Drawing Australia

Draw a picture of Australia.
Effects of Contact

Source 1.1
Artist’s original sketch of the historical painting in oils by Algernon Talmage, R.A., "The Founding of Australia."

Source 1.2
1818 painting of an Aboriginal group found in Canada in 2011. (The Daily Telegraph)

Source 1.3
Corroboree c. 1840
Oil on canvas; 55.5 x 69.4 cm
Rex Nan Kivell Collection
Australia’s Dark Past

Australia had previously been settled by Aborigines; like the Native Americans, these people were dispossessed, hunted, misused and sometimes murdered. By the 1870s there were no Aborigines at all left in Tasmania. (Black, J 2002)

Hunters and food-gatherers in an inhospitable land of low rainfall, they had no animals that could be domesticated. Semi-nomadic, they roamed within set areas, in domains they called (and still call) their "country". Their way of life precluded a rich material culture, yet it wasn't "primitive" in the disparaging sense in which so many observers noted, and still note, their "lack of alphabet" and alleged "lack of arts, science and invention". Their stone-tool technology predates European and Asian usage by thousands of years. Aboriginal social organisation was highly complicated, their religion deep and complex, their art and myths rich and varied. Of note was their strong and foolproof system of incest prohibition, their system of kinship, reciprocity, and child-rearing. United by religious and totemic ties, Aborigines held their land in trust, collectively and in perpetuity. Within the various social units, kinship implied certain behaviour and reciprocal responsibilities. Patterns of social interaction were tightly prescribed, co-operation within each group was high, and group sanctions, by way of punishment for breach of rules, were harsh.

There was no formal political organisation, but there was a strong sense of adjudication of disputes. They had a reign of social law. It was their lack of outwardly visible political organisation - the absence of what western society sees as the prerequisites of governance, namely, a system resembling a state, or organs akin to a legislature, a judiciary, an executive - that placed Aborigines at a huge disadvantage in confrontation with white settlement.

The Aboriginal experience includes both genocide in the Convention’s sense of the crime and a litany of deprivation. Deprivation is not necessarily genocide as such, and we need to look at both phenomena.

Some 120 years ago, the English novelist Anthony Trollope visited Australia. "There has been some rough work", he wrote:

> We have taken away their land, have destroyed their food, made them subject to our laws, which are antagonistic to their habits and traditions, have endeavoured to make them subject to our tastes, which they hate, have massacred them when they defended themselves and their possessions after their own fashion, and have taught them by hard warfare to acknowledge us to be their master.

By 1911, 123 years after settlement, the "rough work" had reduced the Aboriginal population to 31,000. Much of this discussion paper examines and explains that catastrophic reduction. The 1996 census shows a tenfold increase, to 352,970 people, 1.97 per cent of the total population, identifying as Aboriginal or Islander, of whom 314,120 are Aborigines, 28,744 are Torres Strait Islanders and possibly 10,106 are "both", that is, Aboriginal and/or Torres Strait or South Sea Islanders. The Torres Strait people have a different history and a different culture from Aborigines. Administered by Queensland, they were not allowed on the mainland until 1947. Generally they have been treated as Aborigines, but as of 1990 they were given an official voice as a distinct people. Between 10,000 and 12,000 in number, the South Sea Islanders have long struggled for a separate identity, one that only began to be accorded them officially in 1994.
They are descendants of men who were "blackbirded", that is, tricked or kidnapped to be brought into Australia to work as "indentured labourers" in the sugar-cane fields between 1863 and 1904. The imperial Pacific Islanders Protection Act 1872 ("The Kidnapping Act") made such behaviour a crime, but didn't stop the practice: the last kidnapping was reported in 1894. About 68 per cent of black Australians now live in major and smaller urban centres; 32 per cent remain in rural and remote areas.

The upsurge in numbers is due to several factors: we no longer kill Aborigines with gun and poison; we have eliminated smallpox and similar plagues that decimated the tribes; we have radically reduced the forced removal of children and the practice of forced assimilation; health and medical services have alleviated some, but by no means all, the factors causing high infant mortality and short life expectation; we have very much better census questions (Aborigines were only counted in the census as of 1971, and only counted "properly" from 1986); and Aborigines and Islanders, in a greater climate of human rights, have been a little more willing to self-identity than hitherto.


