source: <https://www.youtube.com/watch?v=ahJgTUVu-90>

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

March 2013: The Department of Immigration and Citizenship launches new 'Don't be sorry' anti-people smuggling campaign



Source: <http://www.campaignbrief.com/2013/03/the-dept-of-immigration-and-ci.html>

Geoactivities

- Explain the following terms: transnational crime, asylum seeker, Bali Process, Lombok Treaty and Refugee Convention.
- What are the acronyms for UNHCR, AI, ILO and DFAT?
- Discuss how most countries are affected by people smuggling.
- List the reasons for the growth of people smugglers over the last 10 years.
- In some cases it may be difficult to ascertain whether a case is people smuggling or trafficking. Explain what you understand as the differences between people smuggling and trafficking in a short report using ICT.
- Explain how people smuggling can evolve into people trafficking.
- Debate whether or not Mr Hadi Ahmadi is a people smuggler in a two column table (For and Against). Summarise your findings.

- Explain why asylum seekers are resorting to people smugglers.
- Discuss in groups whether 'boat people should be allowed to arrive on our shores'. Present your thoughts to the class
- Imagine you were an Iraqi refugee smuggled into Australia by people traffickers. Describe your journey and the possible problems of entry into the country.
- Describe the role of Indonesia in the passage of boat people to Australia and what strategies have been implemented to reduce this illegal activity.
- Research the economic, cultural and political advantages of an asylum seeker from Iran, Iraq or Afghanistan migrating to Australia. Present findings using web 2.0 tools
- Present a photo story of disasters asylum seekers have experienced over the last 10 years. Annotate the photographs.
- Today '*criminal networks which smuggle human beings for financial gain increasingly control the flow of migrants across borders. Due to more restrictive immigration policies in destination countries and improved technology to monitor border crossings, illegal migrants rely increasingly on the help of organised people smugglers.*' (INTERPOL). Explain this statement.
- Describe how Australia aims to reduce people smuggling as an oral report.
- In groups research one of the following topics: The Asian Regional Initiative Against Trafficking (ARIAT), human trafficking in Thailand's deep sea fishing industry, Trafficking rings in Manila in the Philippines, Australia-Asia Program to Combat Trafficking of Persons (AAPTIP).
- Comment on the two Australian posters 'No Way' and 'Remind Family'. What is the message? How effective is the message?

YouTube

The People Smugglers (25 min)–

<https://www.youtube.com/watch?v=ahJgTUVu-90>

People Smugglers (14 min) –

https://www.youtube.com/watch?v=4QPjYyJF_dc

Video

Inside the Indonesia– Australia People Smuggling

trade. (3.14 min) – [http://www.crikey.com.](http://www.crikey.com.au/2009/11/24/video-inside-the-indonesia-australia-people-smuggling-trade/)

[au/2009/11/24/video-inside-the-indonesia-australia-people-smuggling-trade/](http://www.crikey.com.au/2009/11/24/video-inside-the-indonesia-australia-people-smuggling-trade/)

PEOPLE SMUGGLERS AND TRAFFICKERS FROM ASIA TO AUSTRALIA

Geolinks

Amnesty International – People Smuggling – <http://www.amnesty.org.au/refugees/comments/20601/>

Australian Resources on People Trafficking – http://www.acrath.org.au/digital_downloads_Australian.php

Australia-Asia Program to Combat Trafficking in Persons 2012 – <http://aid.dfat.gov.au/Publications/Documents/aaptip-design-framework.pdf>

Bali Process – <http://www.baliprocess.net/>

Boat Arrivals in Australia Since 1976 – <http://www.aph.gov.au/library/pubs/bn/sp/BoatArrivals.pdf>

Commonwealth Anti-Trafficking Legislation – http://www.dfat.gov.au/illegal_immigration/laws.html

DFAT Corporate Plan – http://www.dfat.gov.au/illegal_immigration/

Four Corners and the politics of people smuggling – <http://www.solidarity.net.au/mag/back/2012/46/four-corners-and-the-politics-of-people-smuggling/>

Human Trafficking Australia – <http://www.humantrafficking.org/countries/australia>

INTERPOL People Smuggling – <http://www.interpol.int/public/thb/peoplesmuggling/default.asp>

People Smuggling and Trafficking – <http://www.immi.gov.au/media/publications/compliance/managing-the-border/pdf/mtb-chapter13.pdf>

People Smuggling versus Trafficking of People – <http://www.aic.gov.au/publications/current%20series/tcb/1-20/tcb002.aspx>

People Smuggling Wikipedia – http://en.wikipedia.org/wiki/People_smuggling

Support for Victims of People Trafficking, Australia – http://www.acrath.org.au/multimedia/downld/digital_downloads/Fact_Sheet-Support_for_Victims_of_People_Trafficking_Apr2008.pdf

Trafficking in Persons Report 2010 – http://www.acrath.org.au/multimedia/downld/var/The_2010_TIP_Report-The_Placements_Map.pdf



Burmese refugees, Mae La Refugee Camp, Thailand close to the Myanmar border. Source: Wikimedia Commons



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution



The context of Vietnamese Immigration to Australia

A Stage 3 resource by Julie O’Keeffe

The context of Vietnamese Immigration to Australia



Vietnamese refugees rescued at sea. Source: Wikimedia Commons

Introduction

The first Vietnamese refugees arrived in Australia in 1975, following the fall of Saigon (Ho Chi Minh City), and the end of the Vietnam War. The Vietnam War (1965–1975) was a long and violent conflict in which millions of civilians were killed, and over half of Vietnam's population was internally displaced over the course of the war. Australia's own involvement in the Vietnam War saw over 50 000 Australian soldiers serve in Vietnam.

With the end of the war, millions of Vietnamese people sought to escape their homeland. Hundreds of thousands of refugees arrived in Southeast Asian countries, Thailand in particular. Some Vietnamese refugees sought to bypass these countries of first asylum and flee directly to western countries such as Australia and the United States. Between 1975 and 1982, 2059 Vietnamese refugees arrived on rickety boats in Australia's north.

As a result, the arrival of Vietnamese refugees in Australia became popularised into the image of the 'boat people'. The media depicted hordes of Vietnamese refugees swamping the seas around Australia's north. Despite this sensationalism and public debate, the 2059 refugees represented only a very small fraction

of the total number of Vietnamese refugees entering Australia, with 55 711 Indochinese people arriving and settling in Australia under regular entry systems in the same period. After 1982, no unauthorised boats arrived in Australia.

Australia's problem with boat people was nothing compared to the crisis in other Southeast Asian countries. With hundreds of thousands of Vietnamese refugees flooding into camps, these countries became unwilling to allow boat people to land unless western countries agreed to accept and resettle large numbers of the refugees. Australia's own involvement in the Vietnam War placed the Government under pressure both international and domestic, to agree to allow Vietnamese refugees to enter the country. The acceptance of Vietnamese refugees in Australia became a test of Australia's new Multicultural Policy, with the White Australia Policy recently abolished in 1975.

Almost all Vietnamese refugees arriving in Australia had become separated from family members. Most arrived without money or any means to support themselves. Few spoke English. The Vietnamese had to start from scratch to establish themselves

The context of Vietnamese Immigration to Australia

economically and socially in Australia. Prior to 1975, no more than 100 thousand Vietnamese people could be found outside of Vietnam, Cambodia, Laos or Thailand. In Australia, just a few hundred Vietnamese students were present, as a part of the Colombo Plan. Thus, when refugees began to flow into Australia, there was no existing Vietnamese community to support them, interpreting services were very limited, and misunderstandings between the refugees and service providers were very common.

From the mid 1980's, Vietnamese migration to Australia shifted from an intake predominately made up of refugees, to a greater intake through the family reunion program. At the time of the 1976 census, there were just 2 427 Vietnamese people living in Australia. By the time of the 1996 census there were 151 058 Vietnamese born people living in Australia, making the Vietnamese one of Australia's largest ethnic groups.

The Vietnamese Community in Australia

According to the 1996 Australian Census, the Vietnamese-speaking community is estimated at around 144,259 people and ranks among the five largest migrant groups of non-English speaking background in Australia

Before 1975 there were few overseas Vietnamese communities apart from an active community in France and others in some former French colonies. But the fall of Saigon and the Communist take-over of South Vietnam in April 1975 saw an exodus of more than 2 million Vietnamese refugees.



Pai Lau Gate in Freedom Plaza Cabramatta. Source: Wikimedia Commons



Aftermath of the Tet Offensive. Source: Wikimedia Commons

Arrival

In 1976, a group of Vietnamese refugees by-passed both international and Australian attempts to control their escape: The refugees arrived in Darwin, direct from Vietnam, in a flimsy boat.

The first so-called boat people had arrived in Australia. It was an historical event – the first time Australia had become a country of both first asylum and final settlement for a refugee group.

Most Vietnamese refugees were unprepared financially and culturally, with skills and qualifications unrecognised and a modest degree of English competence. Despite these disadvantages, members of the community have achieved extraordinary success.

Settlement

Vietnamese refugee associations began in Canberra in 1975. The first Vietnamese community organisations in Sydney were formed in 1976 to provide educational, welfare and legal support.

Community schools opened up as well – the first in Adelaide in 1978.

The ten years after Vietnamese refugees first arrived in Australia were crucial and they had to confront special settlement problems. Most pressing were high rates of unemployment, language barriers and, particularly among women and the elderly, social isolation.

The SBS Vietnamese Language Program began in 1978. It's focus is to help meet the special needs of the Vietnamese community, with a high priority being the provision of news and information, much needed for successful re-settlement.

The context of Vietnamese Immigration to Australia

Worksheet One: Vietnamese in Australia

Instructions:

Use your knowledge of how adjectives work and your text to fill in the missing words to make the following sentences more interesting.

- a. When the - community began to take shape,
..... networks to provide support sprang up.
- b. Sydney's Vietnamese poured into Bankstown and Marrickville, where they have established a
..... and community.
- c. Thousands of boat people faced the peril of pirates before reaching
Australia.
- d. One of those was the boat, Hong Hoi, captained by Truong Van Soi.
- e. The community have transformed Cabramatta into a showplace of culture
and commerce.
- f. Groups of Vietnamese refugees made their way directly from Vietnam to Australia on a
..... boat.

Adjectives help to create an interesting image to capture the reader's imagination and interest. Explain, in your own words the image that the writers are trying to create.

- a. against the odds
- b. internationally acclaimed
- c. impressive niche
- d. exceptional young Australian
- e. war-torn land
- f. an exodus

Underline the VERB in the following sentences and then write an ADVERBIAL phrase which tells where, when or why this action was done.

- a. The Vietnamese 'boat people' landed.
.....
- b. The first Sydney Vietnamese community organisations were formed.
.....

The context of Vietnamese Immigration to Australia

Worksheet Two: Vietnamese in Australia

Instructions:

Match these words with their meanings

hardship

culture

instinct

commerce

sanitary

impressive

sacrifice

niche

thriving

acclaim

peril

persecute

legendary

abominable

- _____ – free from dirt or germs
- _____ – relating to remarkable stories
- _____ – publicly acknowledge excellence
- _____ – the purchase and sale of goods and services
- _____ – capable of making a lasting memory
- _____ – position exactly suitable
- _____ – to oppose, harass or maltreat
- _____ – to surrender something of value
- _____ – conditions of life difficult to endure
- _____ – incredibly bad
- _____ – ideas and customs shared by people
- _____ – tendency to behave without thinking
- _____ – successful, growing strongly
- _____ – danger

The context of Vietnamese Immigration to Australia

Worksheet Three: Vietnamese in Australia

Instructions:

In the following paragraph underline all the nouns with blue and the adjectives with red.

For the majority of Vietnamese their new life began in migrant hostels, where English classes and orientation programs were available. When the close-knit community began to take shape and informal social networks, to provide mutual support sprang up, they left the hostels and began sharing affordable accommodation. They moved to industrial suburbs where employment was available and rent was cheap.

Find the meanings of the following words.

- marauding – _____
- vigorous – _____
- exodus – _____
- ordeal – _____

Write SYNONYMS for the following words.

- undertake – _____
- importance – _____
- support – _____
- inexpensive – _____
- demand – _____

Write ANTONYMS for the following words.

- permanent – _____
- frail – _____
- present – _____
- detached – _____
- departure – _____

Number the following words in alphabetical order from 1 to 12.

<div></div>	welfare	<div></div>	religious	<div></div>	education	<div></div>	reunion
<div></div>	support	<div></div>	community	<div></div>	refugee	<div></div>	social
<div></div>	isolation	<div></div>	school	<div></div>	hostel	<div></div>	culture

The context of Vietnamese Immigration to Australia

Worksheet Four: Vietnamese in Australia – Identifying impact and change

<p>Outline the reasons for their escape from Vietnam</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>Outline the issues facing the Vietnamese community in Australia</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Outline how the Vietnamese support their community in Australia</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>Outline how the arrival of the Vietnamese has influenced Australian society.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>

The context of Vietnamese Immigration to Australia

Cultural differences between Australians and Vietnamese

Australian attitude	Vietnamese attitude
Affection Touching between members of the same sex is not acceptable. Parents and children kiss each other.	It is quite acceptable. One can see two men or women on the street holding hands. Not at all except for babies
Celebrations Australians celebrate birthdays. They give presents and throw birthday parties. Christmas and New Year holidays are the most important.	Vietnamese celebrate Deathdays. They worship ancestors, they prepare a big meal and invite members of the family and relatives to get together and talk about the good aspects of the dead person. Tet (Lunar New Year) is the most important.
Daily Habits Pyjamas are not acceptable in public. Shoes and slippers are used day and night.	Pyjamas are acceptable. Slippers do not exist. People can walk in the streets with bare feet.
Cooking and eating Australians often say “grace” before eating., Australians have one large meal, usually dinner. Potato or bread is the main starch. Food is put in individual plates. Food is served individually.’	Children ask parents to eat first, and they follow. Vietnamese have two equally large meals per day. Rice is the main starch. The food is put on the table and individuals take pieces. Preferred food is served to parents or the elderly.
Greetings Australians shake hand with the opposite sex. Australians can greet anyone in the family first.	Vietnamese do not shake hands with members of the opposite sex. The do not shake hands with older people or women unless they offer their hand first. Slightly bow the head and/or put the hands in front of the chest in order to show more respect. Two women in meeting do not shake hands Vietnamese greets the head of a family or an older person first, then the younger ones.
Housing Homes have many more rooms spaces and conveniences. Homes are mostly constructed of wood or brick.	Homes are small in cities and towns. One room is reserved for an altar, this sacred room is where ancestors are worshipped. Home in the countryside are usually made from bamboo, dried rice plants and mud. In cities they are constructed from brick or cement.

The context of Vietnamese Immigration to Australia

Cultural differences between Australians and Vietnamese ... continued

Australian attitude	Vietnamese attitude
Sleeping Everyone owns a bed. A bed implies a mattress, a sprung base, a pillow and bed linen.	Not everyone owns a bed. A bed is made of either wood or bamboo and covered by a reed mat. Many Vietnamese do not 'make' a bed in the Australian way. Vietnamese take afternoon naps almost every day.
Dating and courting Women can go out alone on dates. Two unmarried people of the opposite sex can share an apartment.	'Good' girls rarely go out on dates as it is considered a sign of a 'bad' or uneducated girl. It is considered 'immoral' for the opposite sex to share accommodated if they are not married.
Family relationship The family relationship is not always close. Two generations (parents and children) live in a home. Old aged parents often live in a nursing home or retirement village. Grown-up or married children live separately and independently.	The family relationship is very close. Three, four and sometimes five generations may live together under the one roof. Elders live with children and are usually taken care of by a daughter-in-law or by grandchildren Children stay with parents until they marry.
Gifts Australians exchange gifts at Christmas and on birthdays.	Gifts are only exchanged on Tet (New Year) among family members and close friends.
Manners Talking directly about the main subject is preferred. Looking directly into another persons eyes during conversation is a sign of honesty and frankness.	Vietnamese talk around a subject before coming to the point. It is not respectful to do this, especially to older people or superiors.
Philosophy of Life It is more materialistic. Australians make plans for the future. Life is competition.	Geared to spiritualism. Vietnamese live day-to-day, due to the recent war. Life is take it easy
Profession Educated people sometimes do not get a much higher salary than uneducated people. Educated people do not get automatic respect from others. Manual labour is acceptable in the society.	They get much higher salary than others. Educated people are respected. Manual labour is looked down upon in the ladder of society.

The context of Vietnamese Immigration to Australia

Cultural differences between Australians and Vietnamese ... continued

Australian attitude	Vietnamese attitude
Some Necessities A telephone is a must; everyone knows how to use one. A car is a must; many people know how to drive. Credit cards are widely used. Banks are popular and widely used. Electrical appliances are used everywhere.	It is a luxury in Vietnam. It is a luxury to the Vietnamese and few people know how to drive. Many Vietnamese have no idea what a credit card is. Banks are for rich people. The majority of people do not know how to use banking services. Electrical appliances are a luxury, in some villages there is no electricity.
Time Concept Punctuality is important. Time is strict and valuable.	Time is not a part of the way of life. Time is “elastic”; it can be stretched or contracted.
Working Working hours are from usually 9.00am to 5.00pm. There are five working days.	They are from 8.00am to 12.00pm and from 2.00pm to 5.30pm. There are five and a half working days.



Top spinning, a traditional Vietnamese children's game. Source: Wikimedia Commons



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution



Fighting the Tides: A profile of Tan Le

Article by Suvicha Pouaree
A Stage 4 & 5 resource

Discrimination: At the age of 21, Tan Le was awarded the 1998 Young Australian Award, a remarkable accomplishment considering just 17 years earlier she and her family, together with others escaping the atrocities of post-war Vietnam, were rescued from a small, over-crowded fishing boat in the South China Seas.

Post-war hardship and limited political freedom, drove Tan Le's family from Vietnam in August 1981. Her mother and relatives, who decided to leave for a better life, took her and her sister. Her father refused to go and remains in the country to this day.

Tan Le, her family and 160 other Vietnamese boarded a small boat, 15 metres long and four metres wide, without any idea of the ordeal that lay ahead, or if they would even survive. They just hoped for a better life somewhere else.

"Although I was only four years old during that time, I instinctively knew that it was a life or death matter. In the boat, nobody talked. In such a situation, the true character of people comes out. Some of them were selfish, some were so encouraging and giving and sacrificing. It was very similar to what you see in the movies," Tan Le said.

During the voyage, she said, women and children were told to stay on their knees to avoid being seen while men were allowed to stand. They had to pretend it was a fishing boat, otherwise the boat could be attacked.

"I remember that we were chased by pirates on a number of occasions. Moreover, there were so many storms that no one wanted to go out to sea. We were in the boat for five days till we reached the South China Sea just off the coast of Malaysia where we were rescued by an old British tanker. Then we were taken to a refugee camp on a Malaysian island and stayed there for four months," she said.

Sanitary conditions in the camp, an old coconut grove, were abominable, particularly for women and children, she said. There was not enough food. Everyone wanted to get out as fast as possible.

"There were a lot of storms that made life even worse in the camp because strong winds caused coconuts to fall from the trees. I saw one refugee die when a coconut landed on his head. In addition, rats as big as cats waited to bite us when we fell asleep. However, we had to accept it because we knew that we would have a future elsewhere," Tan Le said.

Eventually, their prayers were answered. The refugees were allowed to choose the country where they wanted to settle. Given the choice of the United States, Australia and certain European countries, Tan Le's mother decided to go to Australia.

"My grandfather, before he died, told my mum to bring us to Australia because this country is a large continent with a lot of land and opportunity for us. Mum wanted us not to forget our first step in Australia, that it was very special, that we were very lucky to have a future here," Tan Le said.

The first step in Australia left a fond memory for Tan Le. Although they were scared and uncertain at first, the warm welcome they received when they were taken to stay in a special migrant hostel gave them great comfort. The apartment in the hostel was clean and there were enough clothes and food. They stayed there for six months, till Tan Le's mother got a job in a factory. Then their normal, but harder life began.

Fighting the Tides: A profile of Tan Le

Tan Le: "In Australia, no one forces you to speak English to assimilate with the rest of the country or to abandon your own mother-tongue. In fact, you are encouraged to maintain your own language, provided you learn English at the same time. If you cannot speak English, you cannot participate in every aspect of Australian society."

Rewarding commitment: Even though life is sometimes hard, Tan Le is determined to fight for herself and for others. She recently completed a Commerce Law degree from Monash University. While studying, she also worked as a volunteer for the Victorian Association for the Blind. Then at the age of 15, she became involved with the Vietnamese Community Organisation to provide training services and employment to Vietnamese Australians. Within three years she was elected as president of the organisation.

The most remarkable activities that paved her way to win the 1998 young Australian award were the English training programme for Vietnamese Australians and family day care for Vietnamese women. Though the organisation is criticised for not helping mainstream Australians, Tan Le argued that the work did help the country as a whole because the organisation helps solve unemployment problems.

"Many Vietnamese Australians cannot get a job because of their poor English, so we help them improve their language skills and find a job. The improvement of their English gives them a tangible sense of belonging to the Australian community.

"Without work, these Vietnamese Australians cannot be part of society, and cannot have a successful resettlement. When these people have a specific means of being Vietnamese Australian, it does not mean that they are less Australian," she said.

She said in Australia it is recognised that communities could do better by helping themselves rather than looking for help from others. "But we could not help white Australians because we are not funded to help them. Our funding is specially channelled to help Vietnamese groups with a non-English speaking background who are disadvantaged, struggling, and suffering from language problems. They need special help," she said.

Activities for "Fighting the Tides" by Di Dunlop

- Investigate the Vietnam War and develop a timeline of Australia's involvement.
- On a map of S.E. Asia; mark in the journey that Tan Le took to reach Australia.
- Why did Tan Le and her family leave Vietnam?
- Why were pirates such a problem?
- Describe the conditions in the Malaysian Refugee Camp.
- What is the UNHCR?. What does it do? Who set it up?
- What was the process for Tan Le to come to Australia and how long did it take?
- Outline the assistance that Tan Le and her family were given when they arrived in Australia.
- What are the major obstacles facing refugees when they arrive in Australia today? Is this different to what Tan Le faced? Explain.
- Who is responsible for Refugees when they arrive in Australia?
- What are Australia's obligations under International Law and what are the legal instruments?
- What is the difference between a migrant, a refugee and an asylum seeker?



Monument erected by the Vietnamese Community of Australia in memory of Vietnamese 'Boat People' who perished at sea, Brisbane.
Source: Wikimedia Commons



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution
- Sustainable futures



CUC LAM'S SUITCASE

Investigating National Treasures Stages 3&4 Migration Stories

This is an episode of the series NATIONAL TREASURES, produced in 2004. There is a short video that can be downloaded. In the video clip, Cuc Lam talks to Warren Brown, the political cartoonist about her journey to Australia and how this small red vinyl bag was a symbol for her of a new beginning in a new country.

<http://dl.nfsa.gov.au/module/221/>

Background

By 1954, after the defeat of the Japanese and the expulsion of the French in the North, Vietnam was divided into Communist North and American backed South. The failure of a proposed vote on reunification led to war, which the North won in 1975.

Many of those who had supported the old government were sent to “reeducation camps” and new “economic zones” where they were treated badly. These factors, coupled with poverty, caused by harsh economic reforms, caused millions of Vietnamese to flee the country, usually by barely seaworthy boats.

Refugees, who survived, stayed in basic camps in Malaysia, Thailand, the Philippines, Hong Kong and Indonesia.

The plight of the ‘boat people’ became an international humanitarian crisis. Several countries took in quotas.....USA 823,000, Australia and Canada each took 137,000, France 96,000 and Germany and the UK each took 19,000.

Before 1975, there were approximately 700 Vietnam born people in Australia, a few refugee boats had reached Northern Australia but most arrived by plane from refugee camps in Asia. The Family Reunion Programme was set up and by 1981, 43,400 Vietnamese had been resettled in Australia. By 1991, there were 125,000, by 2001 it was 154,000.

Activities

Reviewing the video clip:

1. Who was Cuc Lam?
2. Why was she a refugee?
3. Where did she go to when she fled Vietnam?
4. Why did she end up in Australia?
5. When did she arrive here?
6. Why did she only have one small suitcase on her arrival?
7. What has happened to her in Australia?

Stage 4

Exploring issues raised

1. Use the ABS to find the distribution of Vietnamese in Australia and account for the patterns. Home Page <http://www.abs.gov.au>
Go to Census data...community profiles, local areas, state areas, Commonwealth Electoral areas, urban centres, remote areas.[numbers, where born, where parents were born, languages spoken at home.]
2. Use the information that you have found to form hypotheses about changes in the size and function of the local environment and the changing nature and location of economic activities in the area as a result of the population change.

CUC LAM'S SUITCASE

3. Carry out a field study in the area and map and record evidence of the impact of the immigrant group on the community, as well as evidence of change over time in the economy, society and physical appearance of the community.

Stage 3

1. Use this information to write a one-paragraph report on where the Vietnamese people live in Australia.
2. Research a famous Vietnamese Australian and prepare an on-line newspaper article [max 25 typed lines] which introduces this person and outlines their achievements.

N.B There are other excellent activities for English, History and Civics and Citizenship on the web site.



Child with suitcase. Photo by Nancy Wong. Source: Wikimedia Commons – http://commons.wikimedia.org/wiki/File:Child_with_suitcase.jpg

AETA Teachers' Study Tour – Turkey

21 September – 3 October 2015

The Asia Education Teachers' Association invites teachers and their families to participate in a wonderful study tour of Turkey. The tour will incorporate the very best that there is to see in this country and will take place during the September/October school holiday period this year. The study tour includes lectures, and a comprehensive tour of Istanbul and greater Turkey, including Cappadocia, Ephesus, Konya and Gallipoli. This tour is an easy option for teachers visiting west Asia for the first time and would like the company of experienced educators who tour this region on a regular basis. It will incorporate options, both for independent colleagues, and those who would prefer a more structured tour.

Australian curriculum

The study tour to Turkey focuses on the HSIE, Creative Arts and English Key Learning Areas. Teachers will be able to use their first-hand experience of this country to develop teaching and learning programs related to the new BOSTES syllabuses and in particular the cross-curriculum priority area: Asia and Australia's engagement with Asia.

Accommodation

Hotels are a minimum of three stars – standard, clean and with western bathrooms.

Tour coordinator

The tour co-ordinator has lead study tours to Turkey, and Asia more generally, on many occasions and is supported by local community personnel and organisations.

Cost

The total tour price will be \$2500. This amount includes single room accommodation (twin/double/triple share are discounted on request), taxes, breakfasts, tours and tour guides, domestic transport, resources for teaching, pre-tour information. International airfares are additional. Participants can arrange airfares themselves and be picked up at Ataturk International Airport, Istanbul, on 21 September 2015, or can join the tour co-ordinator and come as a group (Budget on maximum \$2000 for a return airfare. **Travel and medical insurance, whilst compulsory for this tour, is not included.**

HURRY!

**Booking close
mid June for
this not to be
missed study
tour**

For further information email – secretary@aeta.org.au



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution
- Sustainable futures



My-Van Tran – A Profile

One of the first Vietnamese migrants to be granted citizenship, in 1976, wife, mother and associate professor My-Van Tran has been awarded the Medal of the Order of Australia (OAM) and been made a Member in the Order of Australia (AM) for her services to Asian-Australian relations.

Image source: <http://tct.murrieta.k12.ca.us/reading/grade6/ph10/boy/>

“I will never forget my father’s words when I left Saigon in the early 70s to study in Australia. He could not afford to send me to university, but I was fortunate enough to get a Colombo Plan Fellowship from the Australian Government. I had already studied by scholarship in the US and could speak English, luckily. My father said if I got my PhD, I would be the first girl in the family to be so highly educated. ‘You will never have to depend on a man for your independence,’ he told me. I didn’t know then that I would never see my father again.”

“I was extremely lonely when I first moved into University House in Canberra, I simply focused on working hard. But nothing was hard compared to what I went through when Saigon fell to the Communists in 1976; I had no word from my family for over a year. That was the hardest time of my life. A lot of students, friends and professors were very kind to me and seemed to sense my desperation. All I could think of was that I must finish my PhD.

“When news of my family came in late ’76 it wasn’t good. Both my brothers were in ‘re-education camps’ and my sisters were to be sent to what they called ‘new economic zones’.

“My parents lost almost everything. When I got letters, they sounded desperate. They told me I was their ‘Lifebouy’; I felt their cries like a huge boulder on my shoulders. I was 20 years old.

“My father used to talk about the long queues for food. When I walked into a Canberra butcher and saw how much food there was, I burst out crying. I suffered; all I cared about was earning money so I could send

it home. My sister and her three children were in gaol. She escaped three times and was caught. Everyone in my family needed money, everyone wanted to escape. It took almost 15 years to get my family out, but I did it. I had to work hard and long hours. There was so much corruption in Vietnam – so many bribes to pay.

“After working in London for about six months in 1977, I got a job as a lecturer in Darwin. I also worked for the Department of Immigration helping with the Vietnamese boat people. Most of them were surprised when they first saw Aboriginal people, they expected Australia to be full of white people only. I had to tell them about Australian history and customs. At the same time, I also explained the plight of refugees to the Australian public. That is how my work with the community began.

“While I was studying and working, I got quite a few marriage proposals from various male friends, but I couldn’t think about marriage. In 1978 though I married Fred, an Englishman I had met in Saigon. We became close friends when I Worked in London. Later he followed me to Australia. We lived in Darwin for nine years before moving to Adelaide. Like me he is an academic. As an only child, Fred did not always find it easy to understand why I could not relax until my family was safe. We had a son Douglas, who has just finished school.

“I think that Australia is a very tolerant country; it gives people a chance to succeed. Some people, I find, expect a lot from this country. When things don’t go their way, they blame Australia. I ask them, what have you done for Australia, or for others? If everyone had a commitment to help, the world would be a better place.”



Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
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- Sustainable futures

SYMBOLS OF IDENTITY: Australia – Vietnam

A Stage 3 resource by Julie O’Keeffe



Nam Tri Festival in the hamlet of South Dengtownship district. Source: Wikimedia Commons

Symbols of Identity: Australia – Vietnam

Worksheet one: National Anthems

Advance Australia Fair

Australians all let us rejoice, For we are young and free. We've golden soil and wealth for toil, Our home is girt by sea. Our land abounds in nature's gifts, Of beauty rich and rare. In history's page let every stage, Advance Australia fair. In joyful strains then let us sing Advance Australia fair.	Beneath our radiant Southern Cross We'll toil with heart and hands, To make this Commonwealth of ours, Renowned of all the lands. For those who've come across the seas, We've boundless plains to share. With courage let us all combine To advance Australia fair. In joyful strains then let us sing Advance Australia fair.
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Vietnamese National Anthem

Soldiers of Vietnam, we go forward, With the one will to save our Fatherland. Our hurried steps are sounding on the long and arduous road. Our flag, red with the blood of victory, bears the spirit of our country. The distant rumbling of the guns mingles with our marching song. The path to glory passes over the bodies of our foes. Overcoming all hardships, together we build our resistance bases. Ceaselessly for the people's cause we struggle, Hastening to the battlefield! Forward! All together advancing! Our Vietnam is strong eternal.	Soldiers of Vietnam, we go forward, The gold star of our flag in the wind. Leading our people, our native land, out of misery and suffering. Let us join our efforts in the fight for the building of a new life. Let us stand up and break our chains. For too long we have swallowed our hatred. Let us keep ready for all sacrifices and our life will be radiant. Ceaselessly for the people's cause we struggle, Hastening to the battlefield! Forward! All together advancing! Our Vietnam is strong eternal.
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Instructions:

- Discuss and compare the meaning, language, attitude and focus of both the Vietnamese and Australian anthems.
- Illustrate both with images that depict the meaning and spirit of each anthem.

Symbols of Identity: Australia – Vietnam

Worksheet two: Coat of Arms

Australia



Vietnam



Symbols of Identity: Australia – Vietnam

Worksheet two: Coat of Arms continued...



Instructions:

- Look carefully at the drawings and pictures of the two Coats of Arms
- Indicate with a T or F if you think the following statements are True or False?

..... The kangaroo and koala are on the Australian Coat of Arms

..... Wheat grain, an important crop grown in Vietnam, is represented on the Vietnamese Coat of Arms

..... The emblems of the six Australian state flags are represented on the shield supported by the emu and kangaroo.

..... The Commonwealth Star is a part of Australia's Coat of Arms

..... Waratahs, the national flower of Australia, provide a background for the shield and animals on the Australian Coat of Arms

..... Red and green are the colours of the Vietnamese Coat of Arms

..... The country's name appears on both Coats of Arms

..... The flower represented on Australia's Coat of Arms is wattle.

..... Rice, a staple food crop is represented on Vietnam's Coat of Arms.

..... The cog wheel on Vietnam's Coat of Arms represents the importance of agriculture and industry to the country

..... Both emblems feature a star

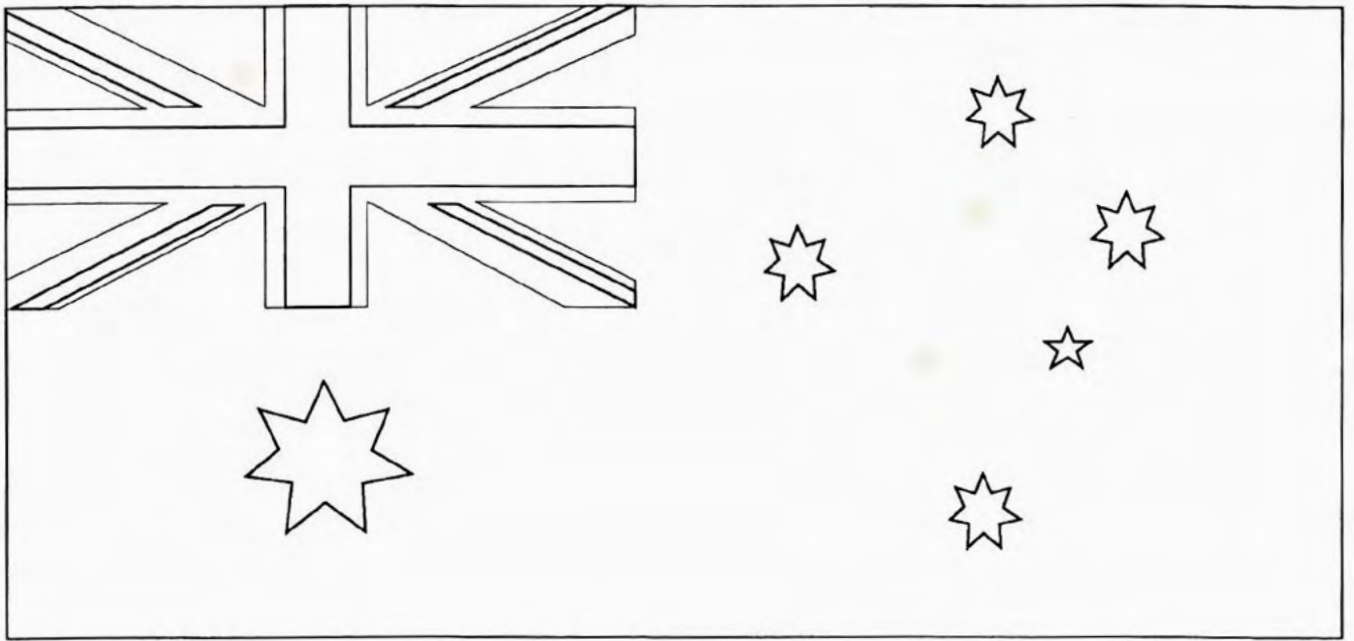
Instructions:

- In the boxes below list the symbols featured on both emblems.