Australian Aborigines suffered Genocide at the hands of the European invaders in the 19th and 20th centuries. The Indigenous population dropped from about 1 million to 0.1 million in the first century after the invasion in 1788, mainly through violence, dispossession, deprivation and introduced disease. The last massacres of Aborigines occurred in the 1920s. Throughout much of the 20th century there was a policy of forcibly removing Aboriginal children from their mothers, a systematic genocidal policy involving the removal of perhaps 0.1 million children. This practice ended in the 1970s.

(N.A N.D)
Killing of Sheep

Sheep ate the grasses, so there was less food for the native Australian animals. Trees were chopped down to make room for more and more sheep and cattle. Europeans also took over the watercourses. The homesteads were built near them and the sheep drank from them. Pests such as rabbits and prickly pear were introduced from overseas. These destroyed the delicate balance of nature.

In many places, the Aborigines were prepared to share but they wanted something in return. Some squatters gave them flour, sugar and tea, but this made the Aborigines’ diet worse. Other squatters gave them nothing, so the Aborigines took food from them. They killed and ate sheep and cattle and raided the squatters’ huts. However, the squatters considered the Aborigines to be sheep stealers who needed to be punished and this eventually led to violence. The lack of European women in the country meant that European men tended to turn to Aboriginal women for female company. This often involved the kidnapping and rape of women and girls. Many European men thought that this was acceptable behaviour. When Aboriginal people objected, they were often shot or fighting broke out.

Old Dalaipi gives an Aboriginal version of what happened to his people.

Source 3.3.4

We were hunted from our ground, shot, poisoned and had our daughters, sisters and wives taken from us. . . what a number were poisoned at Kilcoy. They stole our ground where we used to get food, and when we got hungry and took a bit of flour or killed a bullock to eat, they shot us or poisoned us. All they give us now for our land is a blanket once a year.
# Intended and Unintended

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Positive or Negative:
How to Understand a Historical Cartoon.

Introduction: To read, understand and fully appreciate any historical source requires some specific skills. The skills are not hard to pick up and basically develop from a curiosity and ability to ask the right questions. Below are a series of questions that demonstrate the skill of cartoon analysis, based on the cartoon above. Try and answer these yourself first and then check your answers with those provided.

Question 1. When and where was this source published?

Question 2. Is it a Primary or Secondary source? Explain your view.

Question 3. The Title gives you a clue as to the artist’s intent. Who are the Mongolians and why is this phrase used.

Question 4. What is your first impression of the cartoon? Is it negative or positive?

Question 5. Look closely at the cartoon. Describe in detail everything that you can see.

Question 6. Make a list of words, pictures or ideas that you don’t understand. Find out what they mean.
Question 7. When looking at any source it is best to assume that the artist or author chose to display or present things as they did. Therefore there must be a reason for everything you see. Be a History detective and work out why. Below are a sequence of questions that will give you an idea of the types of questions you need to ask of the source.

a) Why do you think the artist selected an Octopus?

b) What do you feel about the human head appearing on the Octopus? Is this what you think the artist wanted you to feel?

c) Why has the artist depicted the Chinamen as having a high forehead?

d) Why does the title refer to ‘His’ grip on Australia?

e) What effect does the appearance of close set eyes have?

f) What nationality do all the people trapped in the octopus tentacles appear to be? How is this related to the title?

g) How does the artist want you to feel about the man and child in the top left of the picture?

Question 8. Having now looked at the source closely, list all the ideas that the artist wishes to convey. (You should have at least eight ideas).

Question 9. The time, the author and the place that it was printed all contribute to an understanding of the source. This is why Historians class sources as either Primary or Secondary. If we are to understand a source fully we need to consider the source in context. That means that we need to understand the world in which the creator of the source lived. Can you explain the Historical context of this source? To do this you need to have and understanding of the time that you are looking at. This is not automatic and will be based on your general knowledge and life experiences. Learning is about developing an understanding by either asking someone or researching it. What is the historical context of this cartoon? You will need to explain what was happening at the time and also what might have contributed to the creators ideas.

Question 10. Now that you have looked closely at the cartoon, considered its context and considered its ideas it should be possible to write a complete summary of the cartoon. In this case it should be possible to write at least 250 words.