VIETNAM	AUSTRALIA

Symbols of Identity: Australia – Vietnam

Worksheet three: National flags



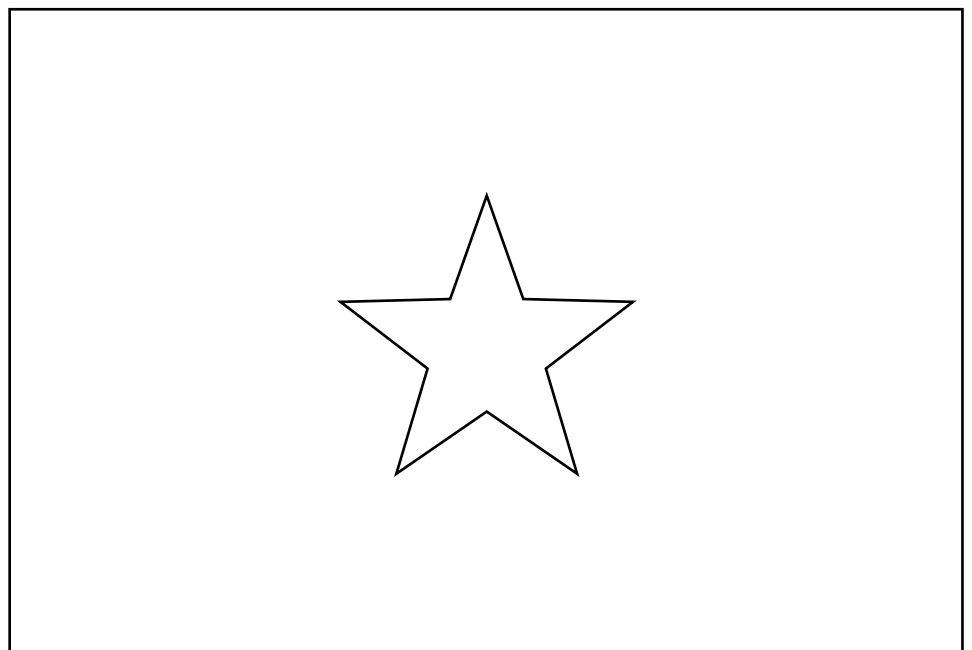
Make a flag

Materials:

- 1 red rectangle 10cm x 6cm
- 2 yellow five-pointed stars

Instructions:

- Paste a star in the centre of red paper on both sides.
- Glue left-hand side of flag onto a paddle-pop stick
- Stick into a ball of plasticine or clay to display



Symbols of Identity: Australia – Vietnam

Worksheet three: National flags continued...

Instructions:

- Look carefully at the drawings and pictures of the two flags
 - Indicate with a T or F if you think the following statements are True or False?
- The colours on the Australian flag are red, blue and yellow

..... The Vietnamese flag is square in shape.

..... A large red star dominates the centre of the Vietnamese flag.

..... The Australian flag is rectangular in shape

..... Both flags feature at least one star

..... The Northern Cross, a group of five stars features on the Australian flag

..... The English flag, called the Union Jack, is part of the Australian flag.

..... The large star on the Vietnamese flag represents hope for a better future

..... There are four colours on the Australian flag

..... The seven-pointed star known as the Commonwealth or Federation Star, sits below the Union Jack on the Australian flag.

..... The colour red on the Vietnamese flag symbolises the blood of those who have died on the battlefield

..... Both flags have the colour red on them.

..... There is a red cross on the Australian flag

Instructions:

- In the boxes below list the symbols and colours featured on both flags.

VIETNAM	AUSTRALIA
Symbols:	Symbols:
Colours:	Colours:

Symbols of Identity: Australia – Vietnam

Worksheet four: Vietnam Wonderword

Instructions:

- Fill in the missing words at the end of each statement
- Find the word in the wonderword grid and draw a line around the word.

a	H	i	e	o	p	l	a	t	e	a	u	H	n	w	d	P
S	o	u	t	h	e	a	s	t	A	s	i	a	i	e	r	r
F	c	r	h	w	n	j	u	n	g	l	e	n	n	t	y	e
a	h	b	n	a	i	p	l	a	t	e	a	o	e	M	l	s
h	i	a	i	r	n	a	i	f	e	r	t	i	l	e	a	i
s	M	n	c	m	s	r	e	g	i	o	n	e	l	k	c	d
i	i	d	e	B	u	d	d	h	i	s	m	o	a	o	i	e
P	n	r	d	e	l	t	a	m	o	n	s	o	o	n	P	n
a	h	y	o	u	a	b	i	c	y	c	l	e	s	g	o	t
n	c	s	o	u	t	h	C	h	i	n	a	s	e	a	r	o
t	i	g	e	r	a	d	e	s	c	e	n	d	a	n	t	p
e	t	y	P	h	o	o	n	H	i	g	h	l	a	n	d	s
i	y	g	u	l	f	n	m	o	u	n	t	a	i	n	s	e
x	h	u	m	i	d	g	a	s	a	i	d	o	b	m	a	C
V	i	e	t	n	a	m	e	s	e	S	a	i	g	o	n	s

Vietnam is in this part of the world

The capital city of Vietnam

Land that is richly productive and abundant

The largest city in Vietnam

A piece of land almost surrounded by water and connected to a larger body of land

A triangle-shaped flat area near the mouth of a river

The main river in Vietnam

A wind that blows from the south-west during certain times of the year; the rain that comes with this wind

A violent storm

The Head of State

The currency used in Vietnam

The official language of Vietnam

The usual weather of a place

The area of land that lies between the Tropic of Cancer and the Tropic of Capricorn

Offspring

Having to do with the history, language and customs of a particular group

Countries that border the western boundary of Vietnam

Symbols of Identity: Australia – Vietnam

Worksheet four: Vietnam Wonderword continued...

This animal inhabits the jungles of Vietnam

Hi Chi Minh City was formerly known as

The highest mountain in Vietnam

A two-wheeled machine for riding on, which you steer by handbars and drive by pushing pedals; a common type of transport in Vietnam

One of the main religions in Vietnam

Having to do with a city or town

An area of elevated flat land

Large natural raised parts of the earth, higher than hills

Land thickly covered with trees, brush and vines

Damp, moist

Any part or area; an area of the earth with particular features

Theof Tonkin laps the coastline of Vietnam

The Mekong Delta is known asdragons

In southern Vietnam it isthroughout the year and there are only two seasons: and

In northern Vietnam it is cool and during the winter months from November to April.



Boats are an important form of transport on the waterways of Vietnam. Source: Wikimedia Commons

Symbols of Identity: Australia – Vietnam

Worksheet five: Vietnam – celebrations

Instructions:

- Cut out the boxes below
- Match each event with its date and meaning

Birthday of Ho Chi Minh		Public holiday – Internationally recognised day to celebrate workers
Tet (Vietnamese New Year)		Public holiday – Anniversary of the declaration of the Democratic Republic of Vietnam by Ho Chi Minh in 1945.
Trung Nguyen, Wandering Souls Day		The main celebration. Traditionally Vietnamese people do not celebrate birthdays – at Tet everyone is one year older.
May Day		The second most important celebration after Tet. People pray for the wandering dead, to release them from suffering. Celebrations are held in temples and homes.
Mid-Autumn Festival		Feast of the Pure Light. Vietnamese people walk outdoors to contact the spirits of their ancestors. Shrines and tombs are cleaned.
National Day	September (variable)	The Moon Festival, originally when one 'views the moon', features the parading of lanterns. Very popular with children.
	19 May	Public holiday – Ho was born in 1890.
	2 September	
	April (variable)	
	August (variable)	
	January/February (variable)	
	1 May	



Symbols of Identity: Australia – Vietnam

Worksheet six: Vietnam – New Year

Instructions:

- Match the words below to the spaces in the text

their days bad varies candles to their offer
some ancestors peoples gods Year good dead
gods protect heaven to give begins gods
Tet and everyone believe say off

In Vietnam the New is called Tet Nguyen Dan (tet nwin dahng), or for short. It begins between 21 January and 19 February. The exact day from year year.

The Vietnamese believe that gods live in houses. The protect the family. On Tet, families goodbye to their kitchen gods. They the gods are going heaven. There they will report on the family. Of course everyone wants a report. So before Tet families presents to their

When Tet arrives they set firecrackers. The gods leave for with a bang.

Tet lasts for three During this time people light for their relatives. They believe their dead come back during Tet. People presents to the gods who protect tools. Farmers may leave food for the who their ploughs.

Carpenters may give flowers to the gods who protect their hammers saws. During Tet tries to be happy. If they are not, it could bring luck.





Global Education – Learning Emphases

- Interdependence and globalisation
- Identity and cultural diversity
- Social justice and human rights
- Peace building and conflict resolution
- Sustainable futures

The Chinese Experience in Australia



The Chinese Experience in Australia – A Brief Outline for Stages 3– 5 by Di Dunlop

Edward Hargraves returned to Australia from California in 1851 where he had experienced the frenzy of the Gold Rushes in California.

He had previously been at Bathurst in New South Wales and believed that the local rock formations resembled what he had seen in California. He spent time panning in Bathurst, and found gold.

On 15 May 1851 the discovery was announced and workers flocked to the area to make their fortunes.

By August of that year the interest had shifted to Victoria, because Thomas Hiscock had discovered gold on the rich alluvial flats at Ballarat. Both Geelong and Melbourne were almost emptied of men.

By the end of the same year news of the discoveries had spread around the world. Hopefuls came from Ireland, Scotland, England and America. By the end of 1853 the decline in income of the alluvial digger caused him to perceive a wider significance in the difference between the equality and mateship of the goldfields, and the inequality and political and social privilege that prevailed in the society that surrounded him.¹

Life was difficult and the crime rate was high. The administration of the goldfields was harsh and corrupt. This led to the event known as the Eureka Stockade, where twenty-five men were killed and thirty were wounded. 'When the soldiers had once tasted blood, they became violent. The mounted troops began to mangle the diggers till they were stopped by their commanding officers.'²

Peter Lalor, leader of the diggers, went into the Victorian Legislative Assembly the following year.

Life on the goldfields continued. Obsession with the Licence tax soon gave way to other issues for those struggling to make an income on the 'diggings'. They turned their anger on the Chinese.



Banner from 1860 and 1861 anti-Chinese rebellion on the Lambing Flat goldfields, now present day Young, NSW. Source: Wikimedia Commons

Chinese had first begun to arrive at the Victorian goldfields in large numbers during 1856. By this time it was difficult to find alluvial gold, and teams were digging to greater depths. The majority came from southern China in groups of six or seven hundred. 'Each man with a pole and two baskets and a hat like the top of a haystack nearly a yard across.'³

By 1861 there were over 24 000 Chinese on the Victorian goldfields, with only a handful of them being women. Their expectations were to make their fortune and return to their homeland.

In 1861 Chinese immigrants were 3.3% of the population. Most were under contract to Chinese and foreign businessmen. In exchange for their passage, they worked until their debt was paid off. Between 1852 and 1889, there were over 40 000 arrivals and 36 000 departures.

Poor returns on the fields led to a growing campaign to oust the Chinese, bolstered by racism based on fear of competition. Fawcner in the Victorian Parliament wanted to frame a bill 'to control the flood of Chinese settling in the Colony and to prevent the goldfields of Australia Felix from becoming the property of the Emperor of China and the Mongolian and Tartar hordes of Asia.'⁴

Racism continued. The Chinese were accused of immorality caused by the absence of women, and of exporting all their wealth to China and thereby not contributing to the wealth of this country.



Battle of the Eureka Stockade. J. B. Henderson [1834] Watercolour. State Library of NSW. Source: Wikimedia Commons

The Chinese Experience in Australia – A brief outline

Both New South Wales and Victoria passed laws to restrict the number of Chinese able to come to Australia. Instead, Chinese began to land in South Australia and walk overland.

On the goldfields discrimination continued and riots began to occur. First on the Buckland River in Victoria in 1857, and then at Lambing Flat near Young, New South Wales, in 1861. A group gathered behind a 'No Chinese' flag and, whipped into a frenzy by martial music, they rode to the Chinese area and attacked the Chinese. Troops finally arrived to stop the attack and arrested those involved. However, all of the charged Europeans were acquitted in the Goulburn trials.

Over the next decade, alluvial digging declined and the anti-Chinese agitation also declined. Chinese continued to migrate to the colonies, and settled as market gardeners and shopkeepers near all the major towns and cities.

During the 1880s, anti-Chinese demonstrations continued as the hostility to the Chinese grew. It was based on fear of racial contamination, and the fear that wages would be undermined for the working class.

Many believed that an alien culture was incompatible with the growing sense of Australian nationalism. Parliaments responded by imposing more and more restrictions. In 1888, 30 000 gathered in the Domain organised by the anti-Chinese League. At this time *The Bulletin* was a flagship for anti-Chinese sentiment, vilifying the Chinese in cartoons and articles. It used racism in the cause of Australian nationalism. By the 1890s all colonies had laws restricting coloured immigration.

The White Australia Policy, as it came to be known, was fully developed in the decade from 1891 to 1901 – at Federation.

The powers regarding immigration were given to the new Federal government, and the first piece of legislation passed was the Immigration Restriction Act of 1901, introduced by Prime Minister Edmund Barton.

Racism and fear of 'foreigners' had been one of the major factors in uniting the colonies. They believed their united strength would protect them from the 'yellow hordes'. Barton said 'I do not think that the doctrine of the equality of man was really ever intended to include racial equality.'⁵ Alfred Deakin said 'The unity of Australia is nothing, if that does not imply a united race . . . it was . . . this unity that made the Commonwealth possible.'⁶



Location where the Riot Act was read in 14 July 1861 on the then site of the Police Camp at Lambing Flat, now Young, NSW. Source: Wikimedia Commons

The law actually allowed for a 'dictation test' which would achieve the racial objective. Any proposed immigrant would be asked to write out from dictation and sign a passage of fifty words in length from any European language. Officials were given discretionary power to use the test where 'appropriate' in order to exclude undesirable applicants.

This policy was not removed in Australia until the 1960s. It had been a policy that reflected the values of its time. Perhaps it is seen as ironic that the Australian values of unity and egalitarianism were promoted within the context of White Australia for sixty years.

After World War II, huge numbers of Europeans were displaced and Australia was looking for 'appropriate' – since he believed that coloured people would not assimilate. He argued that Australia's integration policy is based not on racial grounds but on a desire to preserve the homogeneity of our race.'⁷

Over time it became evident that Australia could not progress as a migrant nation while it denied access to the peoples of Asia. The last two defenders of the Policy were Caldwell and Menzies, but times were changing.

The Chinese Experience in Australia – A brief outline

It was in 1965 that the Labor Party deleted the Policy from its platform. By 1971, nine thousand non-white immigrants entered Australia under the Liberal Government, even though technically the Policy had never been removed.

From that time on race was not used as a justification for the denial of entry in to Australia, and Chinese part of the twentieth century.

A distinctive part of Australian communities today, whether in the country towns or the city suburbs, are the Chinese, Thai, Vietnamese. etc. restaurants. All of our major cities have a Chinatown, where Australians of all backgrounds intermingle. It is not only food

that is now part of our culture, but Chinese herbal medicine, acupuncture, tai chi and martial arts.

References

Clarke. Manning (1992). *A Short History of Australia*. Claremont.

Kelly. Paul (2001). *A Hundred Years – The Australian Story*. Allen & Unwin.

Footnotes

1–4 Clarke. Manning (1992). *A Short History of Australia*. Claremont.

5–7 Kelly. Paul (2001). *A Hundred Years – The Australian Story*. Allen & Unwin

TEL. 8 0881 350
EXCH. No. 350

COMMONWEALTH OF AUSTRALIA

PLEASE ADDRESS REPLY TO "COLLECTOR OF CUSTOMS"

MR. WILSON.

11.

101 E. S.P.O. STREET
AND ADJUTANT A. & S. C 46/6302.
CUSTOMS HOUSE SYDNEY

15th May, 1946.

Dear Sir,

With reference to your communication of 9/5/1946, I desire to inform you that New South Wales Certificate Exempting from the Dictation Test under the Immigration Act No. 553/063 issued in favour of Chee Tong or Gock Chee Tong at Sydney on 3/6/1941 has been extended for a period of three years up to 4/6/1947 by the issue of New South Wales Certificate Exempting from the Dictation Test No. 555/38, which document is being retained in this office.

Chee Tong or Gock Chee Tong will be permitted to re-enter the Commonwealth after being satisfactorily identified, provided he returns on or before 4/6/1947.

This letter should be forwarded to Chee Tong or Gock Chee Tong in China to facilitate his obtaining a passage to Australia and must be produced by him on his return.

Yours faithfully,

J. Darcy
(J. Darcy)
A/g. Collector of Customs, N.S.W.

NAA: SP11/6. Certificate of Exemption from the Dictation Test. Courtesy of the National Archives of Australia (NAA) Source: <http://guides.naa.gov.au/chinese/gallery/>

Timeline of Chinese Migration

A Stages 3, 4 & 5 resource by Julie O'Keeffe



Washing Tailings from Ten Australian Views, c. 1870s. Courtesy National Library of Australia. Source: <http://www.migrationheritage.nsw.gov.au>

- 1400s** During this period the Chinese were interested in adventure and exploration. They built large sailing vessels. Contact may have been made with the Aborigines if the Chinese visited Australia during their voyages of discovery.
- 1827** The Reverend John Dunmore Lang employed two Chinese: Queng and Tchiou.
- 1829** Fifty-five Chinese migrated to Australia.
- 1848** On 2nd October the ship *Nimrod* arrived with 100 men and 20 boys from Xiamen in China. On 9 December the ship *Phillip Laing* arrived in Port Phillip with 123 Chinese aboard. During 1847–48, approximately 55 Chinese arrived in Western Australia where they worked as domestic labourers, carpenters and farm labourers. There was a need for cheap labour as landowners established their farms in Australia, and Chinese were invited to come to Australia to work. Many had their fares out paid, and had to work to repay those fares to Australia after their arrival.
- 1851** The ship *Mariner* arrived at Hobart Town with 393 Chinese, and the *Duke of Roxburgh* arrived at Moreton Bay with 225 Chinese. Louis Ah Mouy (1825–1915) migrated to Australia in 1851, arriving in Melbourne to build houses.
- When news leaked that gold had been found in Victoria, Louis wrote to his brother in Canton, China, with the exciting news.

The information spread quickly, and Louis claimed it was this letter which started the rush of 50 000 Chinese to the Victorian goldfields. Louis found gold and became a prosperous merchant and an important spokesperson for the Chinese, Louis Ah Mouy has descendants in Australia.

- 1851–56** Between these years it is estimated that about 50 000 Chinese came to Australia to search for gold in Victoria. John Alloo, a Chinese, ran a restaurant in the main road of Ballarat where a three-course meal could be purchased for one shilling. Some of the Chinese at the goldfields set up businesses, began market gardening, and ran restaurants. Fresh vegetables grown by the Chinese were very welcome on the diggings. Some set up trade between Australia and China.

Form No. 31. COMMONWEALTH OF AUSTRALIA. No. 08/477
 DUPLICATE. Immigration Restriction Acts 1901-1905 and Regulations.

CERTIFICATE EXEMPTING FROM DICTATION TEST.

I, *John Baxter* *actg* the Collector of Customs for the State of *New South Wales* in the said Commonwealth hereby certify that *Go Gee (wife of John Gee)* hereinafter described, who is leaving the Commonwealth temporarily, will be exempted from the provisions of paragraph (i) of Section 3 of the Act if he returns to the Commonwealth within a period of *three years* from this date.

Date *22 Augt 08* *actg* Collector of Customs.

DESCRIPTION.

Nationality <i>Chinese</i>	Birthplace <i>Canton</i>
Age <i>26 years</i>	Complexion <i>Dark</i>
Height <i>Medium</i>	Hair <i>Black</i>
Build <i>Medium</i>	Eyes <i>Brown</i>

Particular marks *—*

(For impression of hand see back of this document.)

PHOTOGRAPH

Two black and white photographs of a woman, Go Gee, are shown. She is wearing a dark dress with a white collar and a hat.

Date of departure *Augt 08* Destination *China*
 Ship *Compuil*
 Date of return *5.6.15* Ship *Paager*
 Port *Shanghai*

By Authority: *James H. Blair, Government Printer, Melbourne*

1908 Exemption from Dictation Test certificate of 26 year old Go Gee. Courtesy of the National Archives of Australia (NAA) Source: <http://guides.naa.gov.au/chinese/ga>

The Chinese Experience in Australia – Timeline of Migration



*Ah Foo's grocery store in Goondiwindi, Queensland, 1906.
Courtesy of the State Library of Queensland.*

1870s Chinese labourers helped to build the Great Northern Railway in Australia. Chinese came to Darwin, and many helped construct the telegraph line that would link Australia with the rest of the world.

When the goldrush was over in Australia, many Chinese left for New Zealand to join in the goldrush there. Many also went back to China. Between 1856 and 1889, 61 245 Chinese entered New South Wales and 31 850 left again.

1880s There were only 353 female Chinese in Australia. In Western Australia there were 912 males and only five female Chinese. By this stage the goldrush years were over and many Chinese had found employment on farms, had begun market gardens near country towns, or were employed in other ways as cooks, herbalists and so on. Some Chinese worked as cooks on the paddle steamers. Bangate Station in New South Wales had a Chinese gardener, Quong Lee. The furniture business absorbed many Chinese who were skilled cabinet makers.

About 10 000 Chinese went to the Palmer River area in search of work. Some Chinese worked on the sugar plantations. Laundries were often run by Chinese.

1883 Sam Poo, a bushranger in the Tambarroora and Mudgee areas of New South Wales, was captured and hanged.

1900 By the turn of the century there were approximately 30 000 Chinese living in Australia.

1900–40 During this time not many Asians were permitted to migrate to Australia. Federation and the White Australia Policy caused many Chinese to leave Australia, and by the end of World War II there were only 9000 Chinese left in Australia.

Early this century, 'Georgie' of Donald in Victoria arrived in Australia from Canton in a mail boat. For over fifty years he grew vegetables in his market garden using traditional methods. He carried his two watering cans on a wooden yoke to tend his vegetables. Twice a week he delivered vegetables and fruit with his horse and cart to the community of Donald.

1947 There were 6400 people in Australia born in China.

1981 There were 25 883 people in Australia born in China.

1981 In this year 1527 people from China arrived to live in Australia.

1986 In this year 3519 people from China arrived to live in Australia. There were 37 468 people in Australia born in China.

1989 After the Tainanmen Square Massacre, Prime Minister Hawke allowed 42 000 Chinese students to stay in Australia.

1990 In this year 6124 people from China arrived to live in Australia.

1997 After the British handover of Hong Kong there was an influx of 100 000 Chinese. However within ten years 40 000 of them had returned to China.

Post 2000 Many Chinese continue to migrate to Australia. Today they are mostly professionals, scholars, doctors and business investors.

Prominent Australians of Chinese Ancestry

The Chinese contribution to Australia

A Stage 3 resource by Julie O’Keeffe

Prominent Australians of Chinese ancestry include:

- **William Ah Ket** 1876–1936, barrister, defender of workers’ rights
- **Thomas Bakhap** 1866–1923, adoptive son of Chinese immigrant, Bak Hap, elected to Tasmanian Parliament 1909, Australian Senate 1913–1923
- **Harry Chan OBE** 1918–1969, Darwin businessman, mayor, politician, MLA
- **Dr Victor Chang AC**, 1936–1991, cardiac surgeon, pioneer of modern heart transplantation
- **Professor Christopher Chen**, world pioneer in in-vitro fertilisation (IVF), philanthropist
- **Marita Cheng**, founder of Robogals, 2012 Young Australian of the Year.
- **Alec Fong Lim AM** 1931–1990, First Australian Chinese Lord Mayor
- **Sir Leslie Joseph Hooker** (born Leslie Joseph Tingyou) 1903–1976, Australian real estate magnate, founder L J Hooker’s, philanthropist
- **Kylie Kwong**, great grand-daughter of Kwong Sue Duk, celebrity chef, restaurateur, author, television presenter
- **Dr CS Li**, rice entomologist, in 1965 isolated and controlled new rice parasite
- **William Liu OBE** 1893–1984, champion of Australian Chinese friendship
- **Lu Moo (Granny Lum Loy)**, 1885–1980, Darwin pioneer, market gardener
- **Chee Dock Nomchong** 1854–1941, businessman, philanthropist
- **Alice Pung**, writer, editor, lawyer
- **Helen Quach**, conductor, winner of the New York Dimitri Mitropoulos International Competition 1969
- **Caleb James Shang, DCM and Bar, MM** 1884–1953, distinguished WW1 AIF soldier
- **Jack Wong Sue, OAM, DCM, JP** 1925–2009, RAAF WW11, soldier, mariner, author
- **(Mei) Quong Tart** 1850–1903, highly respected 19th century Australian philanthropist, community leader, businessman, multicultural socialite
- **Helen Sham-Ho**, lawyer, elected NSW Parliament 1988, first Chinese-born Australian parliamentarian
- **William Edward ‘Billy’ Sing, DCM** 1886–1943, ANZAC soldier, famed Gallipoli sniper WW1
- **John So**, the first Lord Mayor of Melbourne directly elected by the people
- **Kwong Sue Duk** 1853–1929, pioneer merchant, herbalist; family included four wives and 24 children, lineage spans seven generations with more than 1200 descendants
- **Shaun Tan**, Australian illustrator and author of award winning children’s books
- **Charles “Charlie” Teo AM**, high profile Australian neurosurgeon
- **David Wang** 1920–1978, businessman, Melbourne city councillor
- **John Wing**, inspiration for the 1956 Olympic Games closing march focusing on peace and goodwill
- **Penny Wong**, Australian senator, Commonwealth Minister for Finance and Deregulation
- **Mak Sai Ying** (John Pong Shying) b. ca.1796–1880, early Chinese born settler arriving in 1818, carpenter, publican at the Lion, Parramatta, builder
- **Doctor John Yu AC FRACP FRACMA**, paediatrician, Australian of the Year 1996, Chancellor of the University of NSW

Source: <http://www.racismnoway.com.au/teaching-resources/factsheets/74.html>

The Chinese contribution to Australia

Significant Chinese contributions to Australia

Task

Create a list of names, attributes and actions of significant Australians. Students view the list and decide if they agree with the people listed. Students discuss what they think makes a person significant or famous in the eyes of others.

Talk to the students to establish an understanding that famous and significant Australians come from all kinds of career fields and backgrounds. Tell students they are going to investigate some famous and significant Australians of Chinese ancestry.

Case study of a significant Chinese Australian – Bing Lee

Introduce Bing Lee to the students through Bing Lee catalogues or the television advertisement. Brainstorm and list things students already know about Bing Lee.



Organise students into jigsaw groups to investigate Bing Lee using the questions below. Divide students into groups of four. Give each student in each group a number from 1 to 4.

The group ones will get together to research questions 1 and 2; group twos research question 3; group threes research questions 5 and 6; and group fours will research questions 7 and 8.

1. Where was Bing Lee born and when did he arrive in Australia?
2. Why did he migrate to Australia? Where did he settle in Australia?
3. When did he begin his own business? Where did he first set up this business?
4. What was his family like? How many children did he have?
5. What kind of values did Bing Lee believe in? .
6. How did Bing Lee help others?
7. Why is Bing Lee an important Chinese Australian?
8. How has his contribution been acknowledged?

An excellent resource for investigating Bing Lee is the website: [www.abc.net.au.dynasties/series3/ep05.htm](http://www.abc.net.au/dynasties/series3/ep05.htm)

Students return to original groups (containing numbers 1 to 4). Each student shares their research about Bing Lee. and the whole group decides how to piece together the information and present their story about Bing Lee (eg. place, family tree. interview, 'This is Your Life').

Significant Chinese Australians

John Yu

- born in Nanking in China
- Australian of the Year 1996
- doctor at the children's facility at Westmead Hospital
- paediatric care
- uses art and the best medical care to create a nurturing and gentle environment for young patients in hospital.

Alice Tay

- human rights advocate
- President of the Human Rights and Equal Opportunity Commission from 1998-2003
- received Order of Australia in 1986 for contribution to teaching in research in law.

Quong Tart

- tea merchant
- established tea rooms in the Queen Victoria Building
- fought against the use of opium in Sydney's Chinatown
- provided excellent working conditions for the workers in the tea rooms
- provided free meals to the 'down-and-outs' in Sydney
- provided rooms where the suffragettes could meet.

Jenny Kee

- born at Bondi Beach
- a designer and artist
- designs fashion items using vibrant colours and Australian bush images
- passionate about the conservation of Australia's unique environment

The Chinese contribution to Australia

Victor Chang

- born in Shanghai
- a heart surgeon
- designed and developed an artificial heart valve and an artificial heart
- awarded Companion of the Order of Australia
- performed the first heart transplant in Australia on young Fiona Coote.

John Ah Kit, MLA

- Member of the Legislative Assembly (MLA)
- Member for Arnhem, Northern Territory
- a voice for indigenous Australians.

King Fong

- born in Fiji
- Chairman of the Cultural Advisory Committee for Sydney's Chinatown
- recipient of a Medal of the Order of Australia (OAM)
- carried the Olympic Torch through Chinatown on 14 September 2000
- conducts free tours of Chinatown for a variety of groups, including school students.

William Liu

- born in Sydney in 1893
- died in 1983
- spent most of his life working for equal rights for Chinese Australians
- tried to change Australia's immigration laws to be less discriminatory.

Jian Fang Lay

- born in Wenzhou, China
- right-handed table tennis player
- has represented Australia at World and Commonwealth championships, as well as the 2000 Sydney Olympic Games
- won a silver medal in both the Women's Singles and Doubles.

Li Cunxin

- born in China
- randomly selected to study ballet
- defected to the United States of America
- principal dancer
- has performed with the Australian Ballet Company
- lives in Melbourne
- the book called Mao's Last Dancer is about this dancer's life.

Ed Ah Toy

- Northern Territorian of the Year
- Vice President of the Pine Creek Community Council

Provide students with **Worksheet: Significant Chinese Australians.**

Students attempt to match cards accurately. Revisit to check accuracy, and amend as necessary at the end of their investigation.

Divide students into research groups and allocate (or they select) one of the significant Australians listed to investigate and report on.

Students design a set of research questions, nominate roles and responsibilities within the groups, set deadlines, undertake the investigation, collate the information and present to the class in an interesting way.

Students create a 'Corridor of significant Chinese Australians' featuring the people investigated. The 'corridor' could include images, important facts, and symbols associated with each person's area of focus (eg. medicine, art). Revisit the matched cards and amend if necessary. Students review all the people investigated and assess their most enduring qualities and contributions. Students could complete some sentences such as:

We remember.....because is a significant Australian because

These sentences could be included in the 'Corridor of significant Chinese Australians' display

The Chinese contribution to Australia

Worksheet: Significant Chinese Australians

Instructions: Match the names to the personal characteristics and achievements listed below.

JOHN YU	QUONG TART	JENNY KEE
ALICE TAY	JOHN AHKIT, MLA	VICTOR CHANG
JIAN FANG LAY	WILLIAM LIU	ED AH TOY
KING FONG	LI CUNXIN	

<p>Name:</p> <ul style="list-style-type: none"> Born in China Randomly selected to study ballet Defected to the USA Principal dancer Has performed with the Australian Ballet Company Lives in Melbourne The book called <i>Mao's Last Dancer</i> about this dancer's life 	<p>Name:</p> <ul style="list-style-type: none"> Born in Nanking in China Australian of the Year 1996 Doctor at the children's facility at Westmead Hospital Paediatric care Uses art and the best medical care to create a nurturing and gentle environment for young patients in hospital 	<p>Name:</p> <ul style="list-style-type: none"> Born in Shanghai A heart surgeon Designed and developed an artificial heart valve and an artificial heart Awarded Companion of the Order of Australia Performed the first heart transplant in Australia on young Fiona Coote.
<p>Name:</p> <ul style="list-style-type: none"> Born in Fiji Chairman of the Cultural Advisory Committee for Sydney's Chinatown Recipient of a Medal of the Order of Australia (OAM) Carried the Olympic Torch through Chinatown on 14 September 2000 Conducts free tours of Chinatown for groups, including school students. 	<p>Name:</p> <ul style="list-style-type: none"> Tea merchant Established tea rooms in the Queen Victoria Building Fought against the use of opium in Sydney's Chinatown Provided excellent working conditions for the workers in the tea rooms Provided free meals to the 'down-and-outs' in Sydney Provided rooms where the suffragettes could meet 	<p>Name:</p> <ul style="list-style-type: none"> Born in Wenzhou, China Right-handed table tennis player Has represented Australia at World and Commonwealth championships, as well as the 2000 Sydney Olympic Games Won a silver medal in both the Women's singles and doubles table tennis tournament
<p>Name:</p> <ul style="list-style-type: none"> Born at Bondi Beach A designer and artist Designs fashion items using vibrant colours and Australian bush images Passionate about the conservation of Australia's unique environment. 	<p>Name:</p> <ul style="list-style-type: none"> Human rights advocate President of the Human Rights and Equal Opportunity Commission from 1998–2003 Received Order of Australia in 1986 for contribution to teaching in research in law. 	<p>Name:</p> <ul style="list-style-type: none"> Born in Sydney in 1893 Died in 1983 Spent most of his life working for equal rights for Chinese Australians Tried to change Australia's immigration laws to be less discriminatory.
<p>Name:</p> <ul style="list-style-type: none"> Northern Territorian of the Year Vice President of the Pine Creek Community Council 	<p>Name:</p> <ul style="list-style-type: none"> Member of the Legislative Assembly (MLA) Member for Arnhem, NT A voice for indigenous Australians. 	

The Chinese contribution to Australia



Performing Tai Chi. Source: Wikimedia Commons

Aspects of the Chinese Contribution to Australia

Migrants of all nationalities have made valuable contributions to the Australian community on many levels, whether as talented and successful individuals, or as groups. Over the last 200 years, Chinese Australians have made particularly important contributions.

Economic development and business

Since the 1800s, Chinese migrants have been good for Australian trade importing and exporting goods. Many Chinese migrants in Australia have set up small businesses. Such businesses are very important to the Australian economy. They include corner stores, fruit and vegetable shops, restaurants, and cabinet-makers.

Chinese Australians have made major contributions to the fields of medicine, accountancy, public administration and architecture.

Tai Chi

Tai Chi is a form of exercise based on the Chinese martial arts. In tai chi, balance and the smooth blending together of different movements are very important. Chinese Australians and Australians from many other backgrounds practice tai chi.

Real Estate

Leslie Joseph Hooker, known as L.J.Hooker, was probably the most successful person ever to work in the real estate business in Australia. He changed his name to L.J.Hooker from Leslie Hon. He established many branches of his business all over Australia.

Medicine

Some Chinese Australians are experts in the practice of traditional Chinese medicine. Australians from many different ethnic backgrounds consult such experts.

Acupuncture comes from China. This is a form of healing in which needles are put into various special points on the body. Acupuncture has become popular in Australia.

Chinese Australians are also prominent in European-style medicine. There are many Chinese-Australian GPs and specialists. One of the most admired Australians was Dr Victor Chang. He was famous nationally and internationally for his pioneering work in heart surgery. Tragically, he was murdered by thieves in a Sydney street.

The Chinese contribution to Australia

Worksheet: Aspects of Chinese Contribution to Australia

Change and Continuity S2.2: Explains changes in the community and family life and evaluates the effects of those on different individuals, groups and environments.

1. Find the dictionary meaning of the following words:

migrant:

contribution:

import:

export:

2. List at least four contributions the Chinese have made to Australia

.....
.....
.....
.....

3. What types of small business have Chinese migrants set up in Australia

.....
.....
.....
.....

4. Are there any Chinese owned small businesses in your local area? What kind?

.....

5. What was Dr Chang famous for?

.....

6. What do you think Australia would be like if the Chinese had not made these contributions to Australia?

.....

Extension: Find an L J Hooker advertisement and stick it onto the back of the worksheet

The Chinese contribution to Australia

Homework Task: The Chinese Contribution to Australia

Instructions: Go home and have a thorough look through your home for items made in China. Look in the kitchen, your wardrobe, toy boxes and anywhere else you can think of for items made in China. List the items you find under the following headings:

FOOD/KITCHENWARE	CLOTHING	TOYS	OTHER ITEMS

The Chinese Experience in War: A speech by Senator Bill O'Chee

A Stage 4 & 5 resource with activities by Di Dunlop

**Hansard (Senate). Thursday 10 November
1994, pp 2947–2951**

Senator O'CHEE (Queensland) (7: 22 pm) – With Friday being Remembrance Day, and millions of Australians pausing at 11 am to remember the fallen of all wars, I feel it appropriate to draw to the attention of the parliament, and the Australian people, the contribution of our secret army in the First World War. The secret army to which I refer is that group of Anzacs who were in fact ethnic Chinese and who, by virtue of the regulations of the day, were never meant to have been allowed to enlist in the first place.

It must be remembered that, prior to the outbreak of the war, Australia's first years of Federation were absorbed in part by the efforts of the unions and the Labor Party to impose the White Australia policy. This was because of the fear that Australia would be taken over by the Chinese.

While many think that the Chinese population of Australia in the nineteenth century was composed entirely of itinerants on the goldfields, the truth is different. In fact, Chinese Australians were market gardeners, cabinetmakers, labourers, merchants and shop-keepers, but it was their role as shepherds and shearers in New South Wales that was most contentious, for it was part of the basis for the formation of the Australian Workers' Union. In his poem *A Bushman's Song*

Banjo Paterson wrote:

I asked a cove for shearin' once, along the Marthaguy:
'We shear non-union here,' says he. 'I call it scab,' says I.
I looked along the shearin' floor before I turned to go
There were eight or ten dashed
Chinamen a-shearin' in a row.

It was shift boys, shift, for there wasn't the slightest doubt.