The Bulletin 1902.
*The Mongolian Octopus- His Grip on Australia*

Source 2.
Mr Stewart. Lauriston Girls’ School. 10/06/05
Japanese in Australia

The Japanese community in Australia was relatively small in the nineteenth century. Until 1866 it was a capital offence for Japanese to leave Japan. However, in the later part of the nineteenth century Japanese had begun to emigrate. Those who went to Australia during the 1880s and 1890s largely worked as crew for Australian pearlers in northern Australia. Others worked in the Queensland sugar cane industry, or were employed in service roles. By 1891, only 30 had settled in Victoria.

The passage of the Immigration Restriction Act in 1901 restricted all non-European immigrants, including the Japanese. However, temporary permits allowed some Japanese immigrants to land in Australia, and by 1904 Japanese immigrants were exempted from the dictation test when applying for extended residency.

When the war against Japan broke out in 1941 the population was almost entirely interned. Most were deported when the war ended. Japanese communities and businesses across the country were effectively eradicated. In Victoria the community size plummeted from 273 people in 1933 to 96 in 1947.

Immigration from Japan remained banned until 1949. During the next five years numbers increased with the arrival of over 500 Japanese war brides. By 1954 the community in Victoria had climbed to 238, and by 1961 had reached 606.


Today Japan-born Victorians are largely employed as professionals, and live predominantly in the more affluent eastern suburbs. The community organises a popular annual Japan Festival in the city of Whitehorse, and its activities are supported through organisations such as the Japan Club of Victoria.

(Museum Victoria Australia)
South Sea Islanders in Australia

"Kanaka" was a derogatory term applied to the South Sea Island labourers shipped to Australia in the late 19th century, although some believe "Kanaka" is a Polynesian word for "man". Some were willing slaves but the majority were either brought here under false pretenses or blatantly stolen from their families to work mainly in the cane fields of this nation. Robert Towns was one of the first to introduce Kanaka trade to Queensland in 1863 and by the 1890's more than 57,000 had been brought in. Other names associated with this abominable trade called "Blackbirding" were Eli Barker, George Shaw, Captain Peter Watson, Captain Joseph Fraser, Captain Paesch, Captain John Hugh Rogers, Captain Weiss, Mr Tancred, Mr Gosselt, George Fox, John Murray of Pandora Plantation, E.D.Melhuish, R.S.G. MacDonald, William Broome and Peter Graham, to mention just a few. Some of the ships used were "Mary Smith" "Bobtail Nag" "Maid of Riverton" "Jason" "Sybil" "Roderick Dhu", "City of Melbourne", "S.S.Corea", "S.S.Pacific", "Lady Norman", and the "Sydney Belle". Not all slave owners treated their slaves badly, in fact when William Broome sold some of his property to the Yeppoon Plantation, one of his boys refused to leave him, so he allowed him to stay on even though it caused quite a lot of friction with the Government.

Two carriers named Bowyer and Davis, transported some of these Kanakas to the west to be used as laborers on stations. In fact the first Kanakas to come to Rockhampton were sent to work for Mr Dickson of Arcadian Downs Station in 1866. Being Island people, they had no chance of surviving the harsh outback environments.

The majority of the slaves brought to Central Queensland, worked on the Yeppoon Sugar Plantation, in the most appalling conditions imaginable. the ones who didn't die of homesickness and broken hearts, were literally worked to death, or died of pneumonia. Some white citizens abused and brutally attacked these slaves, believing the Kanakas were a threat to their own pay and employment conditions (as if these Islanders wanted to be kidnapped and enslaved). However the majority of white people were appalled by the whole illicit trade. There were many humanitarian groups trying to change government thinking. One such group in Rockhampton brought to trial a slave owner named Gosselt who claimed that a Mr Tancred had stolen his boy slave and that he could prove it as the boy was branded not once but twice. Mr Tancred was fined £10 for stealing, (horse thieves were known to get ten years prison). Gosselt walked free, it seems the barbaric act of slave branding was wide spread and the authorities didn't seem to care. The Queensland and Commonwealth governments clashed badly over the Slave Labour issue, resulting in the trade being abandoned in 1903. The main reason for the closure of the Farnborough Mill and many other establishments dependant on slaves, was the cessation of the transportation of coloured labour. These South Sea Island labourers were highly intelligent and a gentle people, most of whom carved out a good life for themselves against a lot of opposition. when the trade ceased in 1904, many were sent back to their home islands, which was wonderful for those who wished to go, but for those who were born on a Queensland cane plantation, this uprooting was a dreadful wrench as the only home they knew was here in Queensland.