It was time to make a shift with the leprosy about.
So I saddled up my horses, and I whistled to my dog,
And I left his scabby station, at the old jig-jog.

One of the motivations for the formation of the union movement was the influx of Chinese workers into the pastoral industry, and the fear of their arrival in Queensland may have been one of a few factors behind



Senator Bill O'Chee. Photographer: Paul Miller. Source: <http://www.smh.com.au/national/police-probe-exsenators-claim-against-news-ltd-20111122-1nsyt.html>

the shearers' strike. Certainly the term 'scab' was applied to the non-union Chinese who were thought to carry leprosy. Even after the turn of the century, Chinese and other Asians, especially Pacific Islanders, were excluded from membership of the Australian Workers' Union.

Against this background, therefore, the army, at the outbreak of the First World War, was obliged to reject, for anything other than non-combatant duties, any recruit who was not substantially of European origin or descent. The stupidity of these regulations can be seen in a letter written to the *Argus* by Mr George Kong-Meng on 20 January 1916.

I seek leave of the Senate for a copy of the letter to be incorporated into Hansard.

Leave granted.

"Recruiting Stupidity"

To the Editor of the *Argus*

Sir, – Having answered the Prime minister's appeal for recruits, I journeyed to Melbourne to offer my services to my country. I attended the recruiting depot at the Melbourne Town Hall on Friday, the 14th inst., and after giving my name, age and religion to the recruiting sergeant I was sent in with some others to the examining room, and told to undress,

The Chinese Experience in War:

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preparatory to the medical officer examining me as to my physical fitness. After my height, weight, and chest measurement had been taken by one of the officials there I was sent to the medical officer. Upon going before him I was told to get dressed again, and when I asked if I had failed to pass, the medical officer said he would not swear me in. When leaving the depot, I received a certificate with ‘not substantially of European origin’ written on it, and signed by the medical officer, Captain N. J. Gerrard. With the exception of being asked where I came from, I was not asked one question whilst before the medical officer. Now, sir, for your own guidance, I might state that my father was a British subject, born at Penang, S.S., and arrived in Australia in 1854. My mother was born in Tasmania in 1842, and I myself was born in this State in 1877. I have had six years’ military training in the old Victorian Mounted Rifles, and 8th Australian Light Horse Regiment. My brother is at the front serving his King and country, having gone with the 1st Australian Division, and holds the rank of sergeant, but evidently the authorities at the Melbourne Town Hall depot seem to think I am not worthy of helping to defend the Empire. The Prime Minister has appealed to every man of military age to join the colours; but, if this is the treatment the native-born are to receive, I am afraid the appeal will fall on deaf ears. England and France deem it fit to use coloured troops to defend their shores, but the great Australian democracy denies its own subjects the same opportunities. I might state that I have gone to Melbourne on two occasions to offer my services to my King and country, and, after paying all travelling expenses, to be treated like this does not give one any encouragement to go again. – Yours, &c.

George Kong-Meng Longwood, Jan. 20

Senator O’CHEE – The regulation was not only discriminatory but also ludicrous in light of the nationality of Australia’s allies who were at that time fighting beside Australian troops in Gallipoli, in France, and in the Palestine campaign, for they included Italians, Indians, Maoris and Japanese. In spite of these regulations, many ethnic-Chinese did enlist in the AIF, and their heroism, bravery, and in some cases sacrifices, showed them to be truly the stuff of which the Anzac legend was made.

While it will never be known exactly how many ethnic Chinese enlisted, in part because Eurasians with European fathers are now impossible to identify, I wish to tell the tale of a number of these brave men to preserve forever the contribution they made to



*William Edward 'Billy' Sing, Egypt. Photo Courtesy Australian War Memorial.
Source: <https://www.awm.gov.au/>*

the forging of our nation. One of those who enlisted at the outbreak of the war was William Edward ‘Billy’ Sing, who was born in Clermont in Queensland on 2 March 1886. His father, John Sing, was a Chinese born in Shanghai. His mother, Mary Ann Pugh, was born in England.

This small, dark man with the jetblack moustache may have been Eurasian but he was certainly not slow to enlist. His service number 355 shows that he was part of the original contingent of the 5th Light Horse. Arriving on the rocky shores of Gallipoli, he was assigned to the dreaded Quinn’s Post, which was manned by Queenslanders.

Lest anyone think that all Chinese are short-sighted with thick glasses, I should point out that Sing was a crack shot in an army of crack shots. As a young boy growing up around Clermont, it is said that he was able to shoot the tails off piglets at 25 yards. So it is not surprising that he quickly gained a reputation as an extraordinary sniper who, during his time at Gallipoli, was officially credited with felling over 150 Turks and is believed to have accounted for a further 50 unofficial victims. It was Sing, too, who won a deadly duel with the Turkish sniper known as Abdul the Terrible. In recognition of his achievements and bravery, he was awarded the Distinguished Conduct Medal and the Belgian Croix de Guerre.

Unfortunately, after returning to Australia, Billy Sing never did find a great fortune, although he did eke out a living on a gold lease before retiring to Brisbane, where he died of a heart attack at 304 Montague Street, South Brisbane, on 19th May 1943. Although he may not have been rich in monetary terms, there is no doubt that Billy Sing was rich in courage, spirit, and loyalty to his country. A few years ago, a plaque was placed on the

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wall of the warehouse which now stands where Billy Sing passed away.

I seek leave of the Senate to have a copy of that incorporated in Hansard.

Leave granted.

The document reads as follows:

At Rest

William Edward (Billy) Sing (DCM) Born Clermont Qld.

2.3.1886 – 19.5.1943

Reg. No. 355 Australian Fifth Light Horse Regiment and later the 31st Infantry Battalion.

Son of JOHN SING (bn. SHANGHAI) and MARY ANN (nee PUGH

bn. ENGLAND) and married for a time to ELIZABETH (STEWART) in EDINBURGH 29.6.1917

A man of all trades, Pte. Sing was awarded the Distinguished Conduct Medal for conspicuous gallantry, the Belgian Croix De Guerre and mentioned often in dispatches. Serving at Gallipoli and in France from 1915–1918, he became known as Australia's most effective marksman/sniper, accounting for more than 150 of the opposing forces.

His incredible accuracy contributed greatly to the preservation of the lives of those with whom he served during a war always remembered for countless acts of valour and tragic carnage.



Private Caleb J Shang, c. 1918. Courtesy Cairns Historical Society. Source: Wikipedia

Senator O'CHEE – Another Chinese Australian Anzac was Private Caleb Shang who lived most of his life in North Queensland. Shang enlisted in the 45th Battalion and went on to become the most decorated Chinese Australian soldier of the war, winning a DCM and bar as well as a Military Medal. The citation to Shang's DCM during the battles around Messines Ridge in 1917 is inspiring. It says:

For conspicuous gallantry and devotion to duty on numerous occasions. He acted as a runner for four days through barrages of fire-swept areas, carrying water, food, and ammunition to the front line. He attacked enemy snipers in broad daylight and accounted for them. In addition to this, he constantly volunteered for dangerous patrols into enemy country where he gained valuable information as a scout, and also showed remarkable skill in improvising lamp signals in a very dangerous position where he would send information to Battalion headquarters. His conduct showed a never-failing example of fearlessness, resource and initiative.

Not far away, another Chinese Australian, Lesley Henry Kew Ming, was in action with the 23rd Battalion and won the Military Medal at Polygon Wood. The citation reads:

Whilst digging the communication trench to a newly captured front line at Broodseinde Ridge on 9.10.1917



At left: William Edward 'Billy' Sing, Gallipoli. Photo Courtesy Australian War Memorial. Source: <https://www.awm.gov.au/>

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he set a fine example to his men and encouraged them to satisfactorily complete the work though under heavy shellfire. He remained on duty though wounded until ordered to RAP.

After returning home from the war, Les Kew Ming settled again in his home town of Minyip, Victoria, before moving on to Echuca. While living in Echuca he set what was then an Australian record punt kick of 74 yards in Aussie Rules, as well as the record drop kick of 73 yards, which stood until broken by H. Hughson of Fitzroy in 1943.

Les Kew Ming is also interesting in that both his father, Hi Kew Ming, and his mother, Louisa the daughter of local bootmaker, Cum Moon were Chinese Australians. In spite of this, he was given the opportunity to enlist and to serve his country, in no large doubt because of the attitude of a sympathetic local recruitment officer. No doubt a similar explanation is behind the enlistment of Walter Quan,

who was born in Koondrook in Victoria to James and Ada Quan, and enlisted at Meekathara on 23 September 1915 where he stated his occupation to be a miner.

Quan's medical certificate upon enlistment stated him to be five foot nine and a quarter with a 37 inch chest, dark complexion, dark hair and blue eyes. I have seen a lot of Chinese and a lot of Eurasians, but I have never met one with blue eyes. Of course, if Quan's medical certificate said he had blue eyes, it was prima facie evidence that he was substantially of European descent. It was no doubt on that fiction that he was allowed to join up. Having completed his training, Quan was assigned to the 13th Reinforcement 16th Battalion on 17 December 1915 and embarked for Egypt on the Runic, arriving in Alexandria on 26 February 1916.

By this stage, the urgent need for men on the Western Front saw him transfer to the 48th Battalion and shipped to Marseilles on the Caledonia in June. In the murderous carnage around Pozieres, he was reported missing less than two months later on 8 August 1916 and now lies beside hundreds of his fellow Australians in Serre Road Cemetery in France. He was awarded the 1914–15 Star, the British War Medal and the Victory Medal.

When the war was over, surviving Chinese Australian Anzacs returned home to start a new life. Some, like Sam Tongway, found new opportunities open to them as a result of the training and education they received while in the forces.

In 1939, war broke out again. Chinese Australians again enlisted for the war in large numbers and served in all the forces. They were fighter pilots like Ray Goon, sailors like 'Bo' Liu, as well as soldiers. They even included amongst their number members of the elite Z Force, such as Jack Sue. Some, like Wellington Lee, later went on to prominence in public life after leaving the services.

Others, while not enlisting in the army, navy or air force, enlisted in the merchant marine. According to Arthur Garlock Chang, who was the assistant secretary to the Chinese Seamen's Union and who came from the same village as my grandfather, as many as 2000 Chinese served in the Australian merchant marine during the Second World War.

The speech I have been able to put together is not exhaustive, but it is a start. I hope the work can be continued. I am grateful for the assistance I



*Les Kew Ming. Courtesy Australia War Memorial.
Source: <https://www.awm.gov.au/>*

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have received from Mr Gilbert Jan and Mr Lionel Nomchong, both Chinese Australian World War Two veterans, as well as Margaret Thompson and Marie Woods of the Australian War Memorial, who have patiently dealt with my every request. Their unstinting efforts show a true love and devotion for the memory of our war heroes. I have here a roll of honour completed by Mr Gilbert Jan of those veterans known to be Chinese Australians, and I seek leave for it to be tabled.

Leave granted.

Senator O'CHEE – I thank the Senate. The tales of the men I have mentioned are tales of courage, loyalty to Australia and honour to their families. The reason I have told their stories is not to raise them above other Anzacs but to do them the service which has been due to them for far too long – to honour their memory and their love of this country.

All Chinese Australians should be proud of the contribution their community has made to the

building of our nation. On Remembrance Day, let us commemorate their sacrifice and be proud of the freedoms they won for us.

Lest we forget

EXERCISES

1. What was the 'White Australia Policy' (WAP)? Find out when this policy was introduced and why. What was the impact of the WAP on the movement for Federation?
2. Examine the role of *The Bulletin* in the WAP.
3. Why were there tensions in the shearing industry in regard to Chinese?
4. Read the letter by George Kong-Meng. He clearly identified himself as Australian. Explain why you think that the Army at the time did not recognise his 'Australianess'. Explain this in terms of the concept of today's 'multiculturalism'.



Meeting of the Chinese Seamen's Union, 1944. Photographer Hood, Sam, 1872-1953. State Library NSW Source: Wikimedia Commons

TRACKING THE DRAGON: A guide to finding and assessing Chinese-Australian heritage places by Tom Harley

True knowledge is when one knows the limitations of one's knowledge. Confucius

Hundreds of thousands of Chinese people have arrived in Australia since the early nineteenth century and have made it their home. Where did they live, work and worship? Where are the places they cared about?

We know some of these places – temples, Chinese burial areas as well as some shops, market gardens and gold diggings from the past. Much remains unknown.

The Australian Heritage Commission is working to rectify this gap in our knowledge of migrant-related heritage places. It has been developing ways to assist migrant groups and the wider community to identify heritage places important to them. In 1999 it produced a 'how to' guide which has helped communities find and assess their migrant heritage places – the *Migrant Heritage Places* kit

We have taken this a further step with the development of this guide and its sister internet 'toolkit' for heritage practitioners (A toolkit for researching and assessing Chinese Australian heritage places). The toolkit includes a bibliography of Chinese Australian references and a database of heritage sites.

These resources provide both communities and those working in the heritage field with ways of finding out more about the heritage places of a particular migrant group – Chinese Australians.

These new resources will make it easier than ever before to search, find, and assess the undiscovered stories and places of our rich Chinese Australian inheritance. Their use will help to build a wider appreciation of this heritage among all Australians.

The knowledge of our Chinese Australian heritage is there to be found. I invite all Australians to help with the search.

Tom Harley, Chairman
Australian Heritage Commission

Tracking the Dragon – <http://www.environment.gov.au/search/site/chineseheritage>

This is an excellent website for research by students.

It provides: a background of Chinese life and heritage places in Australia including:

- commercial enterprises
- rural and domestic workers
- miners
- cabinet makers
- market gardening and agriculture
- construction labourers
- herbalists and doctors
- harvesting the sea
- Chinese settlements and "Chinatowns"
- social organisations and institutions
- temple sites
- cemeteries); and
- an extensive resource and source list.



Not All Migrant Stories are Positive: Sam Poo, the Australian Bushranger

A Stage 4 & 5 History resource by Di Dunlop

The idea of a Chinese Bushranger seems incongruous to us in the twenty first century but it was the reality in 1865 in Coonabarabran. Sam Poo had come to Australia to work on the Goldfields but eventually took to robbing travellers on the local roads around Coonabarabran.

During one attempted robbery, he was pursued by a policeman who died from injuries caused by Sam Poo. He was caught, tried and hanged in Bathurst in NSW.

He was mentioned in *A History of Australian Bushrangers* written by G.E. Boxall [1908] Unwin. London.

He had a poem written about him by Don Laycock. Some interesting thoughts!

Out of the encyclopaedia's pages
Across the dearth of Australian history
Into some future M. Lit. thesis
Rides Sam Poo, the Chinese bushranger.

How are we to picture him?
Mounted on a Peking pony,
dressed in dragon-silks and pigtail,
eating Number 8 with chopsticks,
building up the coach in pidgin
with a bow and shuffling slippers?

Alas for image! It's more than likely
he dressed in moleskins, ate his damper
and mutton stew with forks and fingers,
spoke an Irish-lilted English,
and downed his beer in goldfields shanties.

But till we get that M. Lit thesis
we may use our wildest fancies
to flesh that name to cobble dreams on –
Sam Poo riding in his splendour.

TASK: Investigate further the story of Sam Poo and discuss your findings with other students in your class.



Stuck up, a once common episode of Australian life, now almost obsolete. Wood engraving, hand coloured, 35 x 45 cm from the Illustrated Australian News 1870. Source: <http://www.nla.gov.au/apps/cdview?pi=nla.pic-an8420496&fullrecord=yes>

Quong Tart: A profile

A Stage 4 & 5 resource by Chris Pratten

'Quong Tart is as well known as the Governor himself, and is quite as popular among all classes'

The Daily Telegraph, 10 October 1897

Editor's Note:

Chris Pratten is a long-time member of the Ashfield and District Historical Society. He has worked as Editor for their excellent Journal, and has contributed a significant number of articles over the years.

A particular favourite of mine is the detailed piece on Quong Tart (a long-time resident of Ashfield, as am I).

I would personally like to thank Chris for allowing me to use his article in this Journal. With his permission I have shortened the article to focus more on Quong Tart the man and his accomplishments, rather than his role in the development of early Ashfield.

Ashfield residents thought so highly of Quong Tart, they erected a statue of him in 1998.

Among all the notable figures who were living in Ashfield on 1 January 1901, none would be better known than the Mandarin, Mei Quong Tart. In the columns of the local newspaper *The Advertiser*, Quong Tart's name appeared frequently his presence at functions perhaps noted, or his generosity in providing complimentary refreshments at some civic affair being acknowledged. But not once have we seen his name mentioned at any function, meeting or rally that had anything to do with the push towards Federation.

Why was this so? Was Quong Tart himself not particularly interested in the joining together of the colonial governments in a national federation? Or was it perhaps that the organisers of the various Federation meetings and rallies in Ashfield felt that the presence of a Chinaman 'on the platform' no matter how otherwise distinguished that Chinaman was – would be inimical to their interests in advocating Federation? For wasn't the question of immigration in general, and the immigration of persons of non-Caucasian stock in particular, one of the reasons why the colonies felt that a national policy would be more effective than a number of different colonial policies?

Hadn't the push to restrict Chinese immigration been the main issue on the agenda of the preFederation intercolonial conference convened in 1880? We will probably never know why Quong Tart appeared to



Portrait of Quong Tart, c.1880 – Oil on canvas, 61 x 45.5 cm
State Library NSW. Source: Wikimedia Commons

play no part in participating in the debate on 'the Federation question'. All we can do is bring you this very brief outline of his interesting life.

On 26 July 1903, Quong Tart died at his home Gallop House in Arthur Street, Ashfield. In recording his death *The Advertiser* said: 'Few men were so widely known or so much esteemed, his name, indeed, being quite a household word throughout the whole land

Quong Tart, who was fifty-three years old, is claimed to have never fully recovered from injuries received the previous year when he had been robbed and assaulted in his fashionable Elite Tea Rooms in Sydney's now famous Queen Victoria Building. His final illness, however, was short-lived. Prostrated by an attack of pleurisy, Tart had been attended by Dr Traill (of Burwood) over his last few days. Initially his illness aroused no great alarm, but he weakened, and the immediate cause of death was reported to have been heart failure.

Quong Tart: A profile

Quong Tart's funeral drew almost unprecedented crowds of mourners from both the Chinese and the Anglo Australian communities.