The descendants of many of these Queensland pioneers are still living in the Central Queensland area. The following is a list of some of the well known and well respected families who have descended from the original South Sea Islanders, or families who have married into the original families. (Philipoom 2007)
Afghans in Australia

Pioneers of the Inland, 1860s-1930s
Australia gained a small Muslim population nearly 150 years ago, when explorers and pastoralists began importing camels and their skilled handlers from Afghanistan and British India. Many cameleers returned home after their work contracts, but others stayed in Australia, establishing communities in outback towns from Bourke to Broome, and from Cloncurry to Coolgardie. Some cameleers married European and Aboriginal women, raising their children in the Islamic faith.

The skills of these ‘Afghan’ cameleers unlocked the Australian deserts. Their camel strings opened vital lines of supply and communication between coastal and inland towns, remote settlements, mines and mission stations. Inland Australia relied heavily on the cameleers’ services until motor transport made them redundant during the 1920s and 1930s. Today visible traces of the cameleers and their distinctive way of life have almost vanished. This exhibition provides a record of their achievements and their contribution to Australian society.

Who were the cameleers?
Known in Australia as ‘Afghans’, the cameleers came mainly from the arid hills and plains of Afghanistan and that part of British India that is now Pakistan. They belonged to four main groups: the Pashtun, Baluchi, Punjabi, and Sindhi.

Despite cultural and linguistic differences, the cameleers shared ancient skills. Many led semi-nomadic lives, carrying goods by camel-string along centuries-old trade routes through arid and harsh regions of Central Asia.

The cameleers also shared the Islamic religion, introduced to their homelands between the 7th and 10th centuries. This faith blended with local custom, such as the Pashtun code of honour, the Pashtunwali. Tribal differences played a role in Australia, but Islam was the common bond. Small iron or earthen-walled mosques provided a focus for daily prayer and religious festivals.

In Australia the cameleers spoke a mix of languages, reflecting their diverse origins. It is likely that Pashto, Dari (Persian), Baluchi, Punjabi, Sindhi and Urdu were heard in the streets of Kalgoorlie, Bourke and Marree.

Some cameleers were literate, while others relied upon oral tradition, reciting poems or folk-tales at evening campfires and celebrations. Although the language of the Koran was not widely spoken in Central Asia, the cameleers uttered their prayers in Arabic.

Australia’s Muslim cameleers are well remembered by their descendants, but have been largely forgotten or misrepresented in the historical record. Their pioneering roles are often overlooked, in favour of picturesque, oriental images.

On their arrival in Melbourne during 1860 the first Muslim cameleers captured the imagination of notable artists. Their romantic depictions were tinged by 19th century ‘orientalism’. Later, less flattering newspaper images depicted the cameleers as untrustworthy and cunning. (Immigration Museum)
Gold Rushes

The gold rushes of the nineteenth century and the lives of those who worked the goldfields - known as ‘diggers’ - are etched into our national folklore.

There is no doubt that the gold rushes had a huge effect on the Australian economy and our development as a nation. It is also true to say that those heady times had a profound impact on the national psyche.

The camaraderie and ‘mateship’ that developed between diggers on the goldfields is still integral to how we - and others - perceive ourselves as Australians. The diggers' defiance and open disdain of authority during this time is still a dominant theme in any discussion of our history and national identity.

**Source 1.1**


**Source 1.2**

The night too quickly passes
And we are growing old,
So let us fill our glasses
And toast the Days of Gold;
When finds of wondrous treasure
Set all the South ablaze,
And you and I were faithful mates
All through the roaring days.
Henry Lawson, *The Roaring Days*, 1889

**Source 1.3**

A complete mental madness appears to have seized almost every member of the community. There has been a universal rush to the diggings.

*Bathurst Free Press*

**Source 1.4**

...
‘Marvellous Melbourne’

**Early Days**

Melbourne started as an illegal settlement. Despite opposition from the government in Sydney, sheep farmers from Van Diemen’s Land (Tasmania) crossed Bass Strait in search of new pastures.

In May 1835, a syndicate led by John Batman explored Port Phillip Bay, looking for suitable sites for a settlement. Batman claimed to have signed a ‘treaty’ with Aboriginal leaders, giving him ownership of almost 250,000 hectares of land. Three months later, another syndicate of farmers, led by John Pascoe Fawkner, entered the Yarra River aboard the Enterprize, establishing the first permanent settlement.