The Reverend Joseph Best of St James, Croydon-Quong Tart's local church-conducted a short service at Gallop House. Along procession, led by the band of the Professional Musicians Association, which had been engaged by the Lin Yik Tong Chinese Benevolent Society, proceeded from Gallop House, via Arthur and Holden Streets, Liverpool Road and Hercules Street, to Ashfield Railway Station. There a special train, already crowded with mourners who had joined it at the Regent Street Mortuary Station, was waiting to take the polished oak coffin, containing the body fully dressed in the costume of a Mandarin, and the local mourners, to Rookwood Necropolis. A whole carriage had to be reserved to carry the many floral tributes.

At the Necropolis, 1500 mourners marched in progression from the No. 1 Receiving Station – the marvellous James Barnet designed building that is now All Saints Church, Ainslie, Canberra – to the nearby graveside where Archdeacon Langley, a former superintendent of the Anglican Chinese Mission, assisted by the Reverend Joseph Best, read the burial service. Part of the service was conducted in Chinese by the Reverend Soo Hoo Tan. Part of the service was conducted in Chinese by the Reverend Soo Hoo Tan. Quong Tart was buried in accordance with the ceremonies of the Masonic order, and the committal ended with the singing of his favourite hymn *Abide with me*. The chief mourners were his son, Master Arthur Malcolm Tart, and his father-in-law George Scarlett.

The chief Chinese merchants of the city had closed their businesses as a mark of respect to their fellow countryman and the flag on the Ashfield Town Hall was flown at half mast. Among the messages of



Quong Tart in Mandarin robes.

Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/default.html>

sympathy received by Quong Tart's widow Margaret were tributes from Sir Henry Rawson, the New South Wales Governor, Sir William Lyne, the former New South Wales Premier, and Sir Edmund Barton, Australia's first Prime Minister.

Over the previous fifty years, the Australian Chinese community had been vilified by the press, the politicians, the unions and the general community. Why was this particular man, Ashfield's Mandarin, so well respected by his fellow countrymen, and yet so uncharacteristically courted by many Caucasians?

Quong Tart was born at Sunning in China's Canton province in 1850, the second son of an ornamental wares merchant. At the age of nine, he came to Australia with an uncle and a party of Chinese that had been brought to Australia to work on the goldfields, and they settled in the Braidwood district. Some sources claim that young Quong acted as an interpreter for the group, implying that he must have been conversant with the English language. This suggests that he, despite his tender years, had



The Mortuary Station, Redfern 1871. State Library of NSW

Source: <http://dictionaryofsydney.org/image/18897>

Quong Tart: A profile

already received an unusual education. But in his well referenced account of the life of Quong Tart, AJ Lea Scarlett states that Quong spoke no English when he arrived in Australia.

A short time after settling at Braidwood, Quong Tart was taken into the home of Mr and Mrs Percy Simpson, two of the Scottish settlers at Bell's Creek. Simpson leased an area of alluvial gold country known as Bell's Paddock, and is said to have employed hundreds of miners, most of whom were Chinese. Mrs Simpson helped Quong Tart with his continuing education and it was in this household that he mastered the Scottish accent which he was to use to so much effect as he sang highland songs and recited the poems of Robert Burns in later years. It was on the goldfields of the Araluen Valley that Quong Tart made his fortune, and it has been recorded that he himself employed two hundred Chinese and Europeans and was a wealthy man even by the age of eighteen.

Quong Tart became noted as a sportsman – racing, cricket and football were his chief interests – and the philanthropy for which he later became so well known was already evident. He paid for the building of the Bell's Creek public school, and contributed to the erection of a local inter-denominational church. It was at services in this church that he served as a sidesman, having been baptised into the Anglican communion.

When the Simpsons left the district, Quong Tart built his own cottage at Bell's Creek. He was naturalised in 1871 and he became the first Chinese to be elected to the Oddfellows' Lodge in New South Wales, later becoming involved with the Foresters and the Freemasons.

It was claimed in a relatively recent local history of the Araluen district that the comparative peace which prevailed between the Chinese and European miners on the Braidwood Goldfields was due in no small measure to the esteem in which Quong Tart was held by both races, and to his mediating influence.

When Quong Tart left the Braidwood district in 1881, he is said to have been 'clearly a man of exceptional personality, accepted without reservation by Europeans and revered by the Chinese'.

After leaving Braidwood, Quong Tart made his first trip home to China to see his family. While there, he arranged for a shipment of tea to Australia from his brother's Loong Shan plantation, and he then returned to Sydney and opened a business as a tea and silk merchant in a room in the Sydney Arcade.



Decorative carving, 'Q T & Co', wood / paint / gilt, owned by Quong Tart, Sydney, New South Wales, Australia, probably 1886-1898. The Quong Tart and Company trademark of interwoven hearts adorned all packets, caddies and boxes of Quong Tart's Loong Shan tea Source: <http://www.powerhousemuseum.com/collection/database/?irn=348331#ixzz3aq8D0peF>

He quickly moved from the selling of tea to the brewing of the beverage, and he also offered refreshments with his teas, opening the first of what was to become a network of tea shops and dining rooms. His premises in the Sydney Arcade were expanded; further rooms were opened in the Royal Arcade, in George Street, and at the Moore Park Zoo- where he built a bamboo pavilion for his tearoom.

When he threw open the doors of his large new premises in King Street at the end of 1889, the man who performed the actual official opening was none other than Sir John Robertson, a staunch anti-Federationist, who had served as Premier of New South Wales on five different occasions. The King Street tearooms had a reading and writing room upstairs, and the complex was to become a famous meeting and partying place in the city over the ensuing years. Churchmen, sporting clubs, even the founder of The Salvation Army, General Booth, all partook of the refreshments and hospitality provided by Quong Tart at his King Street establishment.

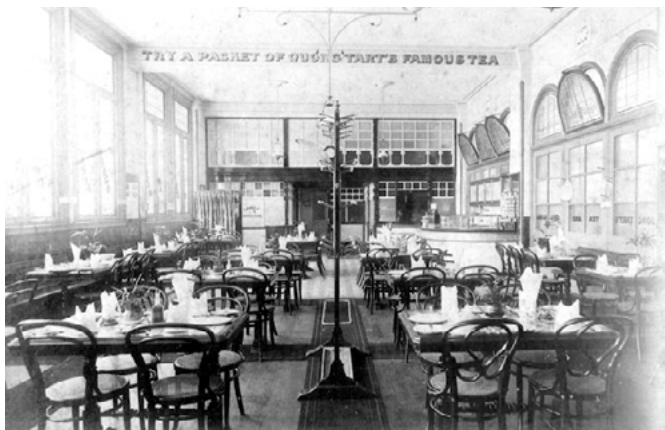


The King St Tearoom. Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/KingStreet.html>

Quong Tart: A profile

It was in the early 1880s that Quong Tart probably made his first acquaintance with Ashfield. In his account of the merchant's life, Lea Scarlett quotes a personal reminiscence that claims that Tart was a visitor to a small discussion group which met regularly in Ambrose Kellett's drapery shop in Liverpool Road to debate the social issues of the day.

As Quong Tart's business fortunes rose, so too did his association with prominent figures in the government, the judiciary and commerce.



Interior of the Quong Tart's Elite Tea Rooms,
Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/KingStreet.htm>



Successful businessman Quong Tart poses outside one of his Luncheon Rooms;
State Library NSW. Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/SuccessfulB.html>

Many of these associates managed to maintain a set of double standards in their contrasting attitudes towards Quong Tart and all other Chinese that would make even a present-day cynic gasp. Ninian Melville, for example, described by Sir Henry Parkes as 'the veriest charlatan that ever lived', led many of the attacks on the Chinese in his capacity as President of the Anti Chinese League.

Yet, when Mayor of Ashfield in 1895, he had no hesitation in travelling in Quong Tart's carriage to the Waverley Cemetery to attend the funeral of the Governor, Sir Robert Duff.

Parkes himself, noted for his nimble-footedness on 'the Chinese question', maintained a friendship with Quong Tart through all the years of racial conflict.

But Henry Parkes, like so many other Caucasians of his time, was quite hypocritical in his stand on racism. For on one occasion he himself brought to Australia 25 to 30 Eurasian printers under engagement at four pounds per week.

It would have been interesting to have been a fly on the wall of Parkes' Balmain home Hampton Villa and to have listened in to the conversation when Quong and Margaret Tart joined Sir Henry and Lady Parkes at a luncheon to celebrate Queen Victoria's birthday.

The decade of the 1880s, during which Quong Tart firmly established himself in Sydney business and social circles, was one in which anti-Chinese feeling in Australia reached its peak. Some of the antagonism against the Chinese was based on the threat that cheap overseas labour posed to the workers, some was based on the alleged vices of the Chinese, especially gambling and opium smoking, some on the perceived threat of the colony being overwhelmed by the 'yellow hordes', and some on the simple racist view that the Caucasian was superior to the Asian.

The Bulletin led the attacks on the Chinese, and the historian Manning Clark had this to say of that journal's attitude.

All through the early part of 1888 *The Bulletin* vilified the Chinese in cartoons and articles on the



Anti-Chinese sentiment. 'The Yellow Terror in all his glory' newspaper cartoon.
Source: Wikipedia

Quong Tart: A profile

members of a 'yellow race' which threatened to 'overwhelm them and blot them out'. The nation, it wrote in April of 1888, was being 'slowly eaten up by imported vice and leprosy and by all kinds of moral and physical uncleanness from the Flowery Land.'

Anger among the Sydney population peaked following the arrival of a succession of ships carrying Chinese immigrants. Anti-Chinese rallies were held. Eighty thousand people gathered in the Domain to voice their protests. On another occasion, a crowd of 5000 tried to force their way into Parliament House. Sir Henry Parkes, dubbed by Manning Clark as an 'incurable groveller', was compelled to assure the crowd that no Chinese would be allowed to disembark. In doing so, claims Clark, Parkes had won another victory. 'He had shown the people that if they wanted to get rid of the incubus Ah Sin, they did not first have to get rid of Ah Parkes.'

Quong Tart went aboard one of the ships, the *Changsha*; to try and calm the bemused and disappointed immigrants.

At least *The Bulletin* was consistent in its anti-Chinese views, which is more than can be said for *The Illustrated Sydney News*. In April 1892, the News had this to say of Mr Tart:

Mr Quong Tart himself is a gentleman in whom most people are interested. The reason of his great popularity is told in very few words. Although generous to a fault, he is an eminently just man. and in his transactions with his fellow citizens the line of conduct he has followed for years has made his word as good as his bond . . . Perhaps the highest praise that can be given him is the mention of the fact that, even at the time when the agitation against the Chinese was at its most acute stage, the biggest opponent of the race had nothing but good to say of Quong Tart, while his own countrymen always look upon him as their best friend and adviser.

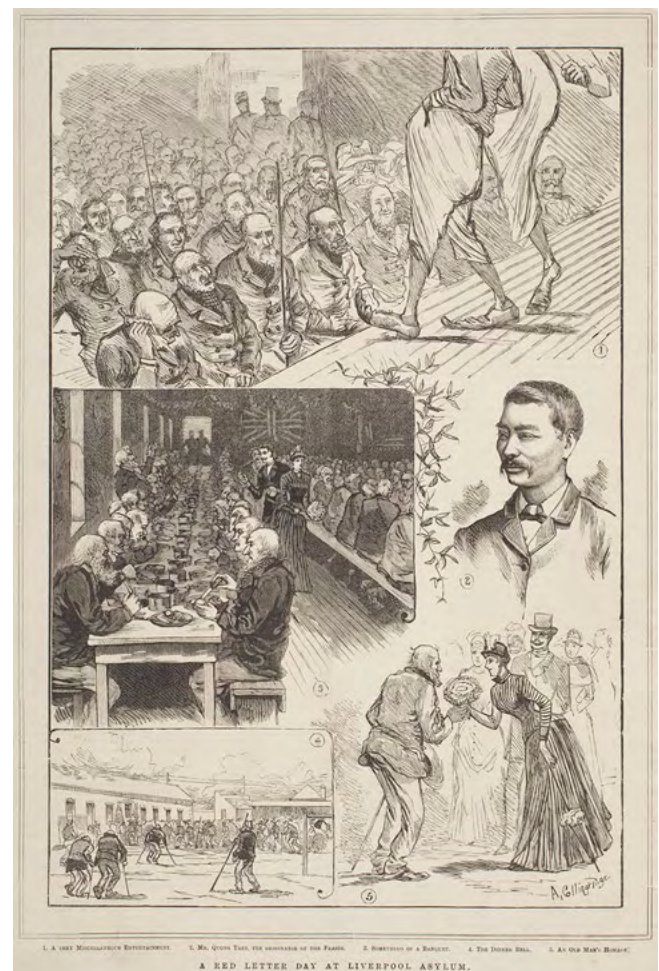
Yet only a few weeks earlier the News, in describing details of a brutal unsolved murder in one of Sydney's streets, stated that the crime was so shocking that, even though the killer was at that time unknown, it must have been committed by a Chinaman.

There was widespread support for the concept of a 'white Australia' across all spectra of late-nineteenth century colonial society. The working classes and their leaders on the one hand, and the capitalists and their politicians on the other, both generally supported a 'white' nation.

In outlining the background to the introduction of the 1901 Immigration Act Manning Clark, in his *Short History*, made a point about the double standards and hypocrisy evident at that time, and even threw the Christians in with the unionists:

But the believers in the brotherhood of man and the equality of all in the sight of God were silent. So the men that believed that the unity of labour was the hope of the world united with the apostles of Christian civilisation to preserve Australia for the white man.

The Ashfield paper *The Advertiser* was hardly much better than the city papers. Just weeks before Quong Tart moved to Ashfield in 1890, the paper reported on a Mongolian gardener who had apparently left his cart load of manure overnight in Grosvenor Crescent after the axle broke. Even the fact that 'the aroma was by no means pleasing to the residents of the fashionable locality, in which it held sway during the whole night and part of the following day', hardly seems justification for George Watson's paper titling the paragraph 'That Heathen Chinese'.



Feast Day at the Liverpool Asylum. Illustrated Sydney News, 14 August 1886, p16. State Library of New South Wales. Source: <http://dictionaryofsydney.org/item/94684>

Quong Tart: A profile

In 1883, Quong Tart joined the policeman Sub-Inspector Brennan in a tour of Chinese camps located outside a number of country towns, and on returning to Sydney he launched a long personal campaign for the suppression of the importation of opium. Proceeds from the sale of his 1887 tract, *A Plea for the Abolition of the Importation of Opium*, were given to aid the families of the eighty-one miners killed in the infamous Bull mine disaster.

In the mid-1880s, Quong provided dinners, gifts and entertainment for the inmates at a number of institutions, including the Hyde Park Asylum and Benevolent society homes at Liverpool, Parramatta and Windsor. These gifts elicited letters of thanks from the manager of the State's charitable institutions, Frederick King (a grandson of Governor King) who lived in Gidleigh in Chandos Street, Ashfield. On another occasion, in his tearoom at the Zoo, Quong provided refreshments for some of the aborigines who lived in camps around Sydney. Interestingly, one newspaper report of this event referred to the aborigines as the 'original owners' of sunny New South Wales.

In 1895, when Lillian, the daughter of the vocally anti-Chinese Ninian Melville, then Mayor of Ashfield, laid the foundation stone for a new bridge across the Long Cove Creek to connect Summer Hill and Lewisham, Quong Tart gratuitously provided not only the refreshments but some of his tearoom staff to serve them.

Quong seems to have borne Ninian Melville no ill will for the strong anti Chinese views held by the latter. During Ninian's mayoralty in 1895, both the former protagonists got together to provide a cabmen's shelter in Browne Street outside Ashfield Station. Even a cabmen's shelter had to be 'officially' opened in those days (even though the function was held in the Town Hall!), and when it was, both Mayor and Mandarin were present. Predictably, Quong Tart provided refreshments, which were reported as being both varied and enticing. Quong also made a speech, in which he referred to 'a certain Mr Ninian Melville's exploits in the direction of populating the country'. Quong also contributed to the 'harmony of the evening', which we take to mean that he sang a song or two.

Following a visit by two Imperial Commissioners to Australia in 1887, the Chinese Emperor created Quong Tart a Mandarin of the fifth degree. On his third visit to China in 1894, Tart was advanced to a Mandarin of the fourth degree. Quong Tart's wife and children accompanied him on this trip, and when he sailed from Sydney on 21 April aboard the *SS Menmuir*, he



Chinese ambassadors Generals Ho and Tsing (pictured with an unidentified Chinese man at centre) visit Australia. Quong Tart was visited by Ho and Tsing and awarded the honour of Fifth-class Mandarin for valuable services rendered on behalf of his countrymen. Source: <http://www.georgianewsday.com/news/regional/245388-from-the-goldfields-to-sydney-society-amazing-pictures-of-19th-century-sydney-reveal-the-lives-of-women-and-chinese-immigrants.html#sthash.byDlITwo.dpuf>

took with him letters of introduction from both the Governor and the Premier. Many of his friends and employees travelled on a steamer as far as the heads of Sydney Harbour to farewell the family.

In 1886, Quong Tart married Margaret Scarlett, daughter of Redfern's acting station master. George Scarlett. In her 1911 account of the life of her husband, Margaret Tart states that, when Quong returned to China on his first visit in 1881, he found that his mother had selected a number of local women of distinction as potential partners. Quong is said to have told his mother that when he did marry it would be a European for a Chinese woman in Australia would be but little help for him in carrying out the good works which he intended doing.

Margaret Scarlett's decision to marry Quong must have been a courageous one, as EJ Lea-Scarlett records that she was fully aware of her father's intolerant attitude to inter-racial marriage. The ceremony took place at the Darlinghurst home of JH Want on Monday 30 August 1886, the day after Margaret's twenty-first birthday, with the Presbyterian divine, the Reverend Dr Robert Steel of St Stephen's Church, officiating.

Lea-Scarlett states that one of the handful of guests at the wedding, Lady Stephen, wife of the Lieutenant Governor, left the reception and travelled to Redfern station in the hope that she could persuade George Scarlett to return with her to the celebrations. George declined. He not only refused to attend, but that same night he threw out all the gifts he had received from

Quong Tart: A profile



Gallop House, Ashfield c.1893, *The Illustrated Sydney News*. Museum of Chinese Australian History. Source: <http://www.chia.chinesemuseum.com.au/objects/D001081.htm>.



Gallop House today, a Chinese specific aged care facility. Source: www.unitingcareageing.org.au

Quong Tart, who is said to have been the station master's 'friend', and he erased Margaret's name from the family bible.

But perhaps we should not attach too much significance to these dramatics, as Mr Scarlett seems to have had a penchant for treating his offspring harshly. Lea-Scarlett also records that he 'disowned' three other children in 1894, George junior, John, and Isabella (Mrs JW Croker), when they all went down to the ship to greet Quong and Margaret on their return from China. In the best traditions of much of the hypocritical behaviour of some other Caucasians of the time, George Scarlett seems to have had no problem in being seen as one of the chief mourners at Quong Tart's huge and public funeral seventeen years later. But Margaret, unlike her siblings, was never reinstated as a beneficiary in her father's will.

Quong and Margaret spent their honeymoon in Ballarat, with a round of official engagements and functions, the newspaper reports of which were

dutifully kept by the bride to be ultimately pasted in her scrapbooks. For several years after their marriage, the Tarts continued to live at Quong's home at Waverley, Huntingtower, before moving in 1889 to a new home in Arthur Street, Ashfield.

We are not sure exactly when the Tarts set up house in Gallop House, Ashfield. No mention of the move could be found in the columns of *The Advertiser*. Certainly the family appears to have quickly been accepted into the local social scene, as Mr and Mrs Popplewell invited young Vine, then just three years old, to attend the first birthday celebrations of their daughter Violet May, which were held at their Croydon home Hawthorne on 27 January 1890.

Then on Monday 5 May in the Ashfield School of Arts, Quong Tart was seated 'on the platform' when the young Herbert Pratten gave a lecture entitled 'The Music of the English' at a function organised by the Ashfield Literary Society. We hope Quong wasn't too disappointed that he wasn't invited to join Miss Wright (soon to be Mrs Pratten) and select other local musicians in providing the 'Vocal and Instrumental Illustrations' that accompanied this lecture.

We do not know to what extent Tart's marriage to a Caucasian further promoted his 'assimilation', but a glance at the photos of Gallop House will show that both externally and internally it was very much the typical upper-middle class home of the era.

A single-fronted two-storeyed dwelling built in the Victorian Italianate style, Gallop House had a traditional formal symmetrical front garden layout. The photo depicting the exterior of the house accompanying the 1893 article in *The Illustrated Sydney News* shows that Quong Tart employed at least three servants at Gallop House, a nanny, a parlour made and a gardener.



The Sitting Room, Gallop House c. 1899. Source: www.chia.chinesemuseum.com.

Quong Tart: A profile



*The Sitting Room, Gallop House today, a Chinese specific aged care facility. Many of the rooms original features have been faithfully restored
Source: www.unitingcareageing.org.au*



Tart family: Quong and Margaret Tart with five children, c. 1900. Source: Chinese Museum (Museum of Chinese Australian History) <http://www.chia.chinesemuseum.com.au/objects/D001086.htm>

The tenth anniversary of Quong and Margaret Tart's wedding was celebrated at Gallop House in fine style, when twenty members of the [Sydney] City Band, under the bandmaster Runge and accompanied by torchbearers, took up a position out in Arthur Street on the evening of Monday 31 August 1896 and 'treated the inmates to a complimentary serenade'. Quong had been President of the band for over eight years. When the serenading was over, the musicians were invited inside to partake of yet more Tart hospitality.

Quong and Margaret Tart had four daughters and two sons, the last child not being born until 1903, just months before Quong's death. The children were

Vine (born 1887), Henrietta ('Ettie', b. 1890), Arthur (b.1892), Maggie (b. 1897), Florence (b. 1898), and George Henry Bruce (b. 1903).

The Tart children seemed to have had more trouble coping with their ethnic background than their parents did with their mixed racial marriage, and no doubt the attitude of grandpa George Scarlett did not help. Neither would the seemingly haphazard way in which their parents introduced their children to the Christian faith.

Quong himself was baptised at Braidwood according to Anglican rites; young Arthur was baptised by the Reverend Mr Fox of St James Church of England, Croydon, but he was sent to school with the Jesuits at Riverview College where he was entered in the register as a 'Chinaman'. Vine was baptised according to Presbyterian rites, and attended PLC, Croydon, while Ettie was baptised by a Methodist parson. Despite this confusion, the Tart children mixed with other local youth.

Arthur Tart, who was the first boy of Asian ancestry to be admitted to Riverview when he was sent there in 1907, was a woolclasser. Arthur enlisted in the 1st AIF in World War I and suffered from 'shellshock' as well as from the effects of being gassed. He died in Brisbane in 1926.

Vine and Ettie were both nurses, and the former worked for a time in China in a government position. She married Douglas Davidson in 1913, and died in 1946. Ettie married Harry McEvoy in 1914, and lived at Ballarat before Harry acquired Gallop House from Margaret's estate.

Quong Tart's chain of tea and dining rooms reached the zenith of its fame in the late 1890s, following the erection of the Queen Victoria Markets. In 1898, in that grand Romanesque pile, Tart opened his lavishly appointed Elite Dining Hall and Tea Rooms. A contemporary advertisement shows that at that time he still maintained the dining rooms at 137–139 King Street (said to employ a staff of fifty), as well as 'The Gem' tea room in the Royal Arcade ('... is what its name indicates ... beautiful decorations and every provision that can be reasonably asked for'); 'The Central' in the Sydney Arcade ('... just the place to pop in for Scone and Tea'); and 'The Cosy', also in the Sydney Arcade ('... on the first floor and far from the madding crowd'). But the heyday of the Elite Rooms was to be shortlived.

At 11 am on the morning of Tuesday 19 August 1902, a thug broke into Quong Tart's office at the QVB, attacked the restaurateur with an iron bar wrapped in

Quong Tart: A profile

newspaper, and fled with twenty pounds. At a second trial, Frederick Duggan was convicted of the assault and sentenced to twelve years penal servitude. Much publicity was given to the attack and the subsequent trial in the city papers as well as in *The Advertiser*.

While more recent accounts of Quong Tart's life say that he never fully recovered from the attack, this claim is not supported by contemporary newspaper reports of the time. In an outpouring of goodwill following the accident, an appeal was set up to raise funds for a presentation to Quong Tart. Ashfield boatman JP Wright, who lived in Milleewa in Brunswick Parade, just behind Gallop House, kicked off the appeal with a donation of three guineas. Wright and FE Winchcombe, MLA, were the treasurers of the appeal.

The final presentation of a piece of plate, an address, and a cheque for three hundred guineas, was made at a function in the Sydney Town Hall at the end of October, chaired by the Mayor of Sydney. It was at this function that no less a personage than the Honourable George 'Yes-No' Reid, by that time Leader of the Federal Opposition (and later Australia's third Prime Minister), commented on Quong Tart's 'perfect restoration to health'.

Other dignitaries on the platform on this occasion, apart from Reid, Wright and Winchcombe, included Mr Justice GB Simpson (Percy Simpson's brother), soon-to-be-Senator John P Grey, and Mark Hammond. Quong Tart's enjoyment of his gifts was to be short-lived as he was to die less than a year later.

In 1998 a memorial to Quong Tart, a bronze bust on a sandstone base, was erected in Hercules Street, Ashfield. Conceived by the West Regional Chinese Association, the monument was unveiled by Ian Tart and Sharon Rorke on 12 September 1998.



Quong Tart memorial, Hercules Street, Ashfield

Earlier in this article we posed the question: 'Why was Quong Tart, Ashfield's Mandarin, so well respected by his fellow countrymen and so uncharacteristically courted by many Caucasians?'

Maybe *The Illustrated Sydney News* best answered our question back in 1893 when it stated that there was scarcely a charitable work in Sydney that Quong Tart had not helped, not only with money, but with expenditure of time and energy few businessmen care to afford. But, perhaps even more significantly, the *News* claimed simply that:

Mr Quang Tart is more of an Australian than a Chinese gentleman . . .

By applying this judgement, the privileged of the 'white Australian' community could probably justify their double standards on 'the Chinese question' that appear so transparent to many of us today.

Sources

The principal source that should be consulted by anyone seeking information on Quong Tart should always be the Tart/McEvoy papers held by the Society of Australian Genealogists in Sydney. It is said that Margaret Tart, nee Scarlett commenced keeping newscuttings relating to Quong Tart even before the couple were married. Judging by the amount of material that she assiduously kept over the years, it is a wonder that she found any time to do anything else in her life.



Quong Tart: A profile

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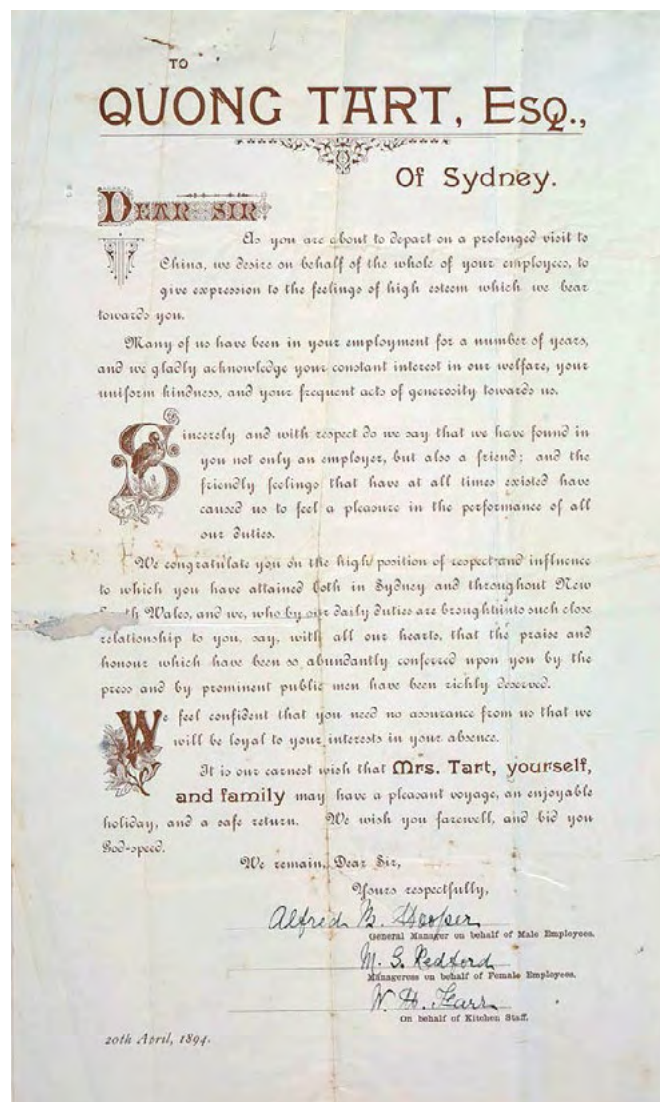
'The Chinese question'

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Quong Tart: A profile

Worksheet: Quong Tart

- Construct a timeline of Quong Tart's life including significant dates and events.
- Explain the following terms: Necropolis, Mandarin, Caucasian, assimilation
- On the map of China highlight the province in which Quong Tart was born.
- Explain why so many Chinese from this province came to Australia.
- Research the topic of Federation in Australia. Explain why there was such anti-Chinese feeling in regard to the need for Federation. Examine why The Bulletin was so anti-Chinese.
- Write a one-page essay explaining why you believe that Quong Tart was not only successful but admired by both Chinese and 'White' Australians.
- Examine the racism at the time of Federation and outline its continuance through the twentieth century.

Racism against the Chinese on the Australian Goldfields

Go to: <http://www.hsse.nie.edu.sg/staff/blackburn/chinese.htm>. This website contains a brief outline of about four pages – useful for both teachers and students

Provinces of China



Jenny Kee: A profile

A Stage 3 resource by Julie O'Keeffe

Jennifer Margaret Kee was born in 1947 at Bondi Beach in Sydney.

Her father was Chinese and her mother's heritage was a mix of Scottish, Irish, English and Italian. As a young girl, Jenny attended Bondi Beach Public School. She was teased about her heritage and looking different from the other students at her school. Jenny always stood up for herself and felt it made her tougher having to deal with racial teasing.

Jenny always loved fashion and design. In 1963 she studied fashion design at East Sydney Technical College. She was not allowed to design the clothes she wanted to. Her teachers thought her designs were too colourful. In 1965 Jenny decided to leave Australia and move to London. London changed her life. Fashions were wild and Jenny was able to start designing clothes she loved. She even met the famous singing group, the Beatles.

In 1972, Jenny returned to Australia full of new ideas. She opened her shop in Sydney called Flamingo Park and started designing clothes from pure Australian wool with wonderful Australian designs on them.

Jenny designed her first Australian jumper in 1974. They were very popular and were seen across Australia!

Jenny and her family moved to the Blue Mountains in 1976. Living in the mountains allowed her love of Australian animals, plants and colours to grow. Her favourite flower is the waratah. Jenny loves the colour red!

Jenny's life changed after she and her daughter were involved in the Granville train crash. She began painting after the accident. Jenny painted opals, tropical fish, exotic parrots, flowers and animals onto silk.

Her silk garments were very popular with people in Italy and Paris.

Jenny closed her shop, Flamingo Park in 1984 and donated her clothes collection to the Power House Museum, Sydney. She continues to paint but is very involved in conserving Australia's unique environment.

Jenny Kee is a significant Australian because she was the first person to design clothes in Australia using vibrant colours and Australian bush designs



Jenny Kee at the 2013 Marie Claire Awards. Source: Wikimedia Commons

Jenny Kee: A profile

Worksheet: Jenny Kee – Cloze passage

Instructions: Complete the following cloze passage on Jenny Kee.

Jennifer Kee was born in at in Sydney. Her father was and her mother's heritage was a mix of Scottish,, English and Italian.. As a young, Jenny attended Bondi Beach School. She was teased about her heritage and looking from the other at her school. Jenny always up for herself and felt it made her having to deal with racial teasing.

Jenny has always loved and design. In she studied at East Sydney Technical College. She was not to design the clothes she wanted Her teachers thought her designs were too In Jenny decided to leave and move to London.

London changed her Fashions were and Jenny was able to start designing clothes she She even met the famous singing group the.!

In 1972, Jenny returned to full of new She opened her shop in Sydney called and started designing from pure Australian with wonderful Australian on them. Jenny designed her first Australian jumper in They were very popular and were across Australia!

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Jenny closed her shop, Flamingo Park in and donated her collection to the Museum, Sydney.

Jenny continues to but is very involved in Australia's unique

Jenny is a significant Australian because was the first person to clothes in Australia using colours and Australian bush designs.

Draw a picture using Jenny's favourite colour.

The Chinese on the Goldfields

A Stage 3 resource by Julie O’Keeffe



FAIR DINKUM!

The word ‘dinkum’ was reputedly coined on the Australian goldfields. It comes from one of the Chinese dialects widely spoken at the diggings: *din* and *kum* – loosely translated as ‘true gold’.

OUTCOME

(reference pages 60.61. NSW HSIE Syllabus)

CCS 3-1 Explains the significance of particular people, places, groups, actions and events in the past in developing Australian identities and heritage.

CONTENT– Subject matter:

- Significant events that have shaped Australia’s identity, including the discovery of gold, and colonial exploration and expansion.

Students will have the opportunity to (reference page 62, NSW HSIE Syllabus):

- Investigate and report on the discovery of gold in Australia and the consequences of the discovery, including the effects on:
 - colonisation
 - the environment
 - the development of government structures
 - the cultural composition of Australia.

(For example, through oral presentations, information reports and multimedia. presentations.)

Studying ‘The Chinese on the Goldfields’ allows each of the above four points to be addressed, spanning a period of approximately sixty (60) years.

Colonisation

Their work prior to and after the gold-rush shows the Chinese contribution to opening up and clearing of land in other parts of Australia, as well as establishing a variety of businesses in these newly-settled areas of Australia. [The sections ‘Developing the north and the riverboat trade’ on the Harvest of Endurance scroll explain this.]

Environment

Their mining technique involved the use of large amounts of water, which became a divisive issue between the Chinese and non-Chinese miners.

Development of government structures

As anti-Chinese sentiment grew on the goldfields. States (colonies) passed legislation limiting the number of Chinese allowed into Australia. One of the main reasons for the colonies Federating was the anti-Chinese attitude that prevailed for decades prior to 1901.

Cultural composition

The population of Australia during the gold-rush era swelled enormously, and consisted of people from many different parts of the world. It was a multicultural country back then! Analysing population figures showing growth during the gold-rush era could be worthwhile.!

The Victorian Gold Rush, information under ‘Legacy’ gives population figures: http://en.wikipedia.org/wiki/Victorian_gold_rush

THE HARVEST OF ENDURANCE SCROLL

http://www.nma.gov.au/collections/collection_interactives/harvest_of_endurance_html_version/



The 1850s gold rush attracted many Chinese people to Australia in search of a fortune. In this scene, Chinese and European diggers methodically search for gold using various devices and techniques

Making Multicultural Australia. This site has an interactive version of the Scroll: <http://www.multiculturalaustralia.edu.au/history/scroll.php>

The Chinese on the Goldfields

This is an excellent resource, and will be invaluable to your students in developing their knowledge and understanding of the Chinese on the goldfields. (The scroll provides an excellent overview for teachers too!) Some ideas for using the scroll:

- View from the **Initial inscription** to the **General Store**, plus **Religions**, **Developing the North** and **Riverboat Trade** for Year 5 students—on smart boards or individual computers.
- Visual literacy - Discuss what is seen in each of the parts of the scroll, including feelings and moods portrayed. What was life like for the Chinese?
- Read and summarise key information from the text written about each part of the scroll.
- Record and display in a way that is easy to refer to—perhaps charts using key headings such as equipment, jobs, culture.
- Construct a timeline using dates and events from the scroll, beginning with the Chinese in Australia before the discovery of gold. (A suggestion: Run some string across your classroom, then use pieces of card, pegs and felt pens to record dates and events. Students construct, discuss, and share any ‘a-ha moments’.
- Locate places named on maps of Australia. Classify and record in States (eg. Victoria. New South Wales). This shows where the Chinese went to within Australia.
- Describe the challenges and difficulties the Chinese faced on the goldfields.
- Locate laws directed at the Chinese.
- Describe changes over time in the life and contribution of many Chinese (eg. diversification of goods and services—grocery shops, furniture-making, market gardening, clothes laundering). Construct a PMI chart based on information from the Scroll, showing positives, minuses, and | interesting things about the Chinese in Australia during the gold-rush period.
- Working in small groups, students dramatise sections of the Scroll.
- Ensure that you scroll to the very end of the list suggested to the section on **How to read the Scroll - Balance: Time and Place and Change: and Creating the Scroll**. Perhaps a Visual Arts link could be students experimenting with the **Gongbi style** was used to paint the Scroll.