New South Wales Governor Richard Bourke declared Batman’s treaty illegal and the settlers to be trespassers. But within two years, more than 350 people and 55,000 sheep had landed, and the squatters were establishing large wool-growing properties in the district. Bourke was forced to accept the rapidly growing township.

**Gold Rush Town**

Immigrants leaving Britain in 1852 bought more tickets to Melbourne than to any other destination in the world.

The new arrivals chased a single dream — gold. Thousands arrived daily. Lodging houses and hotels were packed to bursting point. Makeshift houses of iron, timber and canvas sprang up on the city’s edge.

Gold brought both progress and problems. Sudden wealth transformed a small port town into a frantic world centre. The wharves were constantly jammed with shipping, cargo and migrants disembarking. Society seemed to be turned upside down as diggers drank champagne from buckets and Irish maids paraded in silks and diamonds.


By 1861, Melbourne was a city of 125,000 people. Gas street lighting, regular piped water and solid buildings gave the city a more permanent appearance. The instant city was maturing.

**1880s Melbourne**

Visitors to Melbourne in the 1880s were amazed. Here in the Southern Hemisphere was a city larger than most European capitals. In just a decade the population had doubled, racing to half-a-million. Citizens strutted the streets, bursting with pride as their city boomed.

While Sydney was seen as slow and steady, Melbourne was fast and reckless. Ornate office buildings up to 12 storeys high rivalled those of New York, London and Chicago. Money was poured into lavishly decorated banks, hotels and coffee palaces. Towers, spires, domes and turrets reached to the skies.

By 1891 the high times were coming to an end. Banks closed their doors, stockbrokers panicked and thousands lost jobs, homes and savings. Some escaped unscathed but many were plunged into hardship.

It was a dramatic fall, and a far more sober and cautious Melbourne faced the new century.

(Museum Victoria Australia)
Federation

Australia became a nation on 1 January 1901, the first day of the twentieth century. Previously, each British colony had its own government, army and navy. Federation was the unification of these colonies to form the nation of Australia. This was achieved without bloodshed, war or revolution. It was, however, a controversial process opposed by many.

Australians celebrated becoming a nation. It was welcomed with parades, ceremonies and parties. The major ceremony was held in Centennial Park in Sydney, where 100,000 people gathered. They watched the Earl of Hopetoun, Australia’s first governor-general led by Prime Minister Edmund Barton.

During the nineteenth century, few people thought of themselves as Australians. People tended to think about what where they had come from or where they lived. It was not until the end of the nineteenth century that a strong sense of Australian nationalism began to develop.

By the 1880s, all of the colonies and even New Zealand were involved in discussions about Federation. Smaller colonies like Queensland were reluctant, as they were worried about being dominated by the larger states of New South Wales and Victoria. After several failed attempts, Federation was achieved by referendum. The people of Queensland decided not to join the Federation. Western Australia joined at the eleventh hour. Australia became a nation after the British Parliament passed our constitution.
Westminster system

Australia’s political system is based on the Westminster system used in Great Britain. In essence, Westminster is the name given to the system of parliamentary democracy used in countries such as Britain, Canada, Australia and New Zealand.

The essential features of the system are:

- The Government is chosen by the democratically elected lower house. The government requires the continuing support of a majority of members of that chamber to stay in office.
- The head of government is the Prime Minister, who leads a Cabinet which is responsible to the lower house.
- A loyal Opposition exists, led by the leader of the party or parties with the second largest number of seats in the lower house.
- A constitutional monarch, if one exists, who is “above politics” and acts on the advice of the prime minister.
- There is a career public service which impartially serves the government of the day.
- The armed services are outside of politics and act on the instructions of the government.
- The rule of law prevails, with an independent judiciary, subject to the Constitution.

In essence, the Westminster system is otherwise known as responsible government.

In other respects, the Westminster system varies from country to country, depending on local conditions and history.

For example, Britain has a second chamber of Parliament, known as the House of Lords, whose members are either hereditary Lords or Lords appointed for life. The Blair Labour Government has recently instituted reforms to the system of appointment, notably abolishing further hereditary positions.

By contrast, Australia has a second chamber of Parliament, known as the Senate, whose members represent the States of the Commonwealth, in fulfilment of the concept of federalism.

New Zealand, however, has a unicameral, or single-chamber, Parliament.