Wikipedia: <http://en.wikipedia.org/wiki/Gongbi>



Chinese Rites At The Graves Of Their Countrymen by Robert Bruce. Courtesy of the La Trobe Collection State Library of Victoria

GETTING STARTED - HOW TO INCLUDE THE CHINESE IN YOUR STUDY OF GOLD

Some ideas:

- Sections of The Harvest of Endurance Scroll could be used as a starting point
- Label onto a world map the countries people came from to Australia looking for gold. Draw arrows from each country to Australia. This will include the United States of America, countries in Europe, the United Kingdom, and China. It's important for students to see the diverse backgrounds hopefuls came from.

Websites to investigate the Chinese as one of the many groups of miners on the goldfields

These sites can be used by both students and teachers. Top readers would be able to glean relevant information from all the sites, but some students may need guidance with the level of vocabulary at a few of the sites.

<http://www.kidcyber.com.au/topics/goldchinese.htm>

<http://www.cultureandrecreation.gov.au/articles/goldrush/>

<http://www.oldmogatown.com.au/chinese.html>

<http://www.prov.vic.gov.au/forgottenfaces/goldfields.asp>

http://www.dpi.nsw.gov.au/_data/assets/pdf_file/0009/109917/life-on-the-goldfields-living-there.pdf

<http://www.egold.net.au/biogs/EG00193b.htm>

http://en.wikipedia.org/wiki/Lambing_Flat_riots
(The ‘Lambing Flat banner’ is interesting)

<http://www.visitvictoria.com/displayobject.cfm/objectid.0001361E-8F88-1A42-81B480C476A90000/>
(Joss house in Bendigo, also, notes for teachers from Sovereign Hill, Ballarat.)

<http://www.sbs.com.au/gold/story.php?storyid=46>
(Gold: Immigration and population, of particular interest is the chapter Fear of the Chinese)

The Chinese on the Goldfields

The sites are also suitable for student investigation of the following suggested research questions.

Finding out about how the Chinese arrived, lived and worked on the goldfields

Here are some focus questions for consideration (and students could develop further questions of their own).

The jigsaw strategy could be used for this investigation.

- Which part of China did they mainly come from? Why?
- How did they travel to Australia (length of voyage, cost, disembarkation point, etc.)?
- How did they get to the goldfields when they arrived in Australia?
- How did they set themselves up on the goldfields?
- What kind of mining techniques did they use?
- What work ethics, attitudes and qualities did they bring to the goldfields?
- How did they maintain their culture on the goldfields (eg. language, clothing, hair, temples, celebrations, growing vegies, herbal medicines, etc.)?
- How successful were they generally in their search for gold?
- What other things did they do on the goldfields to support themselves apart from mine for gold?

Some possibilities:

- Create a collage of images showing Chinese miners. Include words and pictures. Compare with images non-Chinese miners. Discuss observations of both.
- Mark on a map of China where the majority of Chinese miners came from. Mark on a world map their journey from China to Australia.
- Construct a list of jobs many of the Chinese miners did on the goldfields apart from mining. Explain what this showed about many of the Chinese miners.
- Draw a picture of the kind of vessel the Chinese would have sailed on. In each sail, write about some aspect of their journey to Australia.
- Draw and label a map of what you think the Chinese area of one of the goldfields could have looked like. Include a joss house (Chinese temple).
- Use plasticine or clay to create a 3D representation of a feature unique to the Chinese on the goldfields (eg. buckets on poles, a round mine-shaft, a temple, Chinese vegetables).

Response of others to the Chinese on the goldfields

Some focus questions for consideration (and students could develop their own).

- How were the Chinese miners generally viewed by the other miners? Why?
- What effect did this view have on the atmosphere and working climate of the goldfields?
- What were the main problems voiced about the Chinese miners?
- What eventually happened as a result of this tension between the Chinese and non-Chinese miners (the Lambing Flat massacre; short term consequences; long term consequences)?
- How were the issues between the Chinese and non-Chinese miners dealt with and resolved?

Some possibilities:

- Write a paragraph to describe how the Chinese miners were viewed.
- Design a poster explaining the general treatment of the Chinese —racism/discrimination.
- Construct a Comparative Chart showing both viewpoints about mining techniques.
- Create a Consequence Chart about water shortages on the goldfields.
- List arguments for and against the way Chinese miners mined. Debate the arguments.
- Discuss the place of 'being different' in the problems between the miners.
- Analyse and comment on how justified the resolutions adopted to solve the problem of the Chinese miners were (ie. laws, taxes).
- Did the principles underpinning the Eureka Stockade, and flow-on from that event, apply to the Chinese as human beings? Why/why not?
- Construct a Venn Diagram to show similarities and differences between the Chinese and non-Chinese miners

Personal assessment and reflection by students to the whole experience of being a Chinese miner on the Australian goldfields through a narrative / poetry response.

Kylie Kwong's great grandfather, Kwong Sue Duk, was lured to Australia by gold. This may be an interesting case study as Kylie is such a high-profile person in Australia.

http://en.wikipedia.org/wiki/Kwong_Sue_Duk

http://www.chaf.lib.latrobe.edu.au/stories/kwong_sue_duk.htm

<http://abc.net.au/gnt/profiles/Transcripts/s1242188.htm>

The Chinese on the Goldfields

Another person who could be considered for a case study is Mei Quong Tart. (See also Quong Tart: A profile in this edition of the Asia Journal). He lived in Ashfield, opened tea rooms in Sydney and worked to support down-and-out Chinese. He is influential and highly regarded. Josh Quong Tart, an actor, is a descendant of Mei Quong Tart.

<http://www.cityofsydney.nsw.gov.au/history/quongtart/>

<http://www.adbonline.anu.edu.au/biogs/A050268b.htm>

<http://www.adbonline.anu.edu.au/explore/A050268e.htm>

http://www.en.wikipedia.org/wiki/Josh_Quong_Tart

Google images for both Kwong Sue Duk and Mei Quong Tart

Possible excursions and site visits

Sze Yup Temple and Joss House. Victoria Road, Glebe

<http://www.environment.nsw.gov.au/heritageapp/visit/ViewAttractionDetail.aspx?ID=5045668>

Yiu Ming Temple, 16-22 Retreat Street, Alexandria

<http://www.environment.nsw.gov.au/Heritage/aboutheritage/yiumingtemple.htm>



*Market Gardens, Courtesy of Dennis O'Hoy. Golden Dragon Museum
Source: <http://www.goldendragonmuseum.org/index.html>*

Chinese Heritage Market Gardens, La Pouse

<http://www.environment.nsw.gov.au/Heritage/aboutheritage/chinesemktgarden.htm>



Suggested Novel

The Gold Seekers by Greg Bastian -

<http://gregbastian.com.au/recent-novels/>



Yiu Ming Temple. Source: http://www.teachingheritage.nsw.edu.au/section02/yiu_ming/index.php

A visit to Chinatown



What do we want students to learn from visiting and investigating the site of Chinatown?

Some examples to focus on to link site visit with HSIE syllabus requirements with Stage 2 and 3 outcomes and subject matter statements (pages 54, 55, 60 and 61)

- Define Chinatown - describe what Chinatown is and why the area is called Chinatown
- Research the origin of the name "Chinatown"
- Explain why Chinatowns were established in many parts of Australia including cities
- Locate in a Sydney directory the names of the streets that make up Chinatown
- Locate on a map the position of Chinatown in relation to the CBD area of Sydney
- Identify significant landmarks around Chinatown that would have encouraged the establishment of Chinatown in the area it is e.g. close to a harbour, close to rail transport, markets
- Recognise and draw features of Chinatown that distinguish it from other areas
- Observe differences in the style and ages of buildings and make statements about the length of time Chinatown has been a part of the Sydney area
- Communicate observations about how Chinatown has changed over time e.g. different types, size and design of buildings; communities that access the business sector; tourism focus
- Assess and explain the relevance of Chinatown in contemporary Sydney
- Identify and describe continuing traditions and customs that are still a part of life in Chinatown today e.g. herbal medicine, celebrations including Chinese New Year, Moon Festival and Dragon Boat racing
- Investigate and report on the actions being undertaken by various groups to maintain Chinatown e.g. Chinese community, Sydney City Council, Heritage Society
- Identify and list how Chinatown has influenced people's lifestyle e.g. yum cha, a place to go for an outing, food preferences, shopping opportunity
- Discuss and describe the effects the visit to Chinatown has had on students individually
- Identify and name the diversity of languages used in Chinatown e.g. Chinese, English, Thai, Korean, Indonesian, Japanese
- Recognise and reproduce some symbols associated with Chinatown e.g. Chinese script, lanterns, lions, gateways

A visit to Chinatown



- Identify the range of employment opportunities provided through the businesses of Chinatown, namely jobs
- Categorise businesses as retail, wholesale, commercial or financial
- Create flow charts to show how the needs of people visiting Chinatown are met e.g. Chinese restaurant: from Wholesale.....to.....Consumer
- Identify examples of businesses that provide services e.g. massage, reflexology, banks
- Identify examples of businesses that provide goods e.g. cake shop, supermarket
- Locate and describe examples of services provided by Sydney City Council in the Chinatown area
- Identify and list examples of different kinds of technology used in different places in Chinatown e.g. abacus, scales, ATM's, trolleys, delivery trucks
- Research and explain links between the establishment of Sydney's Chinatown and the post gold rush period in NSW and Australia
- Investigate the influence of some celebrations in Chinatown e.g. Chinese New Year on the wider non-Chinese Sydney community
- Identify and explain examples of Chinese traditions, practices and belief systems evident in Chinatown and their influence on the wider non Chinese community e.g. massage, Feng Shui, herbalists and medical practitioners using reflexology, yin-yang philosophies and acupuncture; dragon symbol on clothing
- List the countries from which products are imported and locate them on a world map or globe
- List and discuss issues that could impact on the future of Chinatown e.g. continued development, tourism
- Identify and describe how Chinatown is used by the diverse range of people who live in/or visit the area
- Compare similarities and differences between Chinatown and the community in which students live
- Explain why Chinatown is an important site, both culturally and historically



A visit to Chinatown

Worksheet one: Welcome to Chinatown

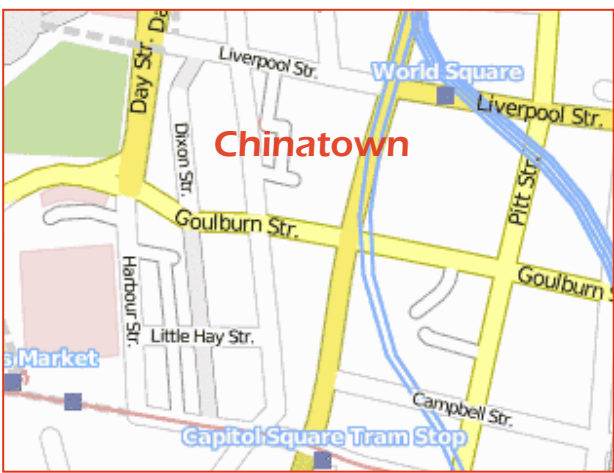


Instructions:
Write the names of the streets you explore in Sydney’s Chinatown

<div>WELCOME TO CHINATOWN</div>	<div>WELCOME TO CHINATOWN</div>	<div>WELCOME TO CHINATOWN</div>
<div>WELCOME TO CHINATOWN</div>	<div>WELCOME TO CHINATOWN</div>	<div>WELCOME TO CHINATOWN</div>
<div>WELCOME TO CHINATOWN</div>	<div>WELCOME TO CHINATOWN</div>	<div>WELCOME TO CHINATOWN</div>



The Chinese Gardens, Darling Harbour. Source: Wikimedia Commons



Chinatown locality map. Source: Wikimedia Commons

A visit to Chinatown

Worksheet two: A special place

Instuctions: List some of the factors that make Chinatown a special place

.....
.....
.....
.....

Draw some of the features of Dixon Street that make it different to other streets in Chinatown

A visit to Chinatown

Worksheet three: Old and new

Chinatown is a mixture of very old and very new buildings.

Instructions: Find the age of the following buildings

BUILDING	STREET	BUILDING'S AGE
Japanese Takeaway	Ultimo Road	
Central Plaza Chemist	Goulburn Street	
Sydney Chinese Medical and Natural Therapy Centre	Sussex Street	
Chinese Ginseng and Herbs Co	Ultimo Road	

Which of these buildings is the oldest building?

Compare this building with a very new building. Eg. Market City. Explain how the new building is different from the old building.

A visit to Chinatown

Worksheet four: Tea House, Dixon Street



Is this building old or new?

What features of the building indicate its age?

.....

.....

What is sold there now?

.....

What could have been sold there in the past?

.....

Draw and describe a feature of this building that makes it different from the other shops in the street.

Sketch some of the large tea containers

A visit to Chinatown

Worksheet five: Dixon Street Mall

Dixon Street is closed to vehicle traffic - it is a pedestrian mall.

List some of the ways people use this mall space.

.....

.....

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.....

Sydney City Council is responsible for looking after Chinatown. What evidence can you see of the services provided by the local government?

List and draw examples of your evidence.

A visit to Chinatown

Worksheet six: Shopping

List the different kinds of shops and their names to be found in the area of Chinatown you explore.

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Where do many of the goods sold in Chinatown come from?

List ten products and the the place where they were produced:

.....
.....
.....
.....
.....

Which shop have you found the most interesting? Why?

.....

.....

.....

.....

.....

.....



A visit to Chinatown

Worksheet six: Shop tally

Tally the numbers of the following shops in the area of the Chinatown you explore :

Restaurants	Music/DVD shops
Souvenir Shops	Herbal medicine shops
Cake Shops	Supermarkets
Jewellery shops	Hotels/motels

Construct a streetscape of a section of Sussex Street. Write the street number and type of shop.
Choose the side of the street you find most interesting. Complete one side only.

Sussex Street

A visit to Chinatown

Worksheet seven: What happens here?

What are these shops like? What happens in these shops?

Cake Shop	Herbal Medicine
Food Court	Jewellery shop

List the names of the organisations in Chinatown that deal with money transactions.

.....

.....

.....

.....

.....

.....

How do the Commonwealth Bank and St George Bank meet the needs of the Chinese community in Chinatown?

.....

.....

.....

.....

.....

A visit to Chinatown

Worksheet eight: Flowcharts

Construct flowcharts for making the following foods:

Sugar cane juice (Dixon House)

Mother Chew's dumplings (East Ocean Arcade)

Making noodles (Prince Centre near Burlington Centre)

A visit to Chinatown

Worksheet nine: Treasure Hunt

There many interesting things to see in Chinatown.

See if you can locate the items on the list below. Tick them off as you find them.

Shrines in shops		Mythical creatures – On rooflines	
Yin Yang symbol		Deer antler products	
Chinese writing		Mother Chow's Dumplings	
Roasted ducks		Emperor's Garden – Freshly made puffs	
Abalone		Green Chinese tiles	
Durian		Martial Arts school	
Pigeons		Lucky 'good luck' cat	
Large live lobsters, crabs and fish		Bubble Tea	
Tram		Small Chinese Lions outside a business in Sussex Street	
The words 'Halal Food'		10kg bags of rice [or larger]	
Large baby bottles – Electronics and Enterprises shop		High rise apartments	
Bank of China		Australian Chinese Radio – Goulburn Street	
Delivery trucks		PD Penfold – office suppliers since 1830	
Hong Kong waffle		Funky window models – Lil Playa, Goulburn Street	
Large yellow lantern like street lights		Gold covered weeping tree	

A visit to Chinatown

Worksheet ten: Written script

List examples of different types of written script seen in Chinatown

.....
.....
.....
.....
.....

Draw examples of some of these different scripts. Label each example.

A visit to Chinatown

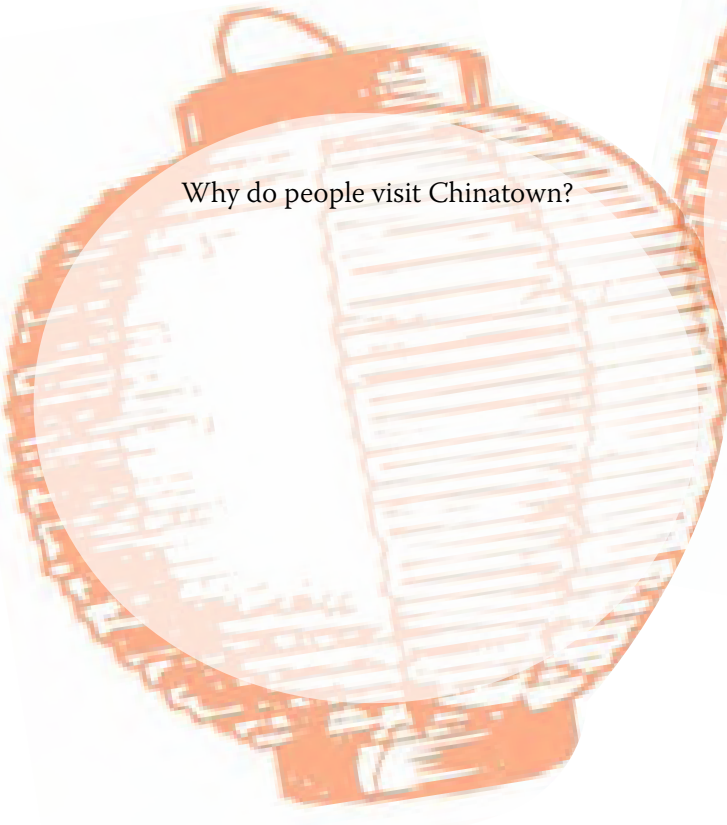
Worksheet eleven: The people




Who visits Chinatown?



What do people do in Chinatown?



Why do people visit Chinatown?



Where do people live in the Chinatown area?

A visit to Chinatown

Worksheet twelve: What do you think?

Evaluate your trip to Chinatown –

What I liked about Chinatown

.....

What I found interesting about Chinatown.....

.....

What I enjoyed most about Chinatown.....

.....

Create a visual representation of your impressions of Chinatown using images and words.
Don't forget to include the sounds and smells of the place as well.



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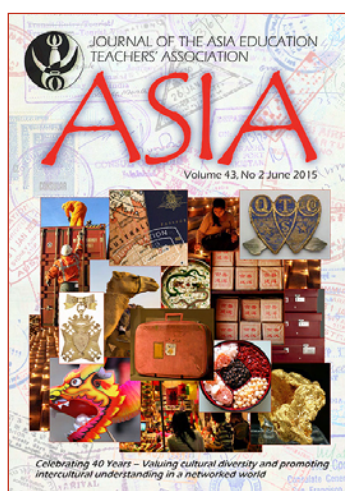
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