All three nations follow the principles of the Westminster system, in that governments are derived from the popularly-elected lower house.

The word derives from the London municipality of Westminster which is home to the Houses of Parliament. The House of Commons and the House of Lords both meet in the Palace of Westminster.

Originally, the Palace was the principal residence of the kings of England from the middle of the 11th century until 1512. Much of the original building was destroyed, following a major fire in 1834.

Westminster Hall is the only part of the original building that remains. It narrowly missed destruction during the German bombing of 1941.

(Real Time Web Analytics 2011)
Women’s Voting Rights

Source 1.1

Extracts from a petition sent to the Federal Convention from the Womanhood Suffrage League of NSW, 1897.

2. That at the present time in New South Wales, Victoria, Western Australia and Tasmania women do not possess the right to vote for candidates for elections as members of the Parliament of the said colonies.

3. That (as the Honourable George Reid, Premier of New South Wales, as said in his article on the ‘Outlook of Federation’) ‘in this matter the taxpayers have much more at stake than the politicians’ and that the women of the various colonies are taxpayers under their respective governments and will be taxpayers under any Federal government which may be established.

4. That women are patriotic and law-abiding citizens – that therefore whatever Federal franchise shall be conferred upon or possessed by male citizens should also be conferred upon or possessed by women...

Source 1.4

Emma led the procession of women from Turbot St, only... to find the way blocked by a solid body of armed foot and mounted police with sabers, spread double file across Albert St. The cold steel of bayonets flashed from the rifles of the foot police... the women showed a bold front and defied the police, and walked through their ranks... the police drove the women back with a violent baton charge. The procession advanced again, some marchers being driven onto Victoria bridge... It is pointless to turn the other cheek when the full force of a policeman’s baton descends and the women, bruised and outraged... brandished their umbrellas and hat pins. As the mounted police rode roughshod over people Emma thrust her hat pin into Police Commissioner Cahill’s horse... blood flowed freely on the streets of Brisbane on Black Friday.

(Proud to be a Rebel by Pam Young)
Harvester Judgement

The Harvester Judgment, as it is known in shorthand, was the result of a case in the industrial courts, fought between a powerful industrialist and social ideologues, that paved the way for the establishment of the principle of the 'basic wage' in Australia.

The Harvester judgement is often referred to as a founding story, from which arguments and debates can hang, rather than a story in its own right. It has also become shorthand for what it was not: it was not about equal pay for women, for example. But here, we draw out the story of the judgment itself, the characters behind it, the workers behind it and the material objects themselves; the 'harvesters' and their significance.

In 1906 the Protectionist Party and the Australian Labour Party were united in an effort to introduce measures that would guarantee workers the right to fair and reasonable wages and working conditions. It was called 'New Protection'. The Constitution did not give the Commonwealth direct power to legislate on these matters. So, in order to sidestep, the Excise Tariff (Agricultural Machinery) Act was established. It created an excise on locally made machinery that would be waived if workers were paid 'fair and reasonable' wages.

In 1907 Melbourne based manufacturer and owner of the Harvester Company, Hugh Victor McKay applied to the Federal Conciliation and Arbitration Court for a remission of the excise duty established under the Excise Tariff (Agricultural Machinery) Act. He claimed that his workers already received 'fair and reasonable' wages. The Agricultural Implement Makers Society, the union that covered McKay's workers, opposed the application.

Hugh Victor McKay was well known for his anti-union attitudes and discouraged union membership. In evidence the union revealed:

"About 5 months ago (probably April or May), a meeting of men employed at McKay's was held during lunchtime, in protest against having to work overtime for ordinary rates, at Braybrook. George Bishop was deputed to wait on McKay and state the case. George McKay said that the firm had given a bonus to employees at the end of last year and therefore it was not fair to expect extra pay for overtime. Overtime was abolished for a while. McKay did not mention that the bonus was paid mostly to the foremen and others whose duty was to extract the greatest amount of work from the men ... "

Noel Butlin Archives, Canberra, Harvester File, 1906

Reasonable And Frugal Comfort

The Harvester hearing took place in Melbourne from October 7 until the November 8, 1907. The Arbitration Court's newly appointed president, Henry Bournes Higgins, heard the case.

"... (Higgins had) courtly manners and a scholarly mind with ultra radicalism, almost priggish lofty principles and quixotic independence- he had a deep compassion for the under privileged."


A definition of a 'fair and reasonable wage' had to be established. Higgins employed Pope Leo XIII's encyclical Rerum Novarum, establishing that remuneration "must be enough to support the wage earner in reasonable and frugal comfort". He heard evidence from workers and their wives.
Following, he accounted for light, clothes, boots, furniture, life insurance, union pay, sickness, books, newspapers, alcohol, tobacco, transport fares and so on.

Higgins settled on a figure of 2 pounds and 2 shillings per week or 7 shillings a day as a minimum wage. This was higher than what McKay's employees were receiving. McKay was ordered to pay 20,000 pounds in duty.

In his judgement, Higgins stated:
"I regard the applicant's undertaking as a marvel of enterprise, energy and pluck...he is allowed - if my view of the Act is correct - to make any profits that he can and they are not subject to investigation. But when he chooses, in the course of his economies, to economise at the expense of human life, when his economy involves the withholding from his employees of reasonable remuneration, or reasonable conditions of human existence, then, as I understand the Act, Parliament insists on the payment of the Excise duty."
[p.8]

McKay responded:
"The maximum price that they could charge customers was fixed by statute, and the rates for labour were left to be determined by the whim of the arbitration Court. The only parties considered were the consumer and the worker. The work of the Arbitration Court was entrusted to a newly appointed judge of the High Court, who came equipped with admirable ideals, and a high resolve to achieve them, but whose previous career and associations were not of the kind to fit him for dealing with such involved problems. No question as to his desire to do what was right is raised, but he allowed the predilections he had nursed for years to follow him to the Bench, and without regard to consequences, he set up new standards and conditions of his own. The results of his decision were momentous ...
Hugh Victor McKay, Museum of Victoria, Old Mckay Archives, B6/81

(Australia’s Centenary of Federation 2011)
Pensions

Commonwealth Old-aged Pension
Coming into effect on 1 July 1909, the Commonwealth pension was based on the principles of the New South Wales old-age pension. Part of the reason for this was that it did not seem fair to reduce the rights that those aged pensioners in New South Wales had already achieved.

The Commonwealth aged pension initially provided £26 ($52) per annum to men and women over the age of 65 years. This figure was just under one quarter of the 'basic wage' which was decided in 1907 by Justice Higgins. To be eligible for the pension, an individual had to be able to meet a number of criteria. They had to have resided in the Commonwealth for more than 25 years and to be of 'good character,' (despite the latter not being defined). Non-residents, the Indigenous people of Australia, Asians and Indigenous people from the Pacific Islands, New Zealand and Africa were completely excluded from claiming the pension.

To ensure that those who were most in need of the pension received it and also to limit the cost to the government, the 1908 Act also provided that the Commonwealth old-aged pension be means- and asset-tested. An individual who had an income of more than £52 ($104) per year or owned property valued at more then £310 ($620) became ineligible for the pension.

In 1910, around 34 percent of those over 65 were receiving the old-aged pension. The average life expectancy of an Australian was only 55.2 years for men and 55.8 years for women, which meant that not many people lived long enough to receive the pension. Today, the average life expectancy of Australian men is 77.6 years and 83.5 years for women. Since more Australians are living beyond 65 years of age, unprecedented numbers are becoming eligible for the aged pension. In 2004 the number of aged pensioners reached 72 percent.

Invalid Pension
The invalid pension was designed for people with a disability which prevented them from being able to support themselves through paid employment. This disability had to completely and permanently prevent them from working. It also had to have occurred whilst the person was in Australia otherwise the claimant was deemed ineligible for payment. The original Act required that individuals be over the age of 16 years and not be supported by relatives. It also provided that payment be dependent on means- and assets-testing, as well as being subject to a five-year residence requirement.

Those who were eligible were entitled to the same rate as recipients of the old-aged pension, £26 ($52) per year. Non-residents and Indigenous peoples were excluded from claiming the disability pension.

Maternity Allowance
It came into effect on 10 October 1912, with each mother being given a lump sum cash payment of £5 ($10) on the birth of a child. This allowance was the equivalent to two weeks' wages for an unskilled worker at the time.

Not subject to tax, the Australian maternity bonus was not means-tested or dependent on a character test, as was the 1908 aged pension. The mother of the child did not have to be married to receive the payment. It was payable to almost any woman who gave birth in Australia, or on a ship whilst travelling between Commonwealth ports. This included those women who were not yet residents of Australia, but intended to settle in the country.

The maternity allowance did, however, have other stipulations. If a mother gave birth to a stillborn baby, she was not entitled to receive the payment. Mothers, who gave birth to more than one child (such as twins) at the same time, could receive only one allowance. To receive a payment, a claim needed to be made less than three months after the child's birth. Aboriginal Australian, Asian, Pacific Islander and Papuan women were completely prohibited from claiming the maternity bonus.
Immigration Restriction Act
Changing face of Australia

Complete a Venn diagram on how Australia has changed since the 1900s.
<table>
<thead>
<tr>
<th></th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>is a famous Australian cartoon of 1886 suggesting Chinese immigrants were the cause of cheap labour, customs robbery, opium, typhoid and immorality.</td>
</tr>
<tr>
<td>2</td>
<td>the act of constituting a political unity out of a number of separate states or colonies or provinces so that each member retains the management of its internal affairs.</td>
</tr>
<tr>
<td>3</td>
<td>the name given to the period in the 18th and 19th centuries when Britain was transformed from a predominantly agricultural nation into the manufacturing workshop of the world.</td>
</tr>
<tr>
<td>4</td>
<td>The Commonwealth of Australia becomes a reality.</td>
</tr>
<tr>
<td>5</td>
<td>Migration into a place (especially migration to a country of which you are not a native in order to settle there)</td>
</tr>
<tr>
<td>6</td>
<td>Was a period in Ireland of mass starvation, disease and emigration between 1845 and 1852</td>
</tr>
<tr>
<td>7</td>
<td>the quality of affording easy familiarity and sociability</td>
</tr>
<tr>
<td>8</td>
<td>In this monarch’s reign Britain could claim to be the world's superpower, despite social inequality at home and increasing industrial rivalry overseas.</td>
</tr>
<tr>
<td>9</td>
<td>physically or spiritually homeless or deprived of security</td>
</tr>
<tr>
<td>10</td>
<td>An instance of invading a country or region with an armed force</td>
</tr>
<tr>
<td>11</td>
<td>the doctrine of the equality of mankind and the desirability of political and economic and social equality</td>
</tr>
<tr>
<td>12</td>
<td>Australian troops fight in World War 1</td>
</tr>
<tr>
<td>13</td>
<td>A community of immigrants comprised mainly of convicts, soldiers and the wives of soldiers.</td>
</tr>
<tr>
<td>14</td>
<td>to move something from its natural environment</td>
</tr>
<tr>
<td>15</td>
<td>a legal right guaranteed by the 15\textsuperscript{th} amendment to the US constitution; guaranteed to women by the 19\textsuperscript{th} amendment.</td>
</tr>
<tr>
<td>16</td>
<td>the systematic military-style violence employed against Aboriginal people in Australia during the second half of the nineteenth century.</td>
</tr>
<tr>
<td>17</td>
<td>Began near Bathurst in New South Wales in 1851.</td>
</tr>
<tr>
<td>18</td>
<td>About 30% of all cases resulted in death.</td>
</tr>
<tr>
<td>19</td>
<td>systematic killing of a racial or cultural group</td>
</tr>
<tr>
<td>20</td>
<td>The term describing the South pacific Islanders who were brough to Australia as slave labour</td>
</tr>
</tbody>
</table>
Aussie Lingo

Ace    excellent! Very good!
Ambo   Ambulance person
Arvo   Afternoon
Av-a-go-yer-mug  Encouragement! Give it a try
Back of Bourke  in the outback, a very long way away
Bail    leave, depart, usually angry
Barbie  Barbeque
Beatin’ around the bush  not getting to the point
Blimey  surprised by something
Bloke   Man
Cabbie  taxi driver
Cakehole  mouth
Cop it sweet  to take what you get – accept the consequences
Crikey!  Surprised at something
Deadset  certain, very true
Dummy Spit  to throw a tantrum, to lose it. Like a baby when they cry excessively.
Elbow Grease  implies hard work or a lot of effort
Fair Dinkum  someone or something genuine
G’Day   Good day; hello
My Shout  I’ll pay this time
Roo    Kangaroo
You right?  May I help you? Do you need anything?
Yonks   A long period of time

http://www.australianhistory.org/australian-slang-atod.php

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References


Exam week 5 – short response
Multimodal research task - as transcript and power point presentation week 9 